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FOREWORD

Punjabi University, Patiala is committed to the promotion and dissemination of Punjabi Language, literature and culture. The preservation and projection of the rich intellectual and cultural heritage of the Punjab constitutes an integral part of this commitment. The English and now the Hindi translation of Bhai Kahan Singh Nabha’s Scholarly text Gurushabad Ratnakar Mahan Kosh which is cited as the most authoritative reference work, are important projects of this nature.

Bhai Kahan Singh Nabha the most erudite Sikh Scholar visualized Gurushabad Ratnakar Mahan Kosh as an encyclopaedia meant to elucidate all the concepts and categories of Sikh Literature. He embellished his explanatory notes with illustrations from Guru Granth Sahib and other sources of doctrinal, expository, hagiographical and historical importance. To his exposition, so richly embellished with illustrations, he sought to provide a wider perspective by clarifying the categories and concepts taken from the ancient Hindu scriptures, the classical literature of Sanskrit, the Indian systems of prosody, music and medicine.

This scholarly work of amazing magnitude, a comprehensive archive of scholarship, remained shrouded in mystery. For all the devotion showered upon it, even the Punjabi people did not benefit from it to a full extent. Though historically it is the eleventh encyclopaedia of the world, foreign scholars and readers have remained oblivious to its contents. What the greatest Sikh scholar knew about Gurmat, diverse scriptures of various religions, Islamic theology, Sanskrit prosody, Indian mythology, traditional system of medicine and several other branches of knowledge and belief, remained unknown to them. It is in order to compensate for the lacunae among the native scholars on the one hand and the foreign scholars on the other, the project, for bringing out the English and Hindi, version of this magnum opus in four volumes was undertaken.

It is our pleasure that the first two volumes of the English version of the Encyclopaedia of Sikh Literature have drawn universal reception from scholars of different cultures and languages spread over the whole world. It is believed that this volume, like the preceding ones, will go a long way in realizing the commitment of Punjabi University, Patiala, which the author probably set before his mind for fulfilling the need both of the erudite scholars and the general readers of Punjab, India and the world.

Jaspal Singh
Vice-Chancellor
DEPARTMENTAL NOTE

Punjabi University, Patiala is one of the few universities in the world named after a language. In pursuance of its statutory commitment to the development of Punjabi language as defined in the Act of the University, it established a multi-faculty department, Department of Development of Punjabi Language for the promotion and dissemination of Punjabi Language, Literature and Culture. The production of resource material, promotion of scientific writing in Punjabi, translation of knowledge-texts and literary classics etc. are some of our major academic programmes.

Since promotion of classical literature of Punjab is one of our major academic programmes, we have already published English translation of first two volumes of Bhai Kahan Singh Nabha’s Gurushabad Ratnakar Mahan Kosh subtitled by the author as Encyclopaedia of The Sikh Literature and we are publishing the third volume.

Bhai Kahan Singh Nabha was the most celebrated writer whose Gurushabad Ratnakar Mahan Kosh is a dictionary and encyclopaedia combined of the Sikh literature produced in 1930, the age of encyclopaedia writing in Europe. It is a work of vast magnitude containing 64263 words occurring in the original Sikh scriptures and other allied writings related to Sikh religion. The contents of this classic work relate to Sikh scriptures and to Sanskrit prosody, scriptures of various religions, several branches of knowledge and traditional belief.

Bhai Kahan Singh Nabha was born on August 30th, 1861 in a village Sabaj Banera near Nabha which was a territory under the Princely ruler of Patiala. He did not attend any school or college for formal education but his father arranged his studies in Hindi, Brij Bhasha and Sanskrit from pandits. He learned Persian as he grew up. In 1883, he went to Lahore where he came in contact with Max Arthur Macauliffe which marks a new beginning in his life. Macauliffe took him to England for he needed his help and guidance in the publication of his six volumes Study of Sikhism, The Sikh Religion. He produced numerous works of scholarly excellence mainly related to the Sikh texts, scriptures and institutions. Among his works, Guru Chhand Divakar (1924) and Guru Shabad Alankar deal with rhetoric and prosody employed in the Guru Granth Sahib and some other sikh texts. In fact, Bhai Kahan Singh Nabha is largely responsible for shaping our modern opinion about Sikhism and Sikh tradition.
Bhai Kahan Singh Nabha, the grand man of learned letters and his *magnum opus, Mahan Kosh* richly deserve universal recognition from scholars of different languages and cultures from across the globe. I am sure that its publication will go a long way in building up understanding and dialogue across languages and cultures both in India and abroad.

Deptt. of Development of Punjabi Language
Punjabi University, Patiala.

Amarjeet Kaur
Head
PREFACE

We feel highly honoured in presenting the third volume of the English version of Bhai Kahan Singh Nabha’s *Gurushabad Ratnakar Mahan Kosh* in English before you. It is in continuation of the first and second volumes which have already appeared earlier.

It is hard to think of a more authentic and comprehensive source of knowledge and general information about Sikhism. Therefore we embarked on this project with the feeling that this magnum opus of the greatest Sikh savant should be translated into English. We have been encouraged by the reception of the first two volumes to expedite the publication of the third volume as early as possible.

*Mahan Kosh*, as this work of vast magnitude and proportion is believed to be, contains explication of seminal words, terms and expressions drawn from the Gurbani in the first instance. Bhai Sahib has rare intellectual capacity in different areas such as philosophical, historical and lexicographical. He has scholarly command on ancient Indian scriptures, literary epics, myths, chronicles and Islamic lore with equal authority. Lest his explication should remain only in the realm of abstract explanation, he supplemented it with opulent illustrations from all the relevant and valuable textual sources. Along with this, he complemented them with his judicious comments, thereby extending the scope of his explication further.

While preparing this third volume in English, the guidelines laid down earlier by the Advisory Board, have been strictly adhered to. They are:

1) 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.

2) The different categories into which the original text is classified i.e. the seminal word, its grammatical form, etymology, variant meanings, usage in quotation etc. will be accurately identified.

3) The English version of Mahan Kosh will embrace the original Gurmukhi alphabetical order of the words. The Roman transliteration will be done in accordance with its spellings and not pronunciation.

4) The etymological word will be kept in the original script (i.e. Persian, Devanagari, Roman).

5) Only original quotations will be transliterated.

6) Footnotes will be given as in the original text.

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

The Editorial Board for this volume comprises Dr. Tejwant Singh Gill and Dr. Gurkirpal Singh Sekhon. The former, a renowned scholar and translator of English into Punjabi and vice
versa, is a retired professor of English. The latter, formerly a professor of English language and general linguistics, is a British-trained linguist. The way they have worked in unison and with mutual fruitful dialogue for supervising and perfecting the translation and the transliteration, sets a precedent for projects to be taken up jointly in the future.

To complete this task in a short span of time would not have been possible without the enthusiasm and endeavour put in by the learned team of translators. The list of contributors to this volume is given on page iv, and as coordinator of the project, I owe them all my sincere thanks.

It is matter of honour for me to thank Dr. Jaspal Singh, our worthy Vice-Chancellor, who as an ardent advocate and genuine lover of Punjabi Language, Literature and Culture, has not only appreciated this endeavour, but has wholeheartedly given all guidance, help and incentives. With a deep sense of gratitude I express my indebtedness to him.

I am extremely thankful to Dr. Amarjeet Kaur, head of the Department of development of Punjabi Language for the cooperation having been extended.

I acknowledge and appreciate the unstinting assistance that Mrs. Inderjit Kaur and Mr. Satnam Singh have rendered to the onerous work of editing and proofreading. Their expertise has gone a long way in imparting the required standard to this volume as well.

Thanks for this volume are due to many others also, particularly to S. Rajinder Singh and S. Bhalwinder Singh Dhanaula, for putting the scripts together and for helping in every way to give the volume a final shape.

The Publication Bureau of Punjabi University, Patiala, has rendered all types of timely help. The administrative staff of my Department deserves my profuse appreciation, especially Mrs. Harsharan Kaur, for clerical help, given tirelessly and cheerfully.

I also express my thanks to all the well-wishers of the Project, academic as also administrative, my senior faculty-members and colleagues who have been generous with advice and guidance. The credit for this volume goes to them too.

With this volume inspired and jointly owned by a team of dedicated scholars as also through anticipated public response, we hope to bring to completion the ensuing project with its last fourth volume as soon as possible.

Deptt. of Development of Punjabi Language
Punjabi University, Patiala.
EDITORS’ NOTE

In continuation of the first two volumes, the third volume of Mahan Kosh seeks to translate each word, phrase and sentence of Bhai Sahib, figuring at whichever place in the entry, 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 is 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:

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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: अ [a], े [i], and ै [u].
4. The long vowels are: आ [a], इ [i], उ [u], ए [e], ऐ [e], ऒ [o], and ओ [o].
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 लगा [lagā], are hooked to the Gurmukhi consonant symbols.
6. Final consonant in a syllable is always अ-free, that is भव [mukta].
7. In कर [kar] and चल [chal], ‘च’ is अवचल [akarat] and ‘क’ is भव [mukta].
8. अवचल [akarat] means that the consonant symbol includes अ, and भव [mukta] means that the consonant in question is अ-less.
9. To put in other words, अ is neither marked nor pronounced after the last consonant of a syllable.
10. Short vowels, इ and उ, 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 इ and उ 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 अ 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 क्रिपा [krıpa], स्वीवनी [sveıvıni], भध्य [bhadya], रक्षा [rakṣa] etc. formed by adding half letters to the preceding consonant. Similarly, there are quite a few cases of consonant clusters like हर्ष [hars], होस्त [hıst], बहरस्त [bahıst], ब्रिट [bıst], गर्म [garm], सार [saar], सार्द [sard] occurring finally in a written word, though it cannot be denied that most Punjabis declusterize these consonants by interposing a अ in between them exactly as Gurmukhi orthography demands. But a few hypersensitive and sophisticated speakers prefer अ-less pronunciations in such cases. We follow the practice of declusterization of the consonants by inserting a अ between them.
15. We also find occasional use of विसरो [s] and उदत [ı] 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 \( a \) 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. \( V [\mathcal{A}] \); 2. \( VC [\mathcal{Dh}] \); 3. \( CV [\mathcal{A}] \); 4. \( CVC [\mathcal{Dh}] \); 5. \( CCV [\mathcal{Dh}] \); 6. \( CVC [\mathcal{Dh}] \).

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 \( /\tilde{}/ \) is used for nasalization in Punjabi. It appears over the vowel carrying nasalization:

\[ \text{V}/\tilde{k}/...\text{V}/\tilde{a}/\]

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:

\[ \text{bhukhe pirit houve snu kha} \]

\[ \text{sa} \text{ra} \text{ti p} \text{ra} \text{a} \text{n} \text{a} \text{e} \text{k s} \text{ou} \text{h} \text{e} \text{l} \text{a} \text{}

\[ \text{sa} \text{h} \text{as m} \text{u} \text{r} \text{a} \text{ti n} \text{a} \text{n} \text{a} \text{e} \text{k t} \text{ou} \text{h} \text{i} \text{.}

23. A voiced aspirated consonant (\( \mathcal{Dh} \) bhara) is distinguished from a voiced consonant
followed by ‘h’ sound thus: ਕਹੁੱਡੁੱਕਾਬਾਲੁੱਛ. 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 [a] 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 stay as close to Bhai Sahib as possible.

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

**Special Symbols**: Like | $... for metre are retained.
### Abbreviations Used in Mahan Kosh

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<td>var 3</td>
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<td>वर 7</td>
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<td>var 7</td>
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<tr>
<td>अड्ड</td>
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<tr>
<td>adj</td>
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<td>विनाश</td>
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<td>vīnas</td>
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<td>VN</td>
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<td>Vj</td>
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<td>वृद्ध</td>
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<tr>
<td>vṛddh</td>
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</tbody>
</table>
NEW LETTERS

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.

This 'r' is marked over a character.
This is called vīsārgā.
This marks a a-less consonant.
This sign stands for a vowel sound in between [I] and [e].
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: न, म, स, भ, घ, ङ, म, भ, घ न, स, भ, घ, ङ... etc. In Bhai Hazara Singh’s Kosh, words observe this order as ऐ, ई, उ, ऊ, ऋ... etc.

2"akāksa pun yogyeta sānrdhan pohīcān. tatparāt ceto mile, hove sabédgyan."-Bhai Gulab Singh Ji.

In this connection, See टिटिंति 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* (*Encyclopædia 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 – अह्न [au], अहसत [aunə], अहत्राश [auhath], अहिष्ठ [auhar], अहिध [aikh], अहिधर [aikhad], अहिधत [aughat], अहिथर [augar], अहिधत [auchar], अहिथक [auchak]... अहिथत [aian], अहिथी [aie], अह [as], अहस [asah], अहस [asat], अहस [asta], अहत [asth], अहत [asthir], अहत [astin], अहय [asap], अहय [asar], अहस [asb], अहस [asmar], अहस [asman], अहस [asr], अहस [asad], अहस [asad], अहस [asar], अहस [asir], अहस [asit], अहस [asis], अहस [asim], अहस [asil], अस [asu], असह [asuci], असह [asur], असह [asua], असह [asut], असह [asukh], असह [ashe], असह [asat], असह [asok], असह [asoc], असह [asak], असह [asagat], असह [asabhav], असह [asii], असह [assu], असह [asru] etc.
3. Meanings of words have been clarified by mentioning their roots and derivation. In this regard, readers are required to keep in mind that in Sanskrit 1708 roots have resulted in lacs of words. On further investigation, it seems valid to hold that betwixt the roots and the words formed therefrom, supreme is the conceived meaning. From वर अस is derived अस [as]. The root means ‘to cut’. On this basis, अस can without any problem be used for वराह [kuhara], वराह [chavh] or गन [touka], but by extension this word has been used by scholars for a sword too.
4. If a word has several meanings, its components are given and with examples their meanings are classified. See न, त, व, व, व, व, व, व, व, व, व, व... etc.
5. If a noun relates to a Puran, Simriti or Shastar, its full detail is provided. See तिथियाँ, त्योगति, मुलालिका, त्योगति, त्योगति, त्योगति, त्योगति, त्योगति... etc.

1Order for seventy copies was placed by Sardar Bahadur Sardar Dharam Singh, a government contractor.
2I spent 28 years in identifying words, explicating them and checking their proofs.
3Conjunct characters come after matras, that is why words like असी and असा follow तिथियाँ (nasalization) as a conjunct character will come after a character with an अविक [aşık] if they were written using Sanskrit pattern : असी, असा, conjunct characters not being there [ha] sign has occasionally been used as in तिथियाँ.
(6) Brief referential detail is given to explain words relating to history. See अदरक, अधिकतम मनिदार, अदरकलेख, उदयविलास, राजमहल, ललच देव मनिदार, ललच, पुरातत्त्व... etc.

(7) Full location of gurdwaras, along with historical account, is given. See अधिकरण, अधिकतम, भक्तराम, भक्तलोक, भक्तलीला, भक्तव्रत, भक्तदल, भक्त... etc.

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

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

(10) Elucidation is given of words concerning science. See आदे, आदे, आदे... 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 अदरकलेख [adrahman], अबुतबेला [abubela], में महत्त [khoj janavar], टातीली [tatihri sekh], में जुआ [sekh brahm], जफरी [dhabai], लॉनी अक्फर... etc.

(12) Religious terms relating to Islam, Christianity, Parsees, have been distinguished and explained in full. See तिलिस्म वे हिलो, हिलील, होम, ठॉर, दिन, वर्ष, भक्तिद, मन, भक्ति, भक्तिद, भक्त... etc.

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

(14) Thorough research has been undertaken in the case of musical terms. See मूर्द, नृत, ठाट, विलख, बैल, भुक्त, ज़ा... etc.

(15) Words appearing as riddles have been elaborately explained. See ममतमतलिनि मा चल रूप मुरु, धथरसत मन यह, धिक्किलिंद पंजरसत, विभुभुद्धिमुख ब्रम्थहत... etc.

(16) Detail is given about words relating to medicines and diseases. See मृद, मुक्खाद, उल्ल, औष, तहलक, उद, दक्खिनी, ललच, विलखी... 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 reallegate them to their former shape.\(^1\)

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\(^1\)With the passage of time, spellings of words change in all the languages. However, current orthography does not regard obsolete spellings wrong as in Ramayan: प्रमुद्धेव for प्रमुद्धेव, हर्माल for हर्माल; प्रशास्त्रविद for प्रशास्त्रविद्य, अभिज्ञात for अभिज्ञात; उप्य for उप्य; गणक for गणक. Similarly, in old English words: about (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, उत्तम [tatsām], अलव उत्तम [aṛadh tatsām], उदर [todbhāv], निमिर्द [mīrīt], अमकार [anukāraṇ], प्रतिद्वार [pratidhvāriṇi], भट्ट [sākat], मृदु [sākṣīpta], and भट्ट [sākṣīpta].

(a) उत्तम (unaltered) are those words which after absorption into Punjabi/other languages retain their original form and meaning. For example उत्तम, उदर [udar], उदर [upkar], उदर [upma], अलव [ānāt], अलव [āpman], अलव [āt], अलव [ān], दिल [iccha], रह [sukh], रह [sugādh], रह [seva], रह [hāth], रह [hāl], रह [hās], रह [katha], रह [kīl], रह [kot], रह [guṇ], रह [cīta], रह [cīcal], रह [jāgat], रह [jap], रह [enen], रह [das], रह [dan], रह [din], रह [dhān], रह [dhup], रह [nam], रह [nic], रह [pal], रह [pul], रह [prasad], रह [pran], रह [prah], रह [bādhōn], रह [bhajan], रह [bhar], रह [bhog], रह [mall], रह [mitr], रह [moh], रह [māgāl], रह [mātr], रह [ras], रह [ran], रह [rath], रह [raja], रह [rup], रह [rom], रह [lok], रह [lobh], रह [vaṣṭu] etc. are from Sanskrit;

उदर [ummat], अमकार [amanat], अलव [amir], अलव [ārat], अलव [sanaṇ], मेल [sābab], मेल [sādar], मेल [sālam], वेल [wel], वेल [hīmat], वेल [hol], वेल [kōbab], वेल [kāmal], वेल [kāmi], वेल [kītab], वेल [kuri], वेल [konah], वेल [coman], वेल [jōhan], वेल [jōla], वेल [jan], वेल [jīgar], वेल [jāg], वेल [tir], वेल [dāstar], वेल [dārgah], वेल [dāra], वेल [dārād], वेल [dīl], वेल [din], वेल [divan], वेल [deg], वेल [dolat], वेल [nāhir], वेल [nāreṇ], वेल [nāreṇ], वेल [navab], वेल [nok], वेल [nobot], वेल [bād], वेल [maḍrāsa], वेल [māreṇ], वेल [mal], वेल [murdar], वेल [mūrabbi], वेल [murid], वेल [mora], वेल [mōj], वेल [mot]... etc. are from Persian/Arabic;

and अलव [āpil], अलव [sākul], मेल [soḍa], मेल [kaṇas], मेल [kālar], मेल [kālīj], मेल [kes], मेल [kot], मेल [koreṭ], मेल [kāpāḍar], मेल [gem], मेल [gol], मेल [tai], मेल [tenis], मेल [temve], मेल [dakōt], मेल [nīr], मेल [pālīdār], मेल [polo], मेल [prophēsor], मेल [but], मेल [berēsvar], मेल [berēsvar], मेल [bordīg], मेल [mastār], मेल [mek], मेल [mot]... etc. are from English.

(b) अलव उत्तम (half-altered) are those which have somewhat changed in writing and pronunciation, but not much in their shape. For example उत्तम [occa], उत्तम [ujjāl], उत्तम [uddām], उदर [akas], उदर [aḍām], उदर [ikāt], उदर [samrāthī], उदर [saraj], उदर [sājog], उदर [kalol], उदर [karaj], उदर [kos], उदर [giran], उदर [chitr], उदर [chin], उदर [jam], उदर [jog], उदर [jodha], उदर [dāra], उदर [dwar], उदर [nīḍa], उदर [nen], उदर [pūn], उदर [purak], उदर [pranmukhi], उदर [bahār], उदर [bijog], उदर [brahmaṇ], उदर [bhagat], उदर [be], उदर [marjada], उदर [māra], उदर [rat], उदर [lacchi], उदर [vāṇej], उदर [vārkhā], उदर [vīḍḍa]... etc. are from Sanskrit.
and मधी म [sahid], मौखर [sakkar], मान [saja], मुखर [sarbat], मन [sahab], मनी [sadi], मैत्र [setan], मग [hajar], मन [hajor], मगदी [késai], मक्का [kobja], मक्का [kara], वजन [kagaj], वम्भ [khasam], वुम्म [gussa], वाय [carkha], नवरत [jor], अम [tama], उम [tosa], लोह थ [naegara], घम [baj], मनजुर [manjur], सिध्द [thaj],.. etc. are from Arabic-Persian;

and अष्टम [astam], अशा [sphar], मैत्रिक [sakid], ध्वन [kaptan], वर्ष [karabin], बुरै [kuren], नशील [jarnel], दिलम [tikas], टेम [tem], ठिगारी [digri], चेमी [darezi], खुलु [patlun], खेट [pare], धिमांलु [pistal], वेल [bera]. बेल [botel], मिथ [mit], मिल [mil], जनम [rajat], उदेश [rapot], वर [raphal] etc. are from English.

(c) उदेश (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>दास प्रेम</td>
<td>दास प्रेम</td>
<td>“सिर प्रेम उसिक-हिन निक बनै।”-NP.</td>
</tr>
<tr>
<td>दास प्रेम</td>
<td>दास प्रेम</td>
<td>“बिक्षु बाबू मक्ख उगले।”-m 4 var gau 1.</td>
</tr>
<tr>
<td>आसुर</td>
<td>आसुर</td>
<td>“एत जोनेदा जाई।”-m 1 var ram 1.</td>
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<tr>
<td>आधिनिद</td>
<td>आधिनिद</td>
<td>“नावनु पुरबु अभिकु।”-तोकह चाथि m 4.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“साकोनी घार को तीक।”-साक म 5.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“सति निरति बुजहे जे कै।”-सुख्मान खिल.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“जू जीन्क जॉर्थी तोरो, कब्रो होत फिरो।”-सार म 5.</td>
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<td>“अस्मानी कीरा चिकिरु।”-वर राम 3.</td>
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<td>अधिनिद</td>
<td>“क्यार बूरु किला।”-BG</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“किमा विहुणे क्षार्पिग खुहंगी लक्ष असै।”-oakar.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“नौ गैली गक्खी।”-BG</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“जुसै ! पैरापु तूहरो दिथा।”-सार म 5.</td>
</tr>
<tr>
<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“क्रामल एलिर हे सो शोळा विकी गुलानु।”-m 4 var sri.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“घसी कादेनु जसै गहस।”-कलि m 4.</td>
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<tr>
<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“जहाण्वाई तपे बहाराठि आँपी।”-माला m 4.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“जो गुर गोपे अप्ना, सो भाला नही।”-m 4 var gau 1.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“चूनिचार वांस सौं ससा बिकरु।”-बिला m 3 var 7.</td>
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<tr>
<td>अधिनिद</td>
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<td>“कुरां मके नाली जावै।”-सार म 4.</td>
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<td>अधिनिद</td>
<td>“जू जू जू जू माखली, जिवारु तिस्ना कालु।”-m 1 var ram l.</td>
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<tr>
<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“चिके पर तेरी बोहुता दिथी।”-बसात कबिर.</td>
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<tr>
<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“मोक्ख तोबिद माही जन निर्दहर हे।”-NP.</td>
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<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“तोपे जहर विचार।”-BG</td>
</tr>
<tr>
<td>अधिनिद</td>
<td>अधिनिद</td>
<td>“कजाल हर तमल रास।”-var maru 2 m 5.</td>
</tr>
</tbody>
</table>
### Arabic-Persian Punjabi

<table>
<thead>
<tr>
<th>Arabic-Persian</th>
<th>Punjabi</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>خیبت</td>
<td>خیبت</td>
<td>“کاوس ہاع پڑیلا.”—بھر نامدیا.</td>
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<tr>
<td>لخیا</td>
<td>لخیا</td>
<td>“گائیہ کوئی ہلگی ہائی نائی.”—BG</td>
</tr>
<tr>
<td>نتی</td>
<td>نتی</td>
<td>“کھسرہ کیا گھیر واسو?”—م 1 وار ماجہ.</td>
</tr>
<tr>
<td>نسیا</td>
<td>نسیا</td>
<td>“جین حوریہ سبھو پاہوئی ہائی.”—م 4 وار سور.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“کئی وکھی کئیہ ہوا ماجہ.”—وار اسآ.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“مہرہائے دکھنی کیے ہوئی.”—PPP.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“ساتیگرو پورہ کئے تھہب.”—BG</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“ہیس مائیا ساگی نئے ٹالہ.”—مارو سولہ م 5.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“می گڑ میلی آئے دوامہ.”—سڑ کم 5 پیرہ.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“گؤر کے سبہدی ناجکی پاہانہ.”—مارو سولہ م 3.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“ئس دی نامسی آئے لاج.”—JSBB.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“ئس دی نئی بدلا وہک.”—JSBB.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“نگدی مودک ادیک بھیڈ.”—GPS.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“کروکھر پئیا ہوئی پہاجگر.”—BG.</td>
</tr>
<tr>
<td>نجیب-ناجیب</td>
<td>نجیب-ناجیب</td>
<td>“بیو پچی نئ مسلاٹی درہ.”—گؤد م 5.</td>
</tr>
</tbody>
</table>

Similar is the rule applicable to tadbhav words from English, Portuguese and French languages—آجنیٹر—Adjutant; آجنری—Orderly; آجمڈ —Hospital; آجیڈ—Command; آجیڈ—Colonel; آجیڈ—Cartouche; آجیڈ—Commandant; آجیڈ—Grenadier; آجیڈ—Gaiters; آجیڈ—Bull's eye; آجارح—Dozen; آجرح—Battalion or Platoon; آجرح—Padre; آجرح—Flannel; آجرح—Bouton; آجرح—Madam; آجرح—Reporter; آجرح—Recruit; آجرح—Lieutenant; آجرح—Lord; آجرح—Lantern ... etc.
(d) mixed words are those which have come into being through a combination of two or more languages, for example कतोलि पठ [नाइले तिर], मराठी मिश्र [सहिब सिख], मूर्ति प्रेम [सुदर्शन प्रेम], मुलाखत पुर्ण [सुल्तानपुर], नवजीवन तिर [होकीकात्री], जोत की पौडी [हारी की पौडी], भाषीबद्ध [हुलिबाद], दुबेल [कुबोल], अन्याय सिंह [ख़लसाकलिया], जनजाति मिश्र [गुरखाल सिख], गुरुहु [गुरुदोम], नवनवाज [जारनगर], मखंसिन [मुखलिसगर], रेलगड़ी [रेलगड़ी], लालपुर [लालपुर]... etc.

(e) imitation words are formed by imitating some sound, for example सं मदा [सा सा], मूं मूं [सुं सुं], रट रट [ताँ ताँ], हें हें [ती ती], नाग नाग [ताहताह], हें हें [तेहतेह], डों डों [दों दों], दरम [दरम]... etc.

(f) resonance words are formed by juxtaposing words of similar sound such as ब्यं ब्यं [कत्या वाॅध], बन बन [कन्हा दाना], बानी बानी [पौनी दहानी], पुरी पुरी [पुरी उरी], भव पत्र [मर दहर]... etc.

(g) allusive words are those which by referring to certain traits or qualities carry special meaning such as तलु (owl) for a stupid person, or अन्नदा for marriage.

(h) abbreviated words are formed by shortening others such शाबा from शाबदा, सुदि from सुकृ दिन, बोदि from बहुल दिन.

(18) Literary terms are provided detailed definition and explication, See गुराल, मतागम, मैत्री, मधु, देवाभिमान, देवताकुरु, देवताकुरु, देवताकुरु, देवताकुरु, देवताकुरु... etc.

(19) Errors committed by historians have been rectified with full evidences, See तनमिं, पृथ्वी, वीची वीची etc.

(20) Words relating to rituals are explained in full. See अभी, जाँदी धुंध, नृत्य पद पद खुद, उदी हुर्दी, बहू बहर... etc.

(21) Difficult words, phrases or lines are indicated by the first word of the line followed by the remaining a couplet or quatrain. See आधारित्स अनंत जने, अभा चंद्रली, देव भरूँ देखि भुरे, दीन हिंद माँ जनि मिया, दील, तारख पुरुष दिशी भावी. 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 ठूल, ठूल, 2, 3, ठूल, 2, 3... etc.

(23) Some additional words have been given against lexicographical traditions so that semi-literate scholars do not misinterpret Gurbani wilfully by going against the scriptural texts. For instance चिंति [चौर] after चिंति [चौर], निंचि [निंचि] after निंचि [निंचि] have been separately put. Similarly See तन, निंचि, निंचि, मेघिचि... etc.²

¹ Ruralites, use onomatopoeic words as झंझं, झंझं, झंझं, झंझं... etc.
² I, myself, have heard certain scholarly persons pronounce ने चिंति as चिंति and वक्ता वक्ता विन्ति वाकिल as वक्ता वक्ता र भाटिला. Through mispronunciation they play havoc with meanings.
New letters have been devised to transliterate in Punjabi the words of Sanskrit, Arabic and Persian so as to enable their correct pronunciation. Historians of languages know that a 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.

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 to 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.

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

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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,
Bikrami 1987
13 April 1930

Servant of the lovers of knowledge

Kahan Singh
<table>
<thead>
<tr>
<th>MAPS AND PICTURES</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Map of Tarntaran</td>
<td>1457</td>
</tr>
<tr>
<td>2. Darvar Sahib – Tarntaran</td>
<td>1458</td>
</tr>
<tr>
<td>3. Map of Thanesar – Kurukshetar</td>
<td>1539</td>
</tr>
<tr>
<td>4. Damdama Sahib – Sabo ki Talwandi</td>
<td>1567</td>
</tr>
<tr>
<td>5. Map of Damdama Sahib – Sabo Ki Talwandi</td>
<td>1568</td>
</tr>
<tr>
<td>6. Maharaja Dalip Singh</td>
<td>1581</td>
</tr>
<tr>
<td>7. Map of Delhi</td>
<td>1605</td>
</tr>
<tr>
<td>8. Dehra Baba Nanak Ji</td>
<td>1643</td>
</tr>
<tr>
<td>9. Pictures of Nanak Panthis</td>
<td>1757</td>
</tr>
<tr>
<td>10. Birth Place Nankiana Sahib and its Darshni Darvaza</td>
<td>1759</td>
</tr>
<tr>
<td>11. Map of Nankiana Sahib</td>
<td>1760</td>
</tr>
<tr>
<td>12. Hira Mahal Nabha</td>
<td>1765</td>
</tr>
<tr>
<td>13. Maharaja Sir Hira Singh and Ripudaman Singh, ruler of Nabha</td>
<td>1766</td>
</tr>
<tr>
<td>14. Gurdwara Saropa Sahib</td>
<td>1767</td>
</tr>
<tr>
<td>15. Maharaja Pratap Singh Malvendar Bahadur, ruler of Nabha</td>
<td>1768</td>
</tr>
<tr>
<td>16. Baba Narayan Singh Ji</td>
<td>1781</td>
</tr>
<tr>
<td>17. Nihang Singh</td>
<td>1797</td>
</tr>
<tr>
<td>18. Birth place of Guru Gobind Singh 'Harimandir' Patna Sahib</td>
<td>1873</td>
</tr>
<tr>
<td>19. Baba Ala Singh Ji</td>
<td>1874</td>
</tr>
<tr>
<td>20. Maharaja Bhupindar Singh Sahib, ruler of Patiala</td>
<td>1879</td>
</tr>
<tr>
<td>21. Raja Har Inder Singh Ji, ruler of Faridkot</td>
<td>2061</td>
</tr>
<tr>
<td>22. Baba Phul</td>
<td>2081</td>
</tr>
</tbody>
</table>
The hymn

1. Due to lineal descent from the ultimate Reality, the living being, as the first born son came earlier and the world of illusion was created later.
2. The soul is the mentor but it follows the mind (disciple).
3. Cow-like senses prevail upon the lion-like being.
4. Fish-like intellect entitled to enjoy ocean-like spiritual bliss, dotes upon the tree-like body.
5. The cat of hypocrisy has snatched away the dog of spiritual service.
6. The tree of the world with branches downward, has its root upward i.e. the ultimate Reality.
7. The Divine, controlling the world of illusion, bears all the fruit and flowers.
8. The conscience, riding the horse of vital air, involves the buffaloes of senses in coming before all others in time.

Thus goes the meaning of this hymn:

1. pahîl putu pîcheri mai
2. guru lâgo cele kî pai, ...
3. dekhât sîghu caravât gai,
4. jâl kî macholî tâvar bîrâi,
5. dekhât kutra lega bîlai,
6. tale rebesa upar sula,
7. tîs kî pedi lage phal phula,
8. ghore cari bhes caravân jai,
9. bahârî bêlu gontî ghârî ai ...

Thus goes the meaning of this hymn:
worldly pleasures.

9 The ox of energy stands outside but the bundle of sexual yearnings has already overwhelmed the mind.

प्रहुल [pahul] See प्रहुळ.

प्रहुलदेव [pahulode] adv at first, in the first place, primarily. “प्रहुलदेव ते र्र्याखु साधाना। प्रहुलदेव ते जात उपाहा।”—माज्ह ए म 5.

प्रही [pahi] n narrow countryroad, footpath. 2 wayfarer, traveller. “प्रही ना वाने जिराथ्रा।”—वार मरू 2 म 5. 3 can. “कुद्राती किम ना प्रही।”—देव म 5. 4 fell down. “गुर्दरान मास्ताखु दार प्रही।”—माला पोर्टल म 5. 5 S messenger.

प्रहुवा [pahvia] n wheel of a cart or a chariot etc. 2 traveller, wayfarer. “अवत प्रहुवा खुढ़ि हाँ।”—गोद कबिर. ‘The wayfarers who come and go without assuaging their hunger.’ “पुर बहरे प्रहुवाह।”—मारू ए म 1. ‘The boats are loaded fully with passengers.’

प्रहु [pahu] See प्रहु 1. 2 part from. “कित्दाहु हार प्रहु नासी?”—गौ म 4.

प्रहूच [pahuc], प्रहूच्च [pahucch] n act of reaching, reach. 2 power, strength. 3 entrance, access. 4 प्रहूच has also been used for प्रहूची; an ornament worn by women on their wrists. “ब्याल सैकेन किर प्रहूची भारा।”—रामाव.

प्रहूच्चाण [pahucan], प्रहूच्चन [pahucchan], प्रहूच्चान [pahucchan] v go from one place to another, arrive. 2 be equal, fare equal in a competition. “प्रहूचिन ना साले कोर ते जेन।”—गुज वार 2 म 5. “तस्सू नाहिदुजा को प्रहूच्चाणहरा।”—गौ म 5.

प्रहूच [pahuca], प्रहूच [pahoča] n joint between hand and forearm; wrist. adj reached; arrived. प्रहूच्चाण [pahucan], प्रहूच्चन [pahucchan] v carry from one place to another, deliver at a fixed place.

प्रहूच [pahuci] adv after reaching, after realizing one’s hopes. “रेज ना कोई जिया, प्रहूचि ना साला कोर।”—सवा म 1.

प्रहूची [pahucii], प्रहूची [pahočii] n an ornament for the wrist. 2 feminine form of wrist [प्रहूची].

प्रहुत [pahuta], प्रहुत्त [pahutt] v be present; reach; it is a transform of word ‘प्रहुता’. “ले ले दत प्रहुतिण लावे करी तायारु।”—स्री म 5. “महूल ना पवे, काहातो प्रहुता।”—सुही म 5. “ॆती दुकहु प्रहुता अ।”—म 3 वार सोर.

प्रहुत [प्रहुता] reached. See प्रहुउत.

प्रहुस्तर [pahusna] See प्रहुस्तर.

प्रहुहैरी [pahunai] n state of being a guest. 2 entertaining a guest, hospitality.

प्रहुस [प्रहुसा], प्रहुत [प्रहुता] reached, arrived. “अपैस्कृण अपैट प्रहुसा।”—सुखमानी. “सो तो गै बकूथ प्रहुत।”—GPS.

प्रहुरी [प्रहुरी] adj relating to one getting angry; irate, evil. “संघर नांडक्खी बहे प्रहुरी. जे गुरुन्दा कारहे कुर।”—GPS.

प्रहेल [pahel] See प्रहेल 1.

प्रहेली [paheli] See प्रहेलिंग.

प्रहूचन [pahoa] a place of pilgrimage in district Karnal, tehsil Kaithal at a distance of sixteen miles from Thanesar. It is a part of Kurukshetar of which the Sanskrit name is Prithudak (pond of king Prithu). Two gurdwaras have been built at this place – one, relating to Guru Har Rai, Guru Teghbadur and Guru Gobind Singh, is situated to the north of this city at a distance of one furlong near the Shivalya of Jammu. Now only its walls stand, the rest of the building has collapsed. There is a tank close by and margosa tamarind trees stand there. Due to the absence of any attendant, this place is not properly maintained. It is being disregarded.

(2) The other, relating to Guru Nanak Dev, Guru Teghbadur and Guru Gobind Singh, is situated in the city on the bank of Sarasvati. It was got built by Bhai Sahib Uday Singh, raja of Kaithal. Donation of rupees 100 per year has been made by Nabha state. A religious congregation is held on the fourteenth day of
the lunar half in the month of Chet and on full moon in the month of Kattak.

It is eighteen miles from Kurukshetar railway station to the west. A pucca road leads to the gurdwara.

1863
The Guru stayed here for sometime while going from Takhtupura to Dina. The Guru’s thumb had gone septic and he changed the bandage at this place. So it has come to be known as Pakkasahib. An elegant and lofty shrine has been built. An Udasi saint Rodu Ram got it renovated through social service. Sixteen to seventeen ghumaons of land has been donated by the villagers.

पंडी [पाक्की] feminine form of पंडा.

पंडी सारी [पाक्की सारी] a pawn, in the game of ‘वपार’, which has cleared all obstacles and reached the safe region. Starting from the centre and passing forty-two squares, the pawn gets confirmed and when it reaches the outer house it is called strong and sound. If it is not conquered upto this square, then it enters the inner chamber. Like the squares with dots in the figure, are the obstructions. “अंग धारा देखा है कौं पाक्की सारी.”—माजह अम 3. “देखा है कौं अपना धारा कौं पाक्की सारी.”—वार आसा. An unconfirmed (कृच्छ) pawn stands for a being wandering in the transmigratory cycle; confirmed means the spiritually enlightened person who has realised the ultimate truth under the guidance and protection of the Guru and whose transmigratory cycle has come to end.

पाक्किसागर a holy place in Prayag where Guru Teghbaadur stayed. See प्रत्यय 4. पाक्की रोटी [पाक्की रोटी] according to Hinduism, it is a meal which is cooked with ghee and milk on fire, like fried bread ball, sweet dish prepared with rice and milk, and roasted grains or potatoes cooked in hot ash.

पंडे पंडल [पक्के पंडल] See पंडल.

पक्का [पाक्का] See पंडा and पंडः.

पक्कीसारी [पाक्की सारी] a bodily organ that digests food. See त्रिता.

पक्स [पाक्स] Skt पक्स vr adopt, be partial to one side; participate in some matter. 2 n side, direction. 3 one aspect of an issue. 4 companion, assistant. 5 wing, feather. 6 bright and dark halves of the lunar month. 7 house, dwelling place. 8 sun. 9 wisp of hair adorning the forehead of women. 10 word suggestive of the numeral two because there are two halves in a month. 11 shoulder. 12 opinion, view. 13 wall. 14 elephant, used by a king as his conveyance. 15 part of the body. 16 neighbourhood.

पक्षधार [पाक्षधार] n bird. 2 moon. 3 arrow.

पक्षपत [पाक्षपत] Skt n favouring of someone without considering his good and bad points; partiality.

पक्षघात [पाक्षघात] See आपघात.

पक्षराज [पाक्षराज] n king of birds, blue jay. 2 vulture.

पक्षी [पाक्षी] Skt पक्षिन adj having wings. 2 partial. 3 supporter. 4 n bird. 5 arrow.

पक्ष [पाक्ष] See पक्ष. 2 पक्ष aspect, side. 3 adj fine, good. 4 part wonderful, excellent!

पक्काहार [पाक्काहार] n wing, feather. “मर्पाक्काहार को धारा.”—क्रिसौन. ‘adorning oneself with peacock’s feathers.’ 2 bird.

पक्काहार [पाक्काहार] I wash. See पक्काहार. “सदहुकरण पाक्काहार.”—बिला अ म 4. 2 adj
engaged in washing.

पक्ष [पक्ष] See पक्ष and पुक्ष.

पक्षर [पक्षरा], पक्षिल [पक्षिल्या], पक्षर [पक्षिरा], पक्षिल [पक्षिल्य], पक्षिल [पक्षिल्य] adj who uses saddle and armour; who rides the horse which is saddled and armoured; horseman, cavalry man. “पक्षरे नाचे बहे.”—coritr 128. “चून कौन है पक्षरी जूना.”—VN. “चाल पक्षर जिम।”—gurusobha. “बोडे बे बोदे बोक्षरइं.”—krisan. 2 n saddled and armoured horse or elephant.

पक्षलाल [पक्षलाल] n washing, cleaning. “कर पंग पक्षलालवा.”—bila m 5.

पक्ष [पक्ष] n period, equal to half of a lunar month, time equal to fifteen lunar days. “पल पक्षलाल गरी महिना.”—prov.

पक्ष [पक्ष] n stirrer of a current of air; fan. “पक्ष पहरौ पनी धोवा.”—sahi a m 4. 2 wing, feather. “मोरपक्ष चौं भेंट मद्दु मराती.”—coritr 12.

पक्षलिल [पक्षलिल] See पक्षलन.

पक्षल [पक्षल], पक्षल [पक्षल] Skt पक्षल n stone. “पक्षल पुहों नाहिं.”—VN.

पक्षलुल [पक्षलुल] स्वयम्भु worship of stones, idolatory, idol worship.

पक्ष [पक्ष] See पक्षल. 2 n line, streak. “बोडे पक्ष गर रे परे. मनाहु गरी पर अहि सामसारे.”—GPS. ‘Black lines on the body of a tiger appear like black snakes on a mountain.’ 3 gully or erosion formed by the flow of water. 4 leather bag, filled with water, which is mounted on an animal. “अखरे दिन जल पक्ष बाल गटीकहाब अग्री करत पयान।”—GPS.

पक्षलल [पक्षलल] Skt पुक्षलल n act of washing well. “करी सागर सदुर करार.”—asa m 5. “करार पक्षलाल राइ सेवा.”—bila m 5.

पक्षर [पक्षर] adv after washing. “करार पक्षरी काही गुंज तसो.”—dhana m 5.

पक्षरी [पक्षरी] See पक्षरल. 2 पक्ष-अंत: opponent, rival, defendant. “अपे लक्षि बार नवर पक्षरी.”—krisan. ‘Remove sufferings of opponents by taking them as your own children.’


पक्षल [पक्षल] See पक्ष. “तिसू करार पक्षली जो तेरे मारागी कली.”—mah m 5. “सो पक्षाढी जी काल पक्षले.”—varram 1 m 1.

पक्षल [पक्षल] n pair of one-sided musical drums used for maintaining rhythm. Its right part is plastered black and left is coated with flour. It is used for maintaining rhythm. “पलूऱढै बलदू पक्षल.”—asa kabir. See दील.

पक्षली [पक्षली] n one who plays a pair of one-sided musical drums.


पक्षलल [पक्षलल] See पक्षल.

पक्षराल [पक्षराल] adj having a plait on the forehead; having adorned herself with a lock of hair on the forehead. भेंट 9. “काल सिरगू बोडे पक्षराल।”—gōd kabir.

पक्षल [पक्षल] See पक्ष. 2 See पक्ष. 3 See पक्ष. 4 wing, feather. See पक्ष्रान.


पक्ष [पक्ष] n feathered creature; bird. See पक्षु.

पक्षल [पक्षल] See पक्षल.

पक्ष [पक्ष] See पक्ष.

पक्षल [पक्षल] Skt पुक्षल n act with saddle
and armour (he or she). See पक्षी.
पक्ष [पक्ष] See पक्ष.
पक्षी [पक्षी] n small fan. 2 See पक्षी.
पक्ष [पक्ष] पक्षहो, पक्षे [पक्षक्षो] a village in district Gurdaspur at a distance of three kohs from Dehra Baba Nanak on the opposite side of river Ravi. Here Baba Mool Chand of Chona Khatri caste lived before settling at Batala. Ajita Randhawa, a spiritually enlightened devotee of Guru Nanak, also belonged to this village. See टालीमिति No. 2.
पक्षाण [पक्षाण] Skt ठग्नपान n tale, story.
“उद्योग कार देवभाग पक्षाण्.”—GPS. 2 a story referred to in a long tale; a story related with another story. In Dasam Granth, an ignorant scribe has mentioned Pakhyan Charitar in place of Charitopakhyan.
पह [पह] n foot. “सीतपह धौह हा.”—asa m 5. 2 turban. “फहरिया, मे भोलवा पह दे मतू मै लगा.”—सफरी 3 Dg one step; distance covered by one step; distance equal to two paces. “राखंते पर है पह क्वेन ना तले हे.”—VN.
पागाक्षी [पागाक्षी] See स्तवी.
पागड़ी [पागड़ी] n a path on which one can walk only on foot, and through which a chariot etc cannot be driven. footpath; a straight path like a stick.
पाग्ना [पाग्ना] व be coated with the jelly of sugar candy etc. 2 be absorbed in an object. 3 be engrossed in love.
पागपहुल [पागपहुल] See भक्तिपुल “प्रेमं वीण सन बनी सुंदर पागपहुल दिनि सिर गुने.”—NP.
पागबदाण [पागबदाण] n act of laying forehead on the feet to pay respect.
पाग़ [पाग] catch, adopt. 2 caught, adopted. “पागा ते एक चुटा, जान सदनु साग पागा.”—सर पाग 2 पागयाद् a friend who has exchanged his turban with a friend. See पाग, पागयाद्.
पागवाल [पागवाल] n criterion for dividing property, according to which male members of the family (who wear turban) get equal share; stepbrother, elder or younger brother are not discriminated. See सूचक.
पागहुल [पागहुल] Skt पागहुल n lotus. “पागहुल के मुल बिखे ज्ञे जल पान की.”—BGK. ‘like sipping water through the stem of a lotus.’
पाध [पाध] पाध पर वर cook (boil well).
पाच [पाच] adj fifth. 2 with the fifth. “पाचें हानुवता लक्ष.”—रामाव. ‘on seeing Hanuman with the fifth face.’
पार [पार] v digest. See पघ and पार्.
सक [पार्स] Skt n act of cooking. 2 fire.
स्त्र [पार्सा] v simmer; be thoroughly cooked, boil. 2 be digested. See स्त्र. 3 be destroyed. “उपज पार्स हारी बुझे नाही.”—माह ए म ३. “पार्स पटागु मर्क बिहार कोर मिन.”—माह ए म ४.
4 boil inward with anger and jealousy; simmer with indignation. “पार्स पार्स बुझार कुरु कानवाही.”—मारू सोले म १. 5 hide, remain hidden. “किन महाय अघ पार्स सुनाही.”—सरी ३।
स्तूमन [पार्सन] fifty and five, fifty-five.
स्त्रमार [पार्समार] adj powerful to kill a lion; lion killer; brave. “फर पार्समार साहर सुपारी.”—सरी ५।
स्त्रमन [पार्समन] fifty. 50.
स्त्रमस [पार्समस] स्त्रमस n a cluster of fifty chads (poetic metres); such a book. See स्त्रमसम. 2 a group of fifty. “किन विशाल्य तु सुमी, जानू बरास पारसा.”—सर म ३.
3 assembly of councillors. “मेता ना कारे पारसा.”—सर म ५. ४ Skt पंखम adj with five faces. ५ Shiv.
स्त्रस [पार्सस] Skt पंकमिलि adj eighty and five. adv among eighty-five. “पारसी पागो क्षिते.”—सर म १।
स्त्रता [पार्सता] destroyed. 2 destroys. “कारी बलक्रुप पारसा.”—सर म ४।
स्त्रस [पार्सस] पारसस adj western; of the western side. n a region between the banks of Ravi, Sutlej and Sindh; western part of Punjab.
स्त्रस [पार्सस] n a resident of Pachadh area. See स्त्रस। २ a caste bearing the name of the Pachadh region, tracing its origin to the Rajputs.
स्त्रन्त [पार्सन्त] स्त्रन्त n a cluster of fifty chads (poetic metres). ninety-five.
स्त्रना [पार्सना] See स्त्रन्त। २ destroyed.
स्त्रनु [पार्सनु] digestible. See स्त्र। “गुर्नादा पार्सनु.”—सरी १।
स्त्रनुम्र [पार्सनुम्र] See स्त्रनु।
स्त्रय [पार्सय] digested. 2 cooked. See स्त्र। ३ n brick-kiln; kiln where bricks are baked in fire. “तबतमु तक देयो पारसय.”—सरी १।
स्त्रय [पारसय] Skt पंखम n service. २ cure. ३ effort. ४ Skt परबन expansion. ५ inspiration. ६ custom, vogue. ७ fame.
स्त्रुस [पारसु] स्त्रुस n mention, say. २ challenge. See स्त्रुस।
स्त्रस [पारस] व advertise. २ challenge, dare. See स्त्रुस। “सोर सोमुह सोगहरे राहार पारसे.”—सरी १।
स्त्रस [पारस] See स्त्रस and स्त्रस।
स्त्रसनी [पारसनी], पारसनी [पारसी] should preach. २ is known. See स्त्रस। “जहा घाल घालान तेवो नाउ पारसी.”—सरी ३। ६ custom, vogue. ७ fame.
स्त्रसद [पारसव] स्त्रसद n cook well; cause to decay. २ destroy. i.e. conquer. “पारसद सबधी पारसवा.”—माह ए म ३। ३ digest.
स्त्रसद [पारसव] See स्त्रस। adj fifty-five.
स्त्रससत [पारससत] स्त्रससत सर अज तरावी सहार पारसव।—रामव। सममत १७५५।
स्त्रसस [पारसस] n kiln in which bricks are baked; brick-kiln. See स्त्रस। “लाई पारसव लेहि पकाई.”—सरी।
स्त्रसस [पारसस] adv having been digested. See स्त्र। २ destroy. and पारसस। “पारसस पारसस मु बिखु देखिप पारसस.”—सरी ३। २ destroy.
स्त्रसस [पारसस] adj absorbed, engrossed. “जे दरा पार अखिर ससा ससा।”—सरी।
स्त्रसस [पारसस] adv among eighty-five. “पारसस पारसस मोह मद मसार।”—बहर कबिर। according to Sankh school of
philosophy, five senses and twenty-five elements. See बांधक । २ बीजीविवेदन।

पचेच [pach] adj who cooks. See घाँ। २ who sticks to someone with a selfish motive.

पचेय [pachet], पचेतु [pacheta] n पंग-विप, (extra) five rupees per one hundred which are recovered with revenue and are paid to the village headman for services rendered by him. पचेतु [pachade] sulking, raging, suffering. See पचेय।

पचई [pachii] See घेच।

पचई [pachii] n piece of wood or metal driven into a gap, wedge. २ sense — obstruction, hindrance.

पची [pachi] See घी। २ adv ashamed, abashed as — 'उह वेदा रौर होरा।'

पच [pach] Skt adj fit to be cooked. See पच।

पच [pach] See पच और पच। २ river bank. “मुखप्रेत बेठ हात पच बघे।” —दैत। 'sat by the bank.' ३ adv after. "पच लगाह सर्द।" —ग्यान।

पच [pach] n eyelash; a row of hair on the edge of the eyelid. पच [pach] adj western, of the west.

पचर [pachra] n nymph, beautiful woman, fairy.

पचर न (pacharna) n be left behind, to lag behind.

पचर (pachair) सेतु leaving behind. २ get defeated. "पापी नू पचरइ।" —BG.

पच [pacha] adj latter, last, ultimate. "पाहिरे फूला, फूलू फूच रत।" —सौर। i.e. 'in the early morning.'

पच [pachah] n west, direction in which the sun sets. "काहु पचह रो सिस निवयो।” —अकल।

पचह [pachan] See पच।

पचह न (pachha) n be acquainted with, know personally. २ respect.

पचह [pachanu] adj acquaintance, person known. "ईंक पचानु जिय का।” —सौर।

पचहरेका (pachanado) feel, be aware of. "मरै रेपिनाश्च रो।” —वर सारु । २ मै ।

पचह (pachha) realised. "जिन हकारन पचह कोहे नियो।” —सर चाट री।

पचह न, पचह (pachanu) See पचह।

पचहर (pachhar) n relegation. २ falling down to become unconscious. "गर्यो असनी पर राव पचहरे।” —NP।

पचहर (pachhar) n defeat, throw down, to fall with force.

पचहतर (pachhatar) in the latter part of the night, in the early morning. See पचह।

पचहस्व (pachhava) adv at the back of. "असा ले तब कािह पचहस्व जहरो।” —क्रिसं।

पचहस्व (pachhava) n back side. २ shadow. "जेते मारा रॉग, तें पचहस्व।” —सार।

पचहर (pachhar) throwing down.

पचहर (pachhara) See पचह। "अप पचहश्चि दह्ति नल।” —वर असा।
[pacharyu] thrown down. "kam gēhi kes pacharyu."—savaye m 4 ke.

[pach] See पच. "pachṣut orāṃ januk vidare."—carrtr 332. 'as if the fledglings were killed by the hailstorm.'

[pachim] Skt पचिम n direction in which the sun sets; west. 2 according to yog, the left nostril. "pachim pheri cārave suru."—ram beni. 'should stop taking vital air through the left nostril and take it through the right nostril.'

[pachirm] पचिम in the west. "pachim alah mukama."—prābha kābir. the Muslims believe that God resides in the west. It is ordained by the Koran that one should keep one's face towards Kaaba while offering prayer [namaz]. See मुहर्रक बल, अम्रत 144 and 149.


"pachirmā raven marke raghuraj sitahi legāyo."—ramav. 'having killed the king of vultures [jātayu].'

[pachutāhi] पचुताहि adv afterwards.

"pachutāhi pachtaia."—var sar m 4.


"kab-hu mit-he nahi re pachutāya."—savaye m 5 ke. 2 repented.

[pachela] पचेला] adj who lags behind. "basav sō kab-hu na pachēle."—carrtr 1. 'did not lag behind Indar in the battle.' 2 resident of the west. 3 back side.

[pachoa] पचोआ] adj last. 2 n back side, rear.


[pachotā] पचोटा] n arrow that kills a bird.—सनामा. In old times, arrows were used in hunting. 2 falcon.

[pachotav] पचोताव] "pachotava na mile."—trīlāg m 1.

[pachora] पचोरा] v throw down; push back.

"hath pachorāhi sir dhārāni lāgahī."—bher m 5.
See tftr.

Pajama $P \text{ (P)}$ a garment, that is worn from the feet onward; pajamas.

Pajama $P \text{ (P)}$ See tftr.

Pajar $P \text{ (P)}$ See tftr.

Pajar $P \text{ (P)}$ See tftr.

Pajava $P \text{ (P)}$ a furnace where bricks are baked; brick kiln.

Pajir $P \text{ (P)}$ on some pretext. "chutahuge kItu pajI."-m 1 bano.

Pajir $P \text{ (P)}$ imperative form of tftr. 2 to like. 2 adj liked; in such a situation, this is used as a suffix, as – tftr.

Pajir $P \text{ (P)}$ See tftr.

Pajir $P \text{ (P)}$ See tftr.

Pajir $P \text{ (P)}$ See tftr.

Pajir $P \text{ (P)}$ See tftr.

Pajeb $P \text{ (P)}$ See tftr.

Pajoha $P \text{ (P)}$ a kettledrum as is sounded with a rod of twisted cloth. 2 a large drum. 3 kettledrum put on the back of a horse. 4 Pkt fencing. 5 sword. See tftr.

Pata $P \text{ (P)}$ n who snatches clothes. 2 who kills by throttling with a piece of cloth. "jo pata jan ghavat he."–krisan. 3 who strikes the cloth on wooden plank – washerman.

Pata $P \text{ (P)}$ See pata.

Pata $P \text{ (P)}$ throw down, strike.

Pata $P \text{ (P)}$ piece of cloth to be fastened round the waist, girdle, waistband. 2 small turban, towel. 3 an animal which is not slaughtered with a single stroke of the sword, but is thrown down on the ground partially slaughtered; eating flesh of such an animal is tabooed.

Pata $P \text{ (P)}$ weaver who prepares cloth. 2 tailor.

Pata $P \text{ (P)}$ tent.

Pata $P \text{ (P)}$ Skt $\text{ (P)}$ n town, city. "hāt patañ bij mādar bhāme."–gau m 1. 2 small turban, towel.

Pata $P \text{ (P)}$ See pata and pata.

Pata $P \text{ (P)}$ See pata.

Pata $P \text{ (P)}$ n equality, parity. 2 simile; comparison; example. adv comparable, equal.

Pata $P \text{ (P)}$ See pata.

Pata $P \text{ (P)}$ See pata.

Pata $P \text{ (P)}$ Skt $\text{ (P)}$ 1 capital of Bihar (Magadh) situated on the right bank of Ganges, it has the honour of being the birth place of Guru Gobind Singh. Patna was the capital of the Maurya dynasty in 321-184 BC. At the time of Chandar Gupat, the inhabited area of Patna was nine miles long and one and a half miles wide. A bricked wall with 570 minarets and 64 doors went around the city. A trench.

1The root of this name is pata tree (Bignonia suaveolens).
sixty feet wide and forty-five feet deep, was dug along the wall. See विजयव्याप्त.

Calcutta is 332 miles and Lahore is 843 miles away from Patna. According to the previous census, its population is 153739. Aurangzeb appointed his grandson Azim governor of Patna and named it Azimabad.

Patna was first of all founded by king Ajatshatru. As the ruins of old Delhi are at some distance from New Delhi, similar ruins of Patliputar are found near Patna, and signs of the royal palace of Ashok have also been found. In Sanskrit books Kusumpur, Padmavati, Pushppur are also the names of Patna.

These are the holy Sikh shrines in Patna:

(1) Harimandir – birth place of Guru Gobind Singh. It is regarded as the second throne of the Khalsa. Its building was got built by Maharaja Ranjit Singh. Afterwards several well-intentioned persons got it renovated with marble and are still continuing to do so. The following articles relating to the Guru are kept here:

- pāghurā sahīb, (the craddle) on which the Guru sat in childhood.
- four arrows of the Guru
- a small sword
- a double-edged sword
- a small dagger
- a kāgha (comb) of the Guru which is made of sandalwood.
- a pair of shoes of the Guru which are made of ivory.
- a pair of shoes of Guru Tegbahadur made of sandalwood.
- papers on which the Guru used to write Gurmukhi characters.

Income of the shrine (Harimandir):
- 450 vighas of land donated by a noble of Bihar, Gopal Singh, income from which is rupees 1000 per year.
- Rupees thirty-one and five and half annas per month from the Government.
- Rupees five hundred yearly from Nabha state.
- Rupees four hundred and seventy yearly from Jind state.
- Rupees seven hundred and twenty yearly from Patiala state at the rate of rupees two per day.
- Rupees four hundred and fifty-six yearly from Faridkot state.
- Rupees one hundred and sixty yearly from 22 vighas of land of Mohalla Ranipur of Patna.
- Rupees forty-four yearly from the land of Mohalla Rakab Ganj.
- Rupees forty yearly from the land of Mohalla Jalla.
- Rupees forty-seven yearly from the late Diwan Bishan Singh an officer of Nabha.
- Rupees fifty yearly income from Guru ka Bagh.

(2) Guru ka Bagh – a garden of Qazis near a graveyard in Patna, when Guru Tegbahadur visited this place. It was offered by the Qazi to the Guru. A gurdwara has been built at this place and Guru Granth Sahib (holy scripture of Sikhs) has been installed. Congregation is held on the 5th day of the bright half of Vaisakh.

(3) Gobindghat – a bathing place on the bank of Ganga where Guru Gobind Singh used to frolic in water and from where he used to get into boats and enjoyed moving on the Ganga. A small gurdwara has been built for displaying Guru Granth Sahib.

(4) Bari Sangat – a place in mohalla Gaughat where a mansion of Jait (or Jaitamal) a wealthy person is situated. Guru Tegbahadur
first stayed here. Jait, who was a wealthy man, extended hospitality to him with devotion. Now it is an elegant gurdwara.

(5) Maini Sangat – also known as Chhoti Sangat. See मैली संज्ञान.

(6) Mohan Mai Ki Sangat – a very pious woman. Keeping in view her devotion, the Guru visited her house several times and ate roasted grams. This place is uninhabited. Due to the negligence of the Sikhs, no gurdwara could be built here.

The gurdwaras of Patna mentioned at numbers 2, 3, 4 and 6 are under the management of the priest of Harimandir but that at number 5, is managed independently by the Nirmala Sikhs.
of sixteen miles from Rajpura to the south-west and is the second railway station from Rajpura on the Rajpura-Bhatinda-Samasata railway line. According to the last census, its population is 46,974.

The court chamber (divan khana), Motibagh, the palace and Baradari garden, Mahendra College and Rajindra Hospital are worth seeing places in Patiala.

Patiala State
Baba Ram Singh son of Baba Phul, after separating from his elder brother Tilok Singh, conquered many villages and assumed royal grandeur. However Baba Ala Singh should be acknowledged as the founder of the Patiala state. Therefore Patiala is known as ‘House of Baba Ala Singh’.

Baba Ala Singh
Ala Singh was born to Mai Sabi in the family of Baba Ram Singh in Sammat 1748 at Phul Nagar. At an early age, he showed sense of dignity and by his noble and virtuous deeds won for himself regard in the hearts of the people. Day by day, he expanded his father’s territories. He conquered many territories with the might of his sword and founded many towns like Bamala, Bhadaur and Patiala. In Sammat 1820 (1763 AD), he defeated Zain Khan, governor Sirhind, and annexed the territory of Sirhind into his state and got built the Sikh gurdwaras.

Raja Ala Singh was generous, brave and a devotee of Gurbani, who ate food after serving it to others. He was free from haughtiness, and was skilled in politics. His life partner Rani

Fateh Kaur was a pious lady, who was very talented and helpful in advancing the cause of her husband. She used to distribute food with her own hands and brought up orphan children as her own sons.

He died on Saun 27th Sammat 1822 (August 22nd, 1765) at Patiala. There is proper arrangement of free kitchen and devotional singing at his memorial of which the priest is an Udasi saint.

Raja Amar Singh
Amar Singh, son of Sardul Singh, elder son of Baba Ala Singh, was born to Rani Hukman on the 7th day of the dark half of Harh, Sammat 1805 (1748). Prince Sardul Singh had died in 1753 before his father. Thus Raja Amar Singh succeeded to the throne of Patiala state after the death of his grandfather in 1765 (Sammat 1822). He got himself baptised, according to the Sikh rites from Jathedar Sardar Jassa Singh Ahluwalia. With the might of his sword he annexed many territories into his kingdom, framed rules for the administration and struck coins in his own name. In Sammat 1824 (1767 AD), he got released twenty thousand Hindu men and women from Ahmad Shah Abdali and became known as the Bandichhor. He conquered Bhatinda in Sammat 1828, annexed Saifabad (Bahadargarh) into his state in Sammat 1831.

Raja Amar Singh died of dropsy at the age of thirty-three on the 8th day of the dark half of Phaggun Sammat 1838 (February 1781 AD).

3Many historians have written her name as Phatto. She was the daughter of Kala, headman of Khana.

4Sardar Jassa Singh had given the young chief (Amar Singh) pahul or baptism, always a bond of affection among the Sikhs, and there was more sincere friendship between them than had existed in the time of Ala Singh.

(The Rajas of the Punjab, p. 31.)
Raja Sahib Singh

Prince Sahib Singh, son of Raja Amar Singh, was born to Rani Raj Kaur on 15th day of the dark half of Bhadon in Sammat 1830 (1773 AD). He succeeded to the throne at the age of six. So the reins of the government remained in the hands of his grandmother Mai Hukman and Divan Nanumall. After the death of Rani Hukman, Bibi Rajendar Kaur (sister of Raja Amar Singh’s father, who was married to Bhumia Singh at Phagwara) extended full help to Nanumall.

In Sammat 1844 (1787 AD) Raja Sahib Singh was married with great pomp and show at Amritsar to Ratan Kaur, daughter of Sardar Ganda Singh, an honourable leader of Bhangi misl.

After the death of Bibi Rajendar Kaur in 1791, Bibi Sahib Kaur, his elder sister who was married at Fatehgarh to Sardar Jaimal Singh, chief of Kanahya misl and son of Sardar Haqikat Singh, took great interest in the affairs of the state. Raja Sahib Singh was artless, credulous and ignorant of politics. If Bibi Sahib Kaur had not protected the state, undoubtedly many disasters would have befallen it. In 1794 when Anant Rao and Lachhman Rao invaded Patiala state, seeing the Sikhs losing ground in the battlefield of Mardanpur, Bibi Sahib Kaur left her chariot, unsheathing her sword sat on the back of a horse, and gave enthusiastic lead to the army. She defeated the enemy army in a short time, and returned to Patiala accompanied by triumphant beating of drums. In 1796 disturbances broke out in Nahan state. On the request of the Raja, Bibi Sahib Kaur reached there with her army and restored law and order.

After the death of Bibi Sahib Kaur in 1799 (Sammat 1856), Rani Aas Kaur (wife of Raja Sahib Singh) governed the state efficiently and well.

During the very tenure of Raja Sahib Singh, the farsighted Phulkian states came under the political protection of the British Empire. 1

Raja Sahib Singh died on the 9th day of the dark half of Chet Sammat 1869 (March 26th, 1813) at Patiala.

Maharaja Karam Singh

Maharaja Karam Singh was born to Rani Aas Kaur2, daughter of Sardar Gurdas Singh Chattha, and Raja Sahib Singh on 5th day of bright half of Assu, Sammat 1855 (October 16th, 1798).

He succeeded to the throne of Patiala on the 2nd day of bright half of Harh, Sammat 1870 (June 30th, 1813). The administration of the state remained in the hands of Rani Aas Kaur and Misar Naudha (Naunidh Rai).

Maharaja Karam Singh was married to Roop Kaur, daughter of Sardar Bhanga Singh, a noble of Thanesar, in 1810. That very year, he was awarded the title of Maharaja. In the war against Gorkhas in 1814, Maharaja Karam Singh had helped the British government and got hill areas as a reward. Mai Aas Kaur handed over the administration of the state to her son in 1818, which he handled efficiently thereafter.

In 1827, the Maharaja gave a loan of 20 lacs to the British government and sided with the British in the war of 1845 against the Sikhs. Maharaja Karam Singh was an ideal follower of the Guru; brave, faultless, and adept in administration. He got constructed buildings of all the gurdwaras in the state with bricks and offered fiefs.

The Maharaja died on December 23rd, 1845 (Sammat 1902) at Patiala.

1 See the note sent by Mr. Metcalf to Maharaja Ranjit Singh on December 12, 1808.
2 She was married to Raja Sahib Singh in 1792 AD.
ןא [nāṇa] fifteenth character of Punjabi script. It has palatal and nasal pronunciation i.e. represents the palatal nasal sound. 2 Skt n ox. 3 song, singing. 4 whisper, whispering. 5 slanted gait, crooked movement. 6 Shukr – the Master of Demons.

ןא [nāṇu] variant of נא. See נא, when.

ןה [nhar], נא [nāna] See נא.


ןה [nahu] pron he, who. “nahu kio sājog.” —bavan. 2 this.


ןה [nān] n knowledge. Skt ज्ञान.

ןה [nānahu] imperative form of the verb, understand, know. “nānahu ānāhu dēr sāhī.”—bavan.


ןה [nāno] imperative form of the verb, know, understood.

ןה [nān], ज्ञान [nān] n knowledge (ज्ञान). “nānō bole ape bujhe.”—oṅkar.

ןि [nīk] one. “nīksētuva anēka.”—gyan. ‘you are one and many.’


ן [nāṇa] nāṇa character. “nāṇa nāṇahū dēr sāhī.”—bavan. 2 pronunciation ofן, nēkar.
ट [tēka] sixteenth character of Punjabi script, comprising voiceless retroflex plosive sound.
2 Skt n tang of a bow’s string. 3 foot. 4 scalp of coconut. 5 dwarf, short-statured. 6 Shiv. 7 moon. 8 old age, senescence.

टहुँ [tauna] n magical formula, implement, instrument.
टसक [tasak] n prickly pain, ache. “तासक्यो न हिरो कास्क्यो न कासाई.”—कृष्ण. 2 Dg pride, vanity.
टसर [tasar] n coarse silk. 2 clothing of coarse silk. The worms of coarse silk are bred in the jungles of Bengal just like the silk worms; coarse silk is the fibre secreted from their mouths. 3 title of the emperor of Russia; Tsar.

टहलन [tahlan] v walk leisurely; stroll.
टहलुर [tahlu] See टहलल. 2 See टहलल.
टहलखर [tahlakar] See टहलखर. 2 See टहलखर. टहलखर [tahlakara] v take a slow stroll; assist in strolling.
टहलव [tahlava] adv after serving. “हसत पुनि टहलवा.”—सर म 5. 2 adj who helps in strolling; who enables one to walk slowly.

टजल्ल [tahlula] n servant, attendant, servitor.
टजहिन [tahiki] n magical formula, implement, instrument.

टहव [tahwa] n thin candy-like meal prepared from milky secretion of myrobalan, wheat, seeds of pumpkin etc, which is a very good brain tonic. 2 xa masculine of टहव service.

टहलाला [tahilala] a village under police station Mulepur, tehsil Sirhind of Patiala state. Guru Tegbahadur visited this village; it was founded in Sammat 1887. There existed no village when the Guru visited this place. The sacred peepul tree, beneath which the Guru seated himself, still stands. A gurdwara has been raised by the Patiala state and an annual revenue of rupees forty is a permanent source of income. This holy place is situated at a distance of four miles to the south-east of Kauli railway station.

टहिल [tahila] n thin candy-like meal prepared from milky secretion of myrobalan, wheat, seeds of pumpkin etc, which is a very good brain tonic. 2 xa masculine of टहिल service.

टहिलपुर [tahilpura] a village under police station Mulepur, tehsil Sirhind of Patiala state. Guru Tegbahadur visited this village; it was founded in Sammat 1887. There existed no village when the Guru visited this place. The sacred peepul tree, beneath which the Guru seated himself, still stands. A gurdwara has been raised by the Patiala state and an annual revenue of rupees forty is a permanent source of income. This holy place is situated at a distance of four miles to the south-east of Kauli railway station.

टव [tak] n nature, temperament, habit. “सून नृत्य बर, रक्त न मुहि परि.”—कृते 33. 2 intent gaze, fixed stare. “धूर धूर रक्त धरसौ चाहु दिशि बौध भिरा.”—GPS. 3 See टेव. 4 See टव.

टकाल [taksal] Skt टकुकशाला n place where coins are minted; mint.1 “ग्वरी सबदु साचि
1 religious congregation. 2 school for imparting good education.

Taksal [taksal] in the mint.

Taksal [taksal], Taksal [taksal] pertaining to the mint. 2 one who has got education and inculcated noble way of living by studying in an established institution.

Taksal [taksal] n intent gaze, fixed stare.

Taksal [taksal] n senseless talk; noise irritating to the ears.

Taktaki [taktaki] n estimate the likely weight; assess by touching with hand.

Taksal [taksal] n in the mint.

Taksal [taksal], Taksal [taksal] pertaining to the mint. 2 one who has got education and inculcated noble way of living by studying in an established institution.

Taksal [taksal] n intent gaze, fixed stare.

Taksal [taksal] n senseless talk; noise irritating to the ears.

Taktes [taktes] n in the mint.

Takrana [takrana] v strike one against another; collide.

Takva [takva] n gaze, fixed gaze, constant stare.

Takwa [takwa] adj cutmarker. 2 n carpenter. 3 small axe, battleaxe, halberd.

Takor [takor] n mild stroke, tap. 2 beating of a large kettledrum with a drumstick. 3 sound produced by plucking the bowstring. 4 fomentation of the injured or swollen part of the body with warm sand, brick or water etc.

Takora [takora] adj striker. 2 n a triangular file, used by carpenters to sharpen saws. 3 hoopoe. 4 woodpecker.

Tak [tak] n cutmark made by the stroke of an axe, a spade or a hoe. 2 Skt the territory between Chenab and Beas rivers.

Takkar [takk] n impact due to the collision of two bodies. 2 push made by head on collision of a ram (male sheep) or a he-buffalo etc.

Takla [takla] v give the first cut with a hoe or a spade for laying the foundation of a new house or a village after praying to the deity.

Tak [tak] n cutmark made by the stroke of an axe, a spade or a hoe. 2 Skt the territory between Chenab and Beas rivers.

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any work but still boasts that it can not be done without him.

Panipat resident Sheikh Taahir is mentioned as ta‘ihri shekh in the Janam Sakhi.
and sat under a rosewood tree. As a result, this holy place is popularly known as Tahla Sahib. That tree has withered away now.

The tenth Guru, Gobind Singh, used to visit this place, occasionally, for hunting and sauntering.

A gurdwara in memory of the tenth Guru is built here. Manji Sahib of Guru Tegh Bahadur is also set up in a room. Patiala state has donated 250 ghumaons of land to the gurdwara. This holy place is one and a half miles to the south of Maurh railway station.

1385
Tod wrote historical account about the glory of Rajputana named Rajasthan published in 1829 AD. He left no stone unturned to forge cordial ties between the British rule and the nobles of Rajputana.

**taḍ [tāḍ] n** loft; board or plank fitted in a niche or on a wall, for placing things. 2 merchandise, goods for sale. See रंगः. "I in bīdhi tāḍ bīṣahīo."—gau kābīr. 3 armlet, bracelet. "tāḍ bhujān."—kṛīṇā.

**taḍa [tāḍa] Dg n** a caravan of oxen loaded with trading goods like foodgrains etc. “mera tāḍa ladīa jai re.”—gau rāvidās. 2 band of traders. 3 a settlement of traders. 4 stalks of sorghum and maize. 5 tehsil head quarters of district Faizabad in UP, situated on the bank of Gogra river. At one time fine muslin of the Dacca style was manufactured here. The printed calico and chintz of this town are still very famous. 6 See रंगूं वरिष्ठ.

**taḍaūrmor [tāḍaurmōr], taḍaūrmor [tāḍaurmōr]** This is a joint name of two villages Tanda and Urmharh. These villages are situated a mile apart from each other in Dasooha tehsil of district Hoshiarpur. Now there is a railway station of Tanda Urmor on Jalandhar-Mukerian line. This place is famous for evoking the memory of Sakhisarvar (Sultan Pir), where people belonging to the Sultan clan come from far off places to pay their obeisance. See चिमंडकेश.

**taḍo [tāḍo] See रंगः.**

**tarā [tārā], tarā [tārā], tarā [tārā] n** evade, put off. “tāri na tare aye na jai.”—bher kābīr. 2 make excuses. “nāhi tār kinas kahū kese.”—GPS.

**tara [tārā] n** evasion, avoidance, act of refraining. 2 excuse, device. See तरिः by removing, by prohibiting.

**tari [tāri]** by avoiding or evading. See तरिः and तरिः.

George Thomas. He was born in Ireland in 1756 AD and came to India in 1781 after joining the navy. He became an official of Samru Begum (who ruled over Sardhana) in 1786. He made Hansi his capital and proved a capable ruler. He fought against the Sikhs in 1795 near Saharanpur. He also fought against Jind state in 1798 AD and got defeated. At last he suffered heavy defeat at the hands of General Perron. He passed away on August 22, 1802 at Brahampur while on way to Calcutta.

**tamān [tāmān] n** sorcery, black magic. “tāmān he kino in bhāyo vīprīt sou.”—NP.

**tar [tār] See रंगः.**

**tal [tāl] n** heap of objects, stack. 2 sense of evasion, act of passing time. “nāhi is me kāchu ṭal vīcaro.”—GPS. 3 large bell, gong. “jāhīrānu ṭal baje karnai.”—NP. 4 Skt fruit market.

**tala [tālā], talan [tālā] n** disappear from a place. 2 prevent, prohibit. 3 pass time by making an excuse. 4 drive animals towards the hunter by blocking them from all sides.

**tala [tāla] n** act of evasion. “je sunkār jave kar ṭalā.”—GPS. 2 device, excuse. 3 act of driving the animals towards the hunter from other sides.
Indian rosewood. The wood of this tree is very hard and smooth, and is used as building material, particularly for furniture of the superior quality. See निभाल.

A holy place one mile to the north-west of Raikot in Jagraon tehsil of Ludhiana district. The tenth Guru of the Sikhs, while coming from Machhiwara, stopped near a small pond and took rest under a sheesam tree. Here Kalha Rai offered his services to the Guru. He sent Noora Maahi to Silhi to get information about the fate of the Guru’s younger sons. A gurdwara stands here. Ten vighas of purchased land is the property of the gurdwara. This place is fourteen miles to the south of Mullanpur railway station.

A village fifteen kohs to the north west of Mukatsar in Ferozepur district, founded by two Dogras named Phattu and Sammu. They served Guru Gobind Singh with dedication and devotion and presented a lōgi (striped sheet as lower garment) and a cotton blanket at the time of his departure. The place visited by the Guru now falls in the territory of Shergarh. See वेलजाल.

The sheesam tree, beneath which any of the ten Gurus of the Sikhs took rest or which is related to their biography. The following talhis (sheesam trees) are very famous:

1. The talhi on the bank of Santokhsar in Amritsar beneath which Guru Ram Das and Guru Arjan Dev sat for a while.

2. The talhi of Baba Sri Chand near the habitation on the west of village Pakhoke, seven kohs to the north of Dera Baba Nanak. Baba Sri Chand used to meditate under this holy tree. Guru Hargobind also stayed here for a while to pay respect to Baba ji. The gurdwara owns fifty ghumaons of land in the village and three hundred vighas of cultivable wasteland in the Bar area along with a grant worth revenue of one thousand three hundred rupees per year. Annual congregation is held on Assu Badi 5, each year.

3. There is a village named Ghakkakotli under police station Shahgarib, tehsil Shakargarh, district Gurdaspur. Guru Har Rai took rest under a talhi standing to the south east of this village. The tree has decayed since then, but a new tree has grown in its place. At this place, the Guru liberated Moola from the life of a rabbit, whose memorial stands by the road close to village Kallahbuha. The Guru stayed for a few days near this talhi on the request of a devotee Bhai Fateh Chand. Fifty vighas of land and a grant worth a hundred rupees per annum has been allotted to this gurdwara. Annual congregation is held on the Vaisakhi day each year. This holy place is nine miles to the east of Naroval railway station.

4. A holy place in memory of Baba Sri Chand near the habitation. It is to the north-west of village Daulatpur under police station Raahon, tehsil Nawan Shahar, district Jalandhar. While going towards Kiratpur Sahib, Baba ji stayed beneath this talhi for three days. Land measuring about seventeen ghumaons is attached with the gurdwara. Annual congregation is held on 1 Harh every year. This religious place is situated nine miles to the east of Nawan Shahar railway station.

5. There stands a gurdwara in memory of Guru Hargobind on the outskirts of village Moonak under police station Tanda, tehsil Dasooha, district Hoshiarpur. The Guru arrived here while he was on his hunting expedition. The Guru’s horse was tied to the talhi. A simple memorial has been raised here. There is no
attendant. A compound of about two kanals is the only property of this memorial. A religious congregation is held annually on Harh Vadi I. A river flows near the gurdwara; it is situated two miles to the north of Tanda railway station.

6 a talhi of Baba Sri Chand near Lahore railway station.

**Word Definitions**

- **Tīk** [tīk] Skt n support. 2 n support, base. “tīk ekās ki.”—prabha ā m 1. 3 stick, cane, bamboo stick. “ādhule kau tīk.”—dhana m 5.

- **Tīkā** [tīkā] stable, stabilized. “bīnu nāvē manu eku nā tīkā.”—sdhgosātī.

- **Tīkāda** [tīkāda] adj accommodating, providing a lodging. 2 stabilized, stable. “tīkh kīhī manu nā tīkāda.”—bīla ā m 4.

- **Tīkāt** [tīkāt] E ticket, payment of charges for rail travel, visit to show-houses or permit for entrance to a club, society etc. 2 postal stamp, Messrs Thos De La Rue and Co. had in 1862 AD a contract from the British Government for printing postal stamps for India. Since November 1925, the Government Mint Calcutta has started printing these stamps.

- **Tīkātīka** [tīkātīka] n tripod stand. 2 foundation support. 3 stare, fixed gaze, intent, look.

- **Tīkātīke** [tīkātīke] may have trust, may have faith. “kīsu upārī oh tīk tīkā?”—varā m 1.

- **Tīkātīkna** [tīkātīkna], **Tīkātīkna** [tīkātīkna], **Tīkātīkanu** [tīkātīkanu] n stay, be stable, settle. “tīsu hīde hārīgōṇa tīkāhi.”—tukha chāt m 4. “tīkāna nē pāve bīnu sāsāgātī.”—dev m 5.

- **Tīkātīkri** [tīkātīkri], **Tīkātīkri** [tīkātīkri] n tikki, roṭī. “tīm sāgātī māhī tīkri teri.”—GPS. 2 tikki fried in ghee. 3 See **Tīkātīkri**. 4 See **Tīkātīkri** 3.

- **Tīkātīka** [tīkātīka] n vermillion mark on the forehead, consecration mark. “sāhī tīka dītōsū jīvē.”—varā m 3. “tīn mukhī tīke nīkālēhī.”—sri
earthen pot, shaped like a small pitcher. It is tied to a Persian wheel to draw water. “kār hāri māl tīḍ paraṇvāhu.”—basāt m l.

tīḍās Skt tīḍās n pumpkin – like vegetable that is cooked for sipping. tīḍo, tīḍi.
tīḍa [tīḍa] n grasshopper living on wild plants in sandy regions; domestic tiny grass-hopper. 2 locust.
tīḍi [tīḍi], tīḍē [tīḍo] See tīḍām.
tīḍā [tīḍa], tīḍāc [tīḍāka] See tīḍā and tīḍāc.
tīṇā [tīṇā], tīṇa [tīṇa] See tīṇa.
tīppni, tīppē śrī n [tīppni] Skt tīppī n criticism, explanation, commentary; observation made on a book’s margin. 2 In Punjabi, tīppi (and bīḍi) are also called tīppni. See tīppē.
tīppē śrī n [tīppi] n nasalisation mark. In Punjabi, it has two forms  and  . Some writers have differentiated them according to their pronunciation and use nasality in place of  .
tība [tība] n high dune of sand. “khali cale dhanī sīu tībe jīru mihah.”—s forid. 2 low summit of a hill.
tībīya, tībē śrī [tībīya] See tībē.
tībā śrī [tībā abohār] a village in tehsil Pak Pattan district Montgomery. There is a gurdwara named Nanaksar in memory of Guru Nanak Dev.
tībā [tībbi] a small sand dune. 2 See tībē śrī.
tībbā [tībbāhīb] mound or small sandy dune, upon which the Guru seated himself.

1 a small dune near Mukatsar, from the top of which Guru Gobind Singh showered arrows on the Mughal army. A festival is held during Maghi fair at this place.
2 See tībē.
3 a small dune about three quarters of a mile from village Behbal under police station and tehsil Kotkapura of Faridkot state. Guru Gobind Singh had stayed here. A gurdwara is built in memory of the tenth Master. The villagers have donated five ghumaons of land to the gurdwara while another three ghumaons have been purchased by Mahant Uttam Singh with his own earnings, and donated to the gurdwara. This gurdwara is situated three miles to the east of the railway station of Rumana Albel Singh.

tīkā [tīkā] v slip away, retract. 2 deny; go back on one’s word. 3 be estranged; be annoyed.
tīrā śrī [tīrā] onom sound of shrill speech. 2 n downfall, decline. “tīrāt tik.”—kālki. ‘Successors come to nought.’
tīllā [tīlla] n hillock, peak, summit. 2 high mound, big dune of sand etc. A J . 3 hermitage of a monk at a hilltop.
tīllā balgōdāl śrī [tīlla balgōdāl] dwelling place of saint Bal Gundai on a hillock under police station Dina, district Jehlum. See balgōdāl śrī.
tis [tis] n piercing pain, ache. 2 act of mocking or annoying.
tisī śrī [tisi] n top, peak, highest point.
tīk śrī [tīk] n continuous flow; current. 2 vermilion mark on the forehead, consecration mark. “hāri hāri ram nam rās tik.”—prabha m 4. ‘is the paste of all pleasures.’ “tīna māṣēkā ujal tik.”—prabha m 3. 3 an ornament worn by women on the forehead. 4 Skt śrī vr describe, jump.
tīkāt śrī adv remained, stayed. 2 See śrī 1.
tīka [tīka] n ornament worn by women on the forehead. 2 consecration mark on one’s forehead. “pun tīka ko put hākara.”—cāttr 259. ‘The son was called for coronation.’ 3 crown prince, heir apparent, rightful claimant.

टिककार [ṭīkkār] writer of a book’s explication, commentator. 2 vaccinator.


टिक [ṭīk] n aim, opportunity. 2 limit, boundary. 3 striker, in the form of soap nut, lotus nut, walnut; small stone ball used in the game played by boys. This striker is made to hit a given target.

टिट [ṭīt] Skt तित्तu adj pungent, bitter. 2 n act of showing thumb of the hand to tease someone; irritating. 3 ripe fruit of wild caper (cappairs aphylla). 4 swollen eyeball which has lost eyesight.

टिट्टा [ṭīṭṭa] n kick (by the hind legs) of a horse, mule; kick by the hind leg.

टित [ṭīt] See टित. 2 cricket; membrane. See टित. 3 cricket, membrane, insect. “ṭīṭu lave māḥī bare.” –tukha baraṁmahā. ‘Crickets twitter in the forest.’

टिय [ṭiy] n horoscope. 2 outward show, ostentation. 3 tipping the joints of bricks with a mixture of lime etc. 4 high tone, high tune. 5 a wide mouthed funnel used for pouring oil into or extracting it from the bottle. It seems to be a distortion of pipe. The French pronunciation of it is टिप [pip].


टिपु सुल्तान [ṭipu sultan] son of Haider Ali, ruler of Mysore, who was born in 1749 AD. He ascended the throne in 1782 after the death of his father. He fought several battles against the British; ultimately he was killed fighting valiantly at Mysore in 1799 AD and was buried in Lal Bagh near the grave of his father.

Now-a-days the descendants of Tipu live in Taliganj, Calcutta. They get sustenance allowance from the British Government.

टिल [ṭil] See टिलु.

टुक [ṭuk] or टुक [ṭuku] adj a little, a bit, slight. “sōjan deś sabheko, tuku caḥēn māḥi bīḍanu.” –maru kābir. ‘There is a bit of uniqueness in sarcasm’, i.e. each collyrium-laden eye cannot express such sarcasm. 2 half –“tuku dāmu kārari jāu kāru.” –ṭīlāg kābir. ‘if you stabilise your mind for half of your breath.’ 3 adv slightly, a bit. 4 loaf of bread, loaf.

टुकेत [ṭuketer] person longing for a loaf of bread; beggar, mendicant.

टुक [ṭuk] n piece, piece of bread, loaf of bread.

टुकर्गादा, टुकर्गादी [ṭukargāda], टुकर्गादी [ṭukargādai] beggar, begging for crumbs. See टुकर्गादा. “ṭukargādai pekh māḥi jāryo.” –GPS.

टुक [ṭukra] See टुक. 2

टुक [ṭuk] See टुक. 2

टुकर [ṭukā] n part, portion. 2 piece of bread, loaf of bread. 3 livelihood, subsistence.

टुकरी [ṭukari] n small piece. 2 band, squad. 3 festival celebrated on Kartika Sudi 15; the fast of Kattak-Isnaan (bath of Kattak)
completes this day. It is also called the festival of Tikri. 4 flock of birds.

It is also called the festival of Tikri. 4 flock of birds.

**tuca** [tuko] adj mean, base, low.

**tuña** (Sktr trim, pluck) v separate, break.

**Tuḥuṣṭa** [tuḥṣṭa] trader, who lacks capital; one who has lost his original outlay.

**tuṛ** [tuṛi] [tuṛti] adj broken, cracked.

**tubhi** [tubhi] See ~tūk, ~tūk.

**tubkī** [tubkī] See ~.

2 a kind of small wild duck, that frequently dives in water.

**tubki** [tubki] n dip, dive. “mukse na tōb ṭubki ik lini.”—NP. 2 a kind of small wild duck, that frequently dives in water.

**tubla** [tubla] v strike with toes, kick. 2 touch, come into physical contact (with). “perī ṭōb uthalīa.”—BG. “tōb pāv hajratēhī jagayo.”

1 Shah Mohammad was a Vatala based Punjabi poet. He composed the narrative of battles between the Sikhs and the English to which he was an eye-witness. It comprises 105 octave stanzas.
See tum
ornament, piece of jewellery.
2 beautiful woman.
See tumna
See tumna ornament, piece of jewellery.
2 beautiful woman.

See tumna cloth of scarlet red colour, specially worn by women. 2 drowsiness caused by opiate; addicts' stupor, during which one's head reclines downward.

See tesu flower of dhak tree, flower of plas tree. 2 plas, dhak.

See tehalpura See tehalpura.

See tek support, base. "din dunia teri tek."—bher m 5. 2 support; stick used as a support to help a plant grow or keep erect. "tek de de uce kare."—devidas. 3 stick or staff to feel the way. "me ëdhule ki tek."—tilag namdev.

See tekna origin, foundation. "rovanehare ki kavan tek?"—ram m 5. 5 pause; refrain; the line of verse repeated towards the end of each stanza.

See teka persistence, insistence.

See teka, teka v put, place. e.g. "mattha teka."
2 support, give shelter. 3 be certain, be certain after pondering.

See tekan stick. 2 support.

See teka See teka.

See teka n call, shout. 2 a long, high-pitched tune.

See ter n call in a loud tone. "catrajal bin tere."—bha cha m 4. 2 call, tell. "tan te pran hot jaire terat pret pukar."—dev m 9.

See tekna is also used for bher.

See telegraf E telegraph. G teles (far away) vide (to write); a device with which one can write from afar.

See telefon E telephone. G teles (far away, voice). A device with which one can hear from afar.

See tev n habit, nature, vogue. "tev eh pari."—keda m 5. 2 delicacy, relish. 3 sign, mark.

See teva n horoscope. 2 See tev.

See tevar n vanity, arrogance. 2 jarring sound.

See tev tax; n tax, levy, toll, revenue.

See tevar feminine of teva; female pony. See tev.

See tevar Skt teva n pony, hack.

See toa n pit, trough.

See toha n search, exploration. 2 news, information.

3 touch, bodily contact.

See tohna v grope, come in contact. 2 probe one's mind by referring to some incident. 3 n pit, trough.

See tohni adj probing, groping. "me ëdhule hari nam lakoti tohni."—suhim 3 m 1. 2 stick, staff. "jhe ëdhule hathi tohni."—asam 3 m 1.

See tohna See tohna.

See tohna See tevam. "piraa ka nam me ëdhule tohni."—bira cha m 5.

See tohna Search teke tohne (tohe teke) searched, groped. "tohe tehe bahu bhawan."—bavan.

See tok n interruption, prohibition. 2 interference.

See tokka n, tokkal n interrupt. 2 n a large utensil fitted with a clasp, used for boiling water and for cooking rice etc.

See tokra, tokkkra n basket made of mulberry cane or bamboo sticks, used for storing vegetable, fruit, grass etc.
टेक्स्ट [टोका] n pest that damages standing crops. 2 chopper; cutter, with a broad axe but short handle. 3 fodder cut into small pieces; chopped fodder of millet, sorghum etc. 4 woodpecker. 5 See टेक्स्टा माणिस.

टेक्स्टा माणिस [टोकसाहीब] तोता is a village under police station and tehsil Naraingarh, district Ambala. A gurdwara named Toka Sahib in memory of Guru Gobind Singh stands one mile to the west of this village. It falls in the territory of Nahan. The Guru stayed here for twelve days after returning from the battle of Bhangani. Jatts of the village Laha had stolen camels of the Guru’s force camping here, for which they were suitably punished and the village was renamed as तोता.

One hundred vighas of land has been donated to the gurdwara by Nahan state and one hundred and fifty vighás by Ahluwalia jagirdars of Mirpur. An annual revenue of eighty-five rupees has been assigned by the Patiala state. This holy place is thirty miles to the north of Barara railway station and eight kohs from Nahan. The priest is an Akali Singh. Congregation is held on Jeth Sudi 10 every year.

टेक्ष्ट [टोघ्ना] n pit, pond. ‘इं टोघ्ने ना चुतौली पूरी करी संमूदू साभाली।’—स कबीर. ‘You will not get liberated from the entanglements of hypocrisy (ponds). Turn your back on them and ponder over the Creator (ocean).’

टेट [टोू], टेट (टोता) See टूटी. 2 deficiency, dearth. 3 piece, segment, part. 4 discomfort undergone by addicts for want of opium etc; hangover. 5 See टेक्स्टा माणिस.

टेटी [टोती] See टूटी 2.

टेंटमैंज ए [टोडरमॉल] a poor Khatri of village Chuhania, district Lahore, son of Bhagwati Das, who was born in 1523 AD. On the strength of his intelligence, he rose to the post of revenue minister (diwan) of emperor Akbar. Akbar valued the revenue rules and regulations framed by him. Todar Mall was the first to switch over to Persian from Hindi in official administration. He was also a brave general. He showed his excellent bravery during the battle of Bengal. Akbar made him the ruler of Lahore in Jalusi year 34. His residence was in Bazar Hakiman (Bhatti gate).

Todar Mall was one of the nine gems of Akbar’s court. Several writers have also termed him as Kayasth (Kaith) and trader. He expired in 1589 AD at Lahore.

Todar Mall was a fine poet of both Hindi and Persian. See his poetry:

गुण बिन ज्यो काम गुरु बिन ज्ये ग्यान
मन बिन दन ज्ये जल बिन सर हे,
कथ बिन गित ज्ये हिंदु बिन प्रित ज्ये
वेष्या रास्ति ज्ये फळ बिन तर हे,
तर बिन यात्र ज्ये स्याने बिन मात्र ज्ये
पाति बिन नारी ज्ये पुत्र बिन गहर हे,
तोदा” सो केवल ते में में विजय देको
धराम विंह हें दान धाक्सी बिन पर हे.

2 a rich merchant, resident of Sirhind who served and consoled Mata Gujri after the martyrdom of Guru Gobind Singh’s two younger sons. Several historians have opined that he performed the cremation of Mata Gujri and her younger grandsons.

टेंट (टोडा) n slope of a hill. 2 balcony. 3 a village between Nada and Manaktabra, under police station Rani Ke Raipur, tehsil Naraingarh, district Ambala. Guru Gobind Singh stayed here while going to Anandpur, but no gurdwara is built here in his memory. 4 a disciple of Guru Arjan Dev, belonging to the Mehta subcaste, who did a lot while Amritsar was being raised. 5 young one of a camel.

टौडी [टोडी] It is a full-fledged variation of a major musical measure टोडी तात where in rā, gā, dha
are soft, medium and all other notes are pure; dha is minor and ga is major. The period of its singing is the second quarter of the day. ascending: sa, ra, ga, mi, pa, dha, na, sa. descending: sa, na, dha, pa, mi, ga, ra, sa. 

Todi is at number twelve in Guru Granth Sahib.

**Tona** [tona] n incantation, exorcism, magic, black magic. “tona kör mohe janu soi.”—NP.

**Top** [top], **Topa** [topa] n a kind of hat shaped like a basket to be put on the head. See तोपा. 2 an ancient weighing measure equivalent to two to three seers. Skt तोपा small bag.

**Topi** [topi] n small hat around which the turban is tied. 2 gun-cap for a gun having such explosive as emits fire when the trigger is pressed; gun-cap.

**Tolu** [tolum] n draft, bond, bill of exchange.

**Tobhara**, **Tobhri** [tobhri], **Tobha** [tobha] n that which has glamour (आकर्षण) of water (तुलना) in it; pond, pool, unlined tank, small pond. “mihī vāthe gālia nāla tobhīrī kajal jāitī pāve vīcī sursārī.”—var bīla m 4. 2 tank dug for worshipping the ancestors. Hindu families dig out earth from this tank on a particular day every year. “jodhā jāthēre māṇiān sātiā saut tobhīrī jōe.”—BG. “mārhi tobhīrī maṭh āru gor. ināhu na sevāhu sāb dīthu chor.”—GPS.

**Tolu** [tolum] See तोला.

**Topa** [topa] See तोपा.

**Tor** [tor] n speed, movement, gait. 2 hunt, search, exploration. 3 long and thin bough; wooden beam. 4 imperative of verb तर, e.g., gaḍdi ṭor.

**Tora** [toran], **Torna** [torna] v make one walk or move. 2 look for, search. “so nār kyō mag toran jai?”—NP.

**Tora** [tor] n movement, walking. 2 adj searched, looked for. “gūra rāsaṇa ki laīk tora.”—GPS.

**Tore** [tore] (he) moves. 2 searches, looks for. “ānīk bīdhi kārī torē.”—gāu m 5.

**Tol** [tol] n search, hunt, exploration. See तोला. 2 community, group, band. 3 decorative material, clothes, ornaments etc. “nānak sēcī nam bīnu sābhe ṭol vīnāsu.”—var majh m 1.

**Tolna** [tolna], **Tolnā** [tolna] v search, hunt, explore. “bahār ōle so bhārām bhulāhī.”—majh m 5.

**Tola**, **Toli** [tolī], **Toli** [tolī] n group, band, gang, cluster, community. 2 decorative material. See तोला 3. “haū eni toli bhulāsū.”—suhi m 1 kūcajī. 3 to a group. “rākātu toli no ābāra.”—suhi m 1 kūcajī. 4 See तोला. 5 having searched or explored. “āgāhu pīchāhu toli dīthā.”—var bīla m 4.

**Tol** [tolu] See तोला.

**Topa** [topa] See तोपा.

**Tova** [tova] See तोवा.

**Tové** [tovē] in the pit. “sēnhe pāvna khati tōve.”—sēva m 1.

**Topi** [topi] See तोपी.

**Tāk** adj odd; not even (in counting), e.g. one, three, five etc.

**Tāna** [tōnā] See तोना and तोला.

**Top** [top], **Tora** [tora] n a bunch of hair in the shape of a fly whisk at the tail end of animals like a tiger. “pherāt lāgul tār kārāla.”—GPS. 2 hanging or loose end of a turban or a plume; raised part of the turban on the head. 3 ear of a corn; spike. “tis ko tār ucerē niśkāsyo.”—GPS.

**Tāk** [tāk] Skt तक n a weight equivalent to four mashas. 1 spade; implement to dig out earth. 2 chopper. 4 anger, ire. 5 sword. 6 leg. 7 pride, vanity. 8 See दूध 1. “dhanukh mthrō na tak khicēte.”—GPS. 9 See तोला.

**Tākak** [tākak] Skt तक्कक n tāka, a coin equivalent to two paisas. 2 rupee. 3 a gold coin, mukhā. 4 state-currency, coin.

According to some books, tāk comprises ten mashas. See दूध.
Sound produced during the plucking of a bowstring; tinkling sound of a bow. 2 sound of jingling; sound of dingdong.

A measure of four mashas. See तकन.

dispute, unpleasant job. 2 deception, fraud.

army uniform; dress of a soldier; short for बहर. "कबरे ke bahu tabor sbar." -carrtr 195.

small kettledrum that gives out the sound of तम-तम on beating. "vat vajani tamak bheria." -sri m 5 pepar.

E train, class, line, row. 2 a chain of railway trains.
[thaʈha] seventeenth character of Punjabi script with aspirated retroflex plosive sound.
2 Skt n loud sound. 3 Shiv. 4 constellation of the moon. 5 used in Punjabi also for श्[ṣ] and ष[ṣ] e.g. sṛṣṭi for sṛṣṭi, mūth for mūṣṭi, aṭh for aṣṭi, ṭha for sthan, ṭha for sthag etc.


[thaɪ] built, constructed, made. 2 made to stay, determined.

[thaṣak] n pride. 2 affectation.

[thaṣka] See दास. 2 a village in tehsil Thanesar, district Karnal; it is also a police station. See दासक.

[thaḥak] n mutual collision of two objects. 2 mutual rivalry.

[thaḥakna], [thaḥakn] v stumble, get knocked, collide with each other. 2 clash, fight.


[thaḥar] n place, location, dwelling. 2 stay.

[thaḥorna] v be situated. 2 stay. 3 dwell.

[thaḥaur] [ṭhəhərna], [thaḥər] [ṭhəhərana] v position, situate. 2 resolve; believe firmly after pondering and theorising.


[thaḥkarval] a village in tehsil and district Ludhiana. In this village, there stands a gurdwara named Nanaksar in memory of Guru Nanak Dev.

[thaḥkrait], [ṭhəkərə] See त्हाकुर and ठाकुर.

[thaḥk] Skt ठक्कुर deity, demigod, divine being worthy of worship. “kəvι kaly ṭhəkur ḍərdəstənə.”—səvəye m 5 ke. ‘son of Hardas (Guru Ram Das) is the mentor of poet Kaly.’
2 lord; ruler. 3 a special title of the Rajputs.

[thaḥkarə] [ṭhəkərə], [ṭhəkərə] n supremacy, lordship, leadership, chiefship. “tū mirə saci ṭhəkurə.”—məjə m 5. “ṭhəkur məhə ṭhəkurə teri.”—gəu m 5. 2 a class of Thakurs (Rajputs).

[thaḥkən] n Thakur’s spouse, wife of a Thakur (Rajput). “bhətəni ṭhəkurəni.”—asa a m 1. 2 chief’s wife.

[thaɡ] Skt ठग n swindler, cheat. “ṭhəge seti ṭhəgrələ.”—vərəm m 5. 2 the Creator—one who dupes the world with the power of illusion. “həɾi ṭhəg kəu ṭhəgəuri lai.”—gəu kəbir.

[thaɡəu] ठग-ऑं cycling others. “cɪtəvət rəhəo ṭhəɡəu, nanak phasi gəli pari.”—s m 9. ‘kept thinking to cheat others, but himself got entrapped.’ 2 See ठाकेश.

[thaɡəi], [ṭhəɡəi] ठग-ै an aesthetic medicinal plant; a medicine, which on inhaling makes one unconscious, enabling the cheater to deprive him of money. “bɪɾkhe ṭhəɡəuɾi jin jin khəi.”—gəu m 5. “jini
†thāgāuli paia."—anēdu. 2 also used for a beloved who wins over her lover with qualities of love and devotion. “manu trāgī kārī bhāgārī thāgāurai.”—gau chāt m 5. “pām thāgāurai pai.”—sīrī chāt m 5.

†thāgāupū [thāg-ayudh] n weapon (आयुध) of a cheat (भाज); death by hanging.—sānāma.

†thāgāh [thāgāhār] one who cheats, deceiver. “sune māgārī pārī thāgāhare.”—gau m 5. ‘meaning sexual depravity.’

†thāgā [thāgān] a matrik stanza comprising five matras. It has the following arrangement: 1SS, 2SIS, 3SIS, 4SSI, 5SII, 6SII, 7III. 2 v cheat, deprive one of money. “ākhi ta mīhātri naku pākārāhi thāgān kau sāsaru.”—dhāna m 1.

†thāgāhar [thāgāhar] adj cheat. 2 n cheat. 3 one who has attained self-realisation. “thāgāhar anthāgāda thāga.”—ram m 5. ‘Immoral acts, which none can entrap, are taken care of by the spiritually enlightened person.’

†thāgā [thāgān] See †thāgā 2.

†thāgā [thāgān] woman who cheats. 2 worldly attachment.

†thāgāki [thāgādev], †thāgā [thāgādev] n leader of cheats, head of deceivers. “ese hi thāgādev bākhane.”—asa namdev.

†thāgā [thāgān] See †thāgā 2.

†thāgānir [thāgānir] n deceptive water; mirage; i.e. indulgence in worldly pleasures. “thātha, thē durr thāgānira.”—gau bāvon kābir. 2 sherbar mixed with thorn-apple.

†thāgā̄nā [thāgājī], †thāgā̄nā [thāgājīda] n cheating game; skill in cheating, art of cheating.

†thāgāmūr [thāgāmūr] herb causing anaesthesia when used. See †thāgāmūrī. “bhule re, thāgāmūrī khāi.”—sār namdev.

†thāgāmīl [thāgāmodak] laddus adulterated with poison; by serving them, a cheat deprives others of money.

†thāgāmīl [thāgāmīl] adj crown of cheats, leader of swindlers, king of cheats.

†thāgārī [thāgārī] n cheating, deception. 2 gang of cheats. “īh thāgārī bāhut gār gale.”—prābha ā m 5.

†thāgārā [thāgārā] [thāgārā] adj who cheats. “hō thāgārā thāgī des.”—sīrī m 1.

†thāgārī [thāgārī] See †thāgārī. 2 thāgārī the cheats, the dupers. “thāgī thāgārī.”—marā sohle m 1.

†thāgāu [thāgāu] adj who cheats or dupe. “āgrāk us ke bāde thāgāu.”—asa m 5. 2 the duped; who has been entrapped by a cheat.

†thāgāi [thāgāi] n swindling, cheating skill. “kārāhī būrai thāgāi dūn ren.”—sār m 5. 2 act of getting deceived.

†thāgā [thāgāna] duped, deceived. “kāhu nanak jīn jagāt thāgāna.”—sār m 5. 2 was duped, was cheated.


†thāgī [thāgī] n cheating, act of cheating. “kūr thāgī gujhi na rāhe.”—var gau 1 m 4. 2 (I) cheat. “hō thāgārā thāgī des.”—sīrī m 1.

3 thāgī the cheats – “eni thāgī jagū thāgā.”—var māla m 4. 4 feminine of thāg: thāgī. See †thāgī.

†thāg [thāg] See †thāg.

†thāg [thāg] See †thāg.

†thāg [thāg], †thāgī [thāgī], †thāgī [thāgī], †thāgī [thāgī] See †thāgī.

†thā [thā] n people, community. 2 composition, structure. “sēbh hi thā baddh kase.”—krisān. 3 concept, idea.

†thākānā [thākānā] See †thākānā.

†thā [thā] n compose, create. “jagās bācarkē juddh thāa.”—cādi l. 2 imagine, consider.

†thā [thā] having resolved. 2 having composed or created.

†thā [thā] a town of Sindh in district Karachi.
2 See वीज वा न्यून ती स्थ. 3 a village under police station and tehsil Zira of district Ferozepur, situated nine miles to the south of Mallanwala railway station. In memory of Guru Hargobind there stands a gurdwara one mile to the south of this village. Three ghumaons of land is attached with this sacred place. Congregation is held on each moon night.

तः [तः] See तः.
तःपक [तःपक], तःपत [तःपक] n stop, stay. 2 hesitate.
तः [तः] the character । “तः manua तःहाइंह नाहि।”—बाबा। 2 pronunciation of ।
तः (तः) joke, drolery, humour, fun.
तःपक [तःपक], तःपत [तःपक] Skt one who makes utensils by producing a jingling sound: coppersmith, artisan of bronze or brass utensils.
तः [तः] with character । “तः तःहाइंह वती तान अतार।”—सया पाति म। 2 jokingly.
तःल [तःल] one who makes fun.
तः [तः] See तः 3. 2 See वीज वा न्यून ती स्थ.
तःपक [तःपक] n boundary-mark, boundary-pillar.
तः [तः] n rattle, clattering sound, jingling.
तः [तः] n sound produced by a metallic gong.
तः [तः] n strike, stroke, hit, blow. “काहा बिसासा इस बाहचे का तांकु लागे तःका।”—सर काबिर.
तः [तः] See तः.
तः [तः] n harmonium, bell, gong which produces a jingling sound. “नक्ति को तःगां बादलू।”—सर काबिर. See तः.
तः [तः] n resolve, make up one’s mind, determine firmly to do. 2 compose, construct.
तः [तः] determined, resolved, formed. 2 having made up one’s mind, resolved.
तः [तः] n establish, install. 2 resolve in one’s mind. 3 wind up. 4 do fabric painting.
5 fold washed clothes by presssing with a heavy conical club (iron).
तः [तः] n printing implement, stamp-shaped block made of wood and metal, on which letters, designs or patterns are embossed so that the farmers could not commit theft. the collectors (officials) used to stamp heaps of grains, collected from them, in lieu of revenue to be paid, by pressing this metallic embossed stamp on a wet sandy layer spread on the heap.
तः [तः] See तः.
तः [तः] See तः and तः.
तः [तः] n craze, addiction. 2 tenacity, obsession.
तः [तः], तः [तः] n get cold, become cold. 2 stiffen with cold.
तः [तः] a village, in tehsil and district Ambala. In this village, there stands a gurdwara in memory of Guru Gobind Singh.
तः [तः] See तः.
तः [तः] adj cold. See तः. “होइ सिसति तःहार।”—सर सर म। 1. “सगानि बोज़ि तःहार सिना हे।”—मरु सोल्हे म।
तः [तः], तः [तः] adj frozen, cold. “हारी जपि बहार तारुर।”—माही अ म। 5. 2 n Himalaya. “जितु य सु हाँ लोबहै तु ओहू तारुरु।”—राम राम 3. 3 calm, unperturbed.
तः [तः] n check, stop. 2 push, launch a boat into water.
तः [तः], तः [तः], तः [तः] n place of rest, halting place, rest-house. “कोटे तःहार ना पाई।”—सया सया म। 2 Skt तःबिर adj static, fixed, firm.
तः [तः], तः [तः], तः [तः] n place, dwelling, residence. See तः. “सूत के डोक्हिया को नाहि तःहार।”—सुखमनि.
तः [तः] adv at various places; at places; everywhere.
धिन [ठाई], ठिट [ठाइ], ठिटिर [ठाइर] अर्थ [ठाई]। स्थान n place, location. “सोहरो सब्ब ठाई.”—स्री चाहत m 5. “अबे कुठे ठायर ना ठायरी.”—गौ कबीर। ‘There is no place for dwelling.’

धानी [ठाई] in places, at various locations. “रविया सब्ब ठाई.”—देव m 5. 2 dwelling place.

ठाइन [ठाइस] Skt अन्नितिनि twenty-eight. “ठाइस द्योस ला स्वराय्र.”—क्रिसन।

ठाण [ठा] n place, location. “लागो एन ठाही.”—सर m 5. 2 erosion of river banks caused by the flow of water. 3 sound of firing, shelling etc. 4 य imperative form of ठाने.

ठावर [ठाहना], ठवर [ठाहनु] v destroy, demolish. “ठाहा मंनुया ठाहाही नाहि.”—बवरन। “सोभना मौन मानिक, ठाहनु मुल मोचाग्वा.”—स फरिद। ‘Minds of all are (pure), it is entirely wrong to hurt them.’ “कहि ना ठाहे चित.”—वार मरत्व 2 m 5. ‘does not hurt any one.’

ठावर [ठाहर], ठवर [ठाहरु] n place, dwelling place. “ऊर ना सुज्जे दुजी ठाहर.”—ठोड़ी m 5. 2 See ठिला ठावर।

ठवरे [ठहरे] stays, resides. “जसे मादर माही बलहर ना ठाहरे.”—गौड़ कबीर। विजवत।

ठवर [ठही] See ठवर। “हिाव ना केहि ठही.”—स फरिद। ‘Do not hurt any body’s feelings.’ 2 place, location. 3 adv after destroying.

ठव [ठक] n obstruction. “माने मरागी ठक ना पार.”—जपु।

ठवर [ठक-हर] n obstruction, prohibition. “उन कौ खसाम किनी ठक-हर.”—गौड़ m 5. 2 adj who obstructs.

ठवर [ठकला], ठवर [ठकना] प्रत्यय prevent, forbid. “ठकलु मंनुया रक्खू मैना.”—ोकर। 2 prevent the effect of an ailment by uttering a mantar.

ठवर [ठकर] See ठवर।

ठवर [ठकिल] n obstruction. See ठवर। “ठकिल ना होती ठाहू दौर.”—बवरन। 2 adv having obstructed, hindered.

ठवर [ठकिल] [ठकिलहाँ] v forbid. “आवू जाणा ठकिलहाँ।”—माजी 2 m 1।

ठवर [ठकिलहाँ] [ठकिलहाँ] forbade. “सिता ठकिलहाँ।”—सर m 5।

ठवर [ठकिल] adj who forbids. 2 prevented.

ठवर [ठकिल] in places, at various locations. “रविया सब्ब ठाई।”—देव m 5।

ठवर [ठकिल] See ठवर। “ठकिल सर्वे सामान।”—स्री म 5।

ठवर [ठकिल] n deities’ door; temple. 2 Lord’s abode.

ठवर [ठकिल] n deity’s councillor; mentor. “साणी पौजो ठकिलवृज्ञा。”—गौ म 5।

ठवर [ठकिल] n godliness, mastery. 2 supermacy. ठवरे [ठकिल] See ठवर and ठवर।

ठवर [ठकिल] See ठवर।

ठवर [ठहर] See ठवर।

ठवर [ठहरु] n place, dwelling place. 2 form, shape.

ठवर [ठत] n structure, composition. “जाके नगम दुच के ठता।”—सर कबीर। 2 stuff, material.

ठवर [ठत] n composition of notes; pause of seven notes at their respective places. In books on music it is called मुर्चना। There are 21 मुर्चनाय (pauses) because of three combinations of seven notes each।

The musicologists have visualised ten musical measures in which ठत [रग]s are sung and played on the basis of these types।

(a) कलयाण ठत – In this musical measure, all except मद्धम, are pure notes. viz: सा, रा, गा, मी, पा, द्वा, ना।

(b) ब्राह्मण ठत – In this musical measure, all notes are pure viz: 1People ignorant of the knowledge of music take notes for मुर्चना।

In these ठतs a free character (गुर्ग) represents pure note and the character with कान (ि) corresponds to minor note while one with (ी) symbolises a sharp note।
It consists of six pure notes while riśad is a minor one. viz:

\( sa, ra, ga, ma, pa, dha, na. \)

(d) bhūvān that – It has five pure notes while riśabh and dhevat are minor ones. viz:

\( sa, ra, ga, ma, pa, dha, na. \)

(e) bhūrvī that – It consists of three pure and four minor notes. viz:

\( sa, ra, ga, ma, pa, dha, na. \)

(f) asavari that – This musical measure consists of four pure notes and three minor ones. viz:

\( sa, ra, ga, ma, pa, dha, na. \)

(g) todi that – It consists of three pure, three minor notes and one sharp note. viz:

\( sa, ra, ga, mi, pa, dha, na. \)

(h) purbi that – This musical measure comprises four pure and two minor notes along with a sharp one. viz:

\( sa, ra, ga, mi, pa, dha, na. \)

(i) marva' or maru that – It consists of five pure note a minor and a sharp one. viz:

\( sa, ra, ga, mi, pa, dha, na. \)

(j) kaphi that – It contains five pure and two minor notes. viz:

\( sa, ra, ga, mi, pa, dha, na. \)

No doubt the fifth note is prohibited in Marva, then why is it included in a that. Here only the name of a that is mentioned, the gamut of Marva is not written. Many musical measures like sohni, jet, puria, pācām, etc. are sung in this that. Such should be the comprehension of the names of other thats as well.
[thanedar] n in charge of a police station.

[thana] v make up one’s mind after pondering over something; make a firm determination. 2 form, make.

[thana] v launch on water. 2 move forward with enthusiasm. 3 enter with eagerness.

[thas] n worry, anxiety, apprehension. 2 boast, brag. “kuri kure this.”—japu. 3 stroke, injury, shock.

[thiha] n place, residence.

[thiha] n stoppage; place for stopping. 2 sign put up to show uneven patches of land for levelling. 3 boundary, pillar, mound. 4 carpenter’s stand or contraption to fasten a log for sawing with a handsaw.

[thika] adj correct, accurate, right. 2 proper, adequate, relevant.

[thikor], [thikra] n piece of broken pottery. “ja bhaje tā thikor hove.”—var majh m 1. 2 a broken utensil. 3 perishable body; physique. “thikor phor dīlis sir.”—VN. ‘by eliminating the mortal physique, put blame squarely on Aurangzeb.’

[thikari] n piece of broken earthen pot. 2 xa rupee, coin.

[thika] See [thik].


[thiba] adj club-footed, pressed, bent. “piche thiba nok daraq.”—GPS. ‘the shoe with a flat heel and pointed toe.’


drēta [thukāna] v get hit, e.g. “do cāpērā thuk gāiā”. 2 pitch, thrust.
drēha [thukk] n crowd, mob. 2 society, community. 3 respect, prestige, honour. 4 praiseworthy e.g. “koi thukk di gall kāro”.
drēha [thōg] n peck by a bird. 2 beak, bill.
drēha [thōgna] v eat by pecking. 2 peck with a beak.
drēha [thod̄a] n front part of a foot. 2 kick given with a toe.
drēha [thumā] n graceful slow gait, coquetish movement, slow joyful movement.
drēha [thumra] n a perforated jewel or stone, auspicious stone especially procured from Hinglaj, which the Hindus put around their necks.
drēha [thumri] n a two-verse song.
drēha [thumna] a supporting device, under a vessel to keep it afloat or to prevent it from capsizing.
drēha [thusna] v fill to the brim. 2 thrust, push.
drēha [thuhā] n scorpion.
drēha [thūga] n peck of a bird; act of pecking at. 2 kick made with a pointed object.
drēha [thuth], drēha [thūth] n trunk of a cut tree. 2 stem of a tree without branches. 3 thumb as a sign of refusal e.g. “mē jad rupya māgra tā us ne menū thuth vikharā”.
drēha [thutha] n earthen bowl.
drēha ḅokra [thūthā phārna] v hold a begging bowl in one’s hand; start begging; ask for alms.
drēha [thuthi] n small earthen bowl. 2 bowl or cup used for taking liquor. 3 bowl-like ornament worn by women on top of the head; a raised and deep dome.
drēha ḅokra [thūthi mūḥ lāgni] v become addicted to drinking.
drēha [thē] n place, location. 2 stumbling; tripping; knock. “Stkalī jāmu mare theh.”—marā m 1. “Jāmkalī theh marahu.”—maru m 4.

drēha [thekna], drēha [thekna] v stamp with some frame or block. 2 stay put, accommodate.
drēha [theka] n contract; act of taking responsibility to complete a job after fixing the remuneration. 2 monopoly. 3 imprint, printing device. 4 a musical tone of three notes produced by striking mṛdāg etc, in this order: dha di ga dha, dha di ga ta, ta ti ga dha, dha di ga dha.
drēha [theka] v eat by pecking. 2 peck with a beak. dha di ga dha, dha di ga dha.
drēha [thuqqa] n front part of a foot. 2 kick given with a toe. ta tāi ga dha, dha di ga dha.
drēha [thumak] n graceful slow gait, coquettish movement, slow joyful movement.
drēha [thumri] n a two-verse song. superb.

Page 68 of 750
it is softly hit and from the sound produced, it is judged whether the pot is solid or cracked. Likewise a person is judged from his behaviour.

**ठोक** [ठोक] *n* striking of foot against something, push, thrush. 2 a stone, brick or pebble jutting above the surface of the earth. 3 a metallic ring or sleeve at the end of a sword’s sheath.

**ठोक्वाजन** [ठोक वैजना] See ठेट्रिन्द्र and ठेख.

**ठोक** [ठोक] *n* a carpenter who hammers or rams cots or beds. 2 a bird, which with its beak pierces a hole into the wood; wood-pecker.

**ठोक** [ठोक] *adv* by knocking or hitting. “सोभ देखी ठोकिबेजां।”—सकिर. “ठोकिवेजां सोभ ओठिली।”—स्री में पेपार. 2 firmly i.e. resolutely. “काहु ले ठोकिब बढ़ेर ठाकुर।”—सवेये 3.

**ठोड़** [ठोड़] *n* chin; round portion of the face below the lower lip.

**ठोरन** [ठोरन] *v* strike with a toe; kick.

**ठोर** [ठोर], **ठोर** [ठोर] *n* place, place of residence, dwelling. “सोभ ठोर निरोतर निर्वन्याः।”—वन.

**ठोड़** [ठोड़] *n* winter, coldness, chill. **ठोड़रा [ठोड़रा], ठोड़ [ठोड़] adj cold, chilly. 2 calm, quiet. 3 lazy, slothful. 4 impotent, sexually imbecile.

**ठोड़हाई** [ठोड़हाई] See ठोड़हाई. 2 chill. 3 See ठोड़हाई.

**ठोड़ होना** [ठोड़हा होना] *v* die; be devoid of the warmth of blood. 2 calm down; shed away anger. 3 going out of a lamp or fire. 4 become impotent; be devoid of potency.

**ठोड़हाई** [ठोड़हाई] *n* a nourishing cold drink; a cold drink sweetened with a lump of sugar and prepared by crushing almonds, rose-flowers, poppy seeds etc. It is widely consumed during summer in countries of the tropical region.

**ठोड़** [ठोड़] *adj* chilled, cold. 2 *n* river. “ठोड़ही ठाती मिठी खाई।”—आसा में 5. ‘The body is ultimately consumed by water, fire and earth.’ 3 chickenpox, smallpox. “ब्जानो ठोड़ही कार्यो।”—ग्व 6.

**ठोड़** ठोड़ी भिटी [ठोड़ही ठाती मिठी] stream, fire and soil. See ठोड़ँ 2.
[ḍāḍa] eighteenth character of Punjabi script, representing the voiced retroflex plosive.

2 Skt n terrific fire, oceanic fire. 3 word, sound. 4 Shiv. 5 fear. 6 In Lehndi Punjabi and Sindhi, it is also used in place of र e.g. दर for दर, दा for दा, दूध for दूध etc.

[ḍāu] n jungle fire; wild conflagration. “äge देखाूँ धूूँ जाले.”—sri m 5. See धेूँ.

[ḍaur] See दूँूँ। 2 Skt दूँूँ obscure utterance; a sentence, of which the words are not understood clearly. See ढूूँूँ।

[ḍauri] a female who talks rot. See ढूूँूँ 2. “बाखे ता धूूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूँूঃ।
1405

द्रव [dāhan] See द्रव. 2 See द्रिः.

drā [dāhar] n path, passage. 2 pasture, jungle. 3 trail, pond. 4 fear, apprehension. “रक हवे बर्बिहिकन सो दोलत दाहर मे.”—हस्राम. 5 See द्रव.

drā [dāhrān] v go about, walk leisurely, stroll. “द्राहर कथिन मोसान.”—परास.

drā [dāha] n bar, baton. 2 wooden stave hung around the neck of a grazing animal and set between its legs in order to deter it from running away.

द्रव [dāhī] n pair of crossed staves forming the front of the bullock cart. 2 achieved. “आँद के मोड़ि हब दाही हे.”—क्रसों. 3 set as in “घर दार माजी दाही हो हे.” 4 busy, engaged in eating.

drā [dāka] v fill to the brim. 2 satiate; be satiated. 3 prevent, stop.

drā [dākra] n piece, section, extract. “छाड़ सुराज के दाक्रे करे.”—GPS.

drā [dākrān] v bellow like a bullock or a stag; thunder; roar. 2 belch.

drā [dākādak] adj full to the brim. 2 fully saturated. See द्रवी.

drā [dākar] See द्रवक. 2 beat of a drum. “द्रुर दाकराः.”—VN. 3 roar of a tiger, grunt of a pig etc. “दाकर रथ.”—रामव. See द्रवक.


drाँ [dāket] n robber; bandit.

drाँ [dāketi] n robbery; dacoity; act of robbing wealth with force.

drाँ [dākt], drाँ [dākti] n son of a Dakk; progeny from the union of a Dakk Brahman and a milkmaid. A दाक्त accepts offerings made to Shani (Saturn), discusses omens and explains their good or bad effects. द्राक्ती, द्राक्तम्.

drाक्त दर [dākātī] n actions of a दाक्त, profession of a दाक्त.

drाक्त [dākkāra] See द्राक्त.

drā [dākka] n straw. 2 obstruction, hindrance.

drव [dāknā] a dialect of the region to the south of Guru Nanak Dev’s birth place i.e. the speech of Multan and Sahiwal area. The writings done in it are popularly known as of दक्तने in Gurbani. In this language र is replaced by र e.g. :

“तु काॆ सैंड मेदी देत सिसु उतारी.”...

“हबे दोक उलाहामु नान क नादं निहाली.”—वर मरू 2. .. etc.

दये [dākhe] plural of द्रव.

dr [dāg] n द्रि-हल distance covered by two steps; a measure equivalent to one and a half yards. 2 act of lifting one’s feet while moving. “इग बहार वमार क सवार क रत्याः.”—सेनापति.

3 adjugly, hideous.

drाङ [dāgdol] n act of stumbling; staggering gait.

drाङ [dāgā] a matrīk measure, having four matras. It has the following types: SS, II, IS, SI, III.

drाङ [dāgmāg] n unsteadiness. 2 act of staggering, stumbling. 3 act of wandering; vacillating. “दाग्माग चाढ़ि, रे मान बाहृ.”—गाउ कबीर.

dr [dāgar], द्र [dāgra] n path, track, way. “गुरप्रसादि में दाग्रो पारा.”—गोद कबीर.

2 suggesting a way out. “सुख भिलकृषि में माग को दाग्रा.”—GPS.

dr [dāgri] adj passerby, traveller. 2 unstable, staggering. “दाग्री नेत्र पहन अड़हुले.”—बहर म I. “सत भिलकृषि में दाग्री सी फिरे.”—क्रसों.

dr [dāgri] a village in tehsil and police station Moga, district Ferozepur. One mile to the west of the village stands a gurdwara in memory of

1See रत मया 2.
Guru Har Rai. The Guru stayed here for raising a gurdwara at Daroli. The bricks, lime etc were supplied to Daroli from this place. The van tree, under which the Guru used to hold the congregation, still exists. A small gurdwara has been built there. The priest is an Udasi monk. Two ghumaons of land was purchased for the gurdwara at a cost of rupees eight hundred. This gurdwara is also named Tambu Sahib, because many tents were pitched here by the seventh Guru of the Sikhs. This holy place is situated two miles to the west of Dagru railway station.

**Notes**
- **daqro** See लाल.
- **daqga** n stick to beat a drum with; drumstick.
- **daqqi** n pedlar’s bundle of cloth or other wares. 2 small pond.
- **daqta** n stopper, cork. “khoj kahe nahi mukh vich daqta.”-GPS.
- **daq** See दाँ. 2 mighty, powerful.
- **daqval** See दाँ. 2 might, power. 2 firmness, steadiness. “bahar se daqvali karke kahia.”-JSBM.
- **daqhe** got burnt. 2 mighty. See हाँ. 2
- **daqhyo** burnt, ignited. “pavak metin ag daqhyo.”-krisan.
- **daqph** P न; n tambourine – a round musical instrument covered only on one side with stretched leather. It is played by beating with a stick; tabor, timbrel.
- **daqhalci** [daqhal], **daqali** [daqhali] one who plays the tabor; taborer.
be afraid, be frightened, be terrified. See ठा।. “डौ करे डौ करे क्या करो?” –गौ म 5. 2 n scarecrow or manikin made to put up in the field to scare away the animals. “जरू डौ करे महत डौरात।” –गौ म 5.


जरूरक [दर्पोक] adj timid, getting frightened, cowardly.

जरूर [दरू] n terror and danger, pain and fear. See ठा।. “जम का डौ बहाल बहाल।” –तुखा चाह म 1.


जरूरक [दरूना] v frighten, instil terror or fear. 2 adj frightening, dreadful.

जरूरती [दरूना] frightened, fear struck. 2 frightening, terrifying. See ठा।. 3 got one frightened.

जरूरत [दरूकल] Skt शहरक adj tense due to fear. “दिरूज चोर डरूकल बोल।” –GPS.

जरूर [दराका] n threat, act of threatening.


हर [दर] See ठा।

हर ब्लाक [दरू ब्लाक] n block, segment, nugget. 2 lake; vast pool. 3 throw dice. “डल डलहे नारदन को फैल।” –GPS. “By throwing the dice, they move.

dreadful. “जय सिमरानि जम नाही डौरा।” –गौ म 5.


हर [दर] is afraid; fears. See ठा 2.

दरूल [दरोल] a Rajput subcaste descended from Mian Kela of Kahloor.

दरूल [दरोली], दरूली [दरोली] a village in police station and tehsil Moga, district Ferozepur, where Bhai Sain Das, husband of Mai Ramo and brother-in-law of Guru Hargobind, lived. This couple was very devoted to the Guru. So the sixth Guru used to stay in Daroli for long periods of time.

The sixth Guru took fresh and cool water offered by Bhai Rup Chand. Baba Gurditta was also born in this village. A beautiful resting place is built at his birth place. Guru Granth Sahib scribed by Nand Chand is installed here, which he had forcibly aquired from the Udasi monks. See तेहसील.

There also exists a well which Guru Hargobind had got dug at this place. Mata Damodari breathed her last in this village. A memorial is built in her memory.

A beautiful memorial is built at a place outside the village where the Guru used to hold religious congregations. Maharaja Ranjit Singh donated 180 ghumaons of land to this holy place. An annual grant of rupees fifty-one has been given by Nabha state while an estate worth revenue of rupees two hundred per annum has been extended by the villagers of Angian in Ambala district. Each year a religious congregation is held on Vaisakhi and Maghi. This holy place is situated one and a half miles to the south-west of Dagru railway station.
James Andrew Broun Ramsay Dalhousie, was born on April 22, 1812. He served as Governor General of India from January 12, 1848 to February 29, 1856. He decimated the Sikh rule of Lahore and merged territories like Avadh into the British empire. The rank of Marquis was conferred on him and he was awarded an annual pension of five thousand pounds. Lord Dalhousie died on December 19, 1860.

2 a hill station on the north bank of Ravi in district Gurdaspur. It is named after Lord Dalhousie. The British government built a summer resort here in 1853 AD after purchasing the hilly area from the Chamba state. Dalhousie is 51 miles north west of Pathankot and 74 miles away from Gurdaspur. It is at a height of 7687 feet above the sea level.

3 Skt. lump of earth, small brick. 2 small piece of meat. See पनीर, चेल न. 3 Skt सरिसुंड, lump of earth, small brick.

4 लूके चिरनेि Hargobind, which still exists on the eastern side of the village. The shrine has fifteen ghumaons of land donated by the Kapurthala state. In Dalla the memorial of Bhai Lalo is also famous, which has freehold land of forty-two ghumaons.

2 a Jat Chief of Talwandi Sabo, whom Guru Gobind Singh blessed by staying in his village in Sammat 1762-63. He served the Guru with great dedication and devotion. At the holy place, where the Guru stayed, is a gurdwara, named Damdama Sahib.

Addressing Dalla, the tenth Guru bestowed upon the Malwa region the blessing that canals will flow, mangoes will grow, wheat will be harvested. This devoted follower was duly baptized by the Guru and was named Dalla Singh. See राजस्थान मर्गिञ्ज़ 1.

1. "dalle vali sāgat bhari." The marriage of Guru Hargobind with Mata Damodari, daughter of Narayan Das, was also solemnised here on Bhadon 22, Sammat 1661. A shrine stands at the place where the marriage ceremony was performed, but there is no priest.

Guru Arjan Dev got a well dug with steps leading down to the water level to mark the marriage ceremony of his son (Guru Hargobind), which still exists on the eastern side of the village. The shrine has fifteen ghumaons of land donated by the Kapurthala state. In Dalla the memorial of Bhai Lalo is also famous, which has freehold land of forty-two ghumaons.
scorched by the jungle fire.’

\[\text{davāk} \] See द्रव्य and द्रव्यत्. “\text{dauv ḍavǎːk}.” –\text{ākal}.

\[\text{dau} \] See दहूँ.

\[\text{daol} \] \text{n} who extracts gold or silver from the goldsmith’s furnace–ash. See दाह.

\[\text{dān} [\text{dān}], \text{dānī} [\text{dānī}] \text{Skt dānī} \text{ n} witch, hag. “\text{naraṁ dāt bhane dān}.”–\text{gṛd m 5}.

\[\text{dā} [\text{dā}] \text{Skt dā} \text{ dṛṣṭी one with molar or grinder teeth. 2 stinging creature like a snake etc. 3 mosquito.} \]

\[\text{dā} [\text{dā}] \text{Skt dā} \text{ heat, burning. 2 recline, spread i.e. “māja dāhna.” 3 n trunk of a tree, thick branch of a tree.} \]

\[\text{dān} [\text{dān}], \text{dānī} [\text{dānī}] \text{Skt dānī} \text{ n} witch, evil spirit, demoness. “\text{dakī see kāhū sron ḍakadāk}.”–\text{cārīt 405}.

\[\text{dā} [\text{dā}] \text{ See दित and दिय०. 2 See दिय०. “\text{dakī ko cātī kācū na lāge cārākāmal sornā}.”–\text{asā m 5 ‘A witch does not perceive i.e. ghosts and evil spirits can’t see.’ 3 Dg adj strong, powerful.} \]

\[\text{dāku} [\text{dāku}] \text{n robber, dacoit.} \]

\[\text{dāhā [dāhā], dāhna [dāhna] v consign to fire, burn. 2 recline, spread i.e. “māja dāhna.” 3 n trunk of a tree, thick branch of a tree.} \]

\[\text{dāhna} [\text{dāhna}] \text{n} heat, inflammation. 2 jealousy, malice. } \]

\[\text{dāhāṇi} [\text{dāhāṇi}] \text{n} in malice, in jealousy. \text{“dāhāṇi tāṇi sukḥ nāhi.”–ōkār.} \]

\[\text{dāhāṇu} [\text{dāhāṇu}] \text{See दाहन.} \]

\[\text{dāhā} [\text{dāhā}] \text{n} long bamboo stick, bludgeon. 2 adv fighting with clubs, exchanging blows with clubs. “\text{guru pure bīn dāg dāgūsa}.”–\text{BG.} \]

\[\text{dāgar [dāgar] See दागर.} \]

\[\text{dwāji [dāgi], dwājina [dāgia] adj who keeps a club or a bludgeon. 2 n macebearer, gatekeeper. “pap pūṃ jace dāgia.”–\text{māla namdev.} \]

\[\text{dājou [dājou] See दाजू.} \]

\[\text{dāt [dāt] n cork used to close the mouth of a bottle etc., stopper. 1 2 temporary structure to serve as a scaffold for constructing an arch. 3 arch. 4 See दाट.} \]

\[\text{dāt [dāt] n threat, frown, rebuke, pressure.} \]

\[\text{dāṭa [dāṭa] v cork. 2 close. 3 rebuke, threaten. “bīn ṭaṭe ṭh sikh ṭa lehi.”–\text{Nā.} \]

\[\text{dāḍa [dāḍa], dāḍa [dāḍa] n punishment, chastisement. “jām ke dukh dāḍa.”–\text{bṛha m 5. “mṛle jomḍāḍa.”–sūhi m 5. 2 penalty, fine.} \]

\[\text{dādī [dādī], dādī [dādī] Skt dānī adj who keeps a bludgeon. 2 n Yam, the messenger of death. 3 gate keeper. 4 an official, who measures land with a measuring chain. “nā ḍakī das} \]

\[1 \text{This cork is made from the soft layer of the bark of a cork tree. It is so called due to the name of the tree.} \]
mūsaph dhavahī.”—suhi kābir. ‘There are nine treasures and ten organs.’ 5 an improvised boat-shaped palanquin, provided with sticks on both sides. The porters place these sticks on their shoulders to carry the palanquin. Such a carriage is generally used on arduous tracks in the hills.


दष [dāgh] n molar, grinder tooth. 2 combustion, inflammation. 3 extreme pressure, rigidity. e.g. “mē teri dāgh nāhī jhāl sākda.”


2 burnt. 3 n fire, blaze.

द्रश [dādhal] Dg n boar with tusks.


‘Muslims having beard feel jealous of Shivaji.’ 3 loud sound, high pitched voice. “bānī koi dādhi jāpde hēn koi hāuli jāpde hān.”—bhagatvī. 4 feminine of दव ए.g. “menū dādhi satē vajē hi.”


दर [dān] Skt दंड n punishment. “jāke cakār kāu nahi dānu.”—gau m 5. 2 land revenue, octroi, (state) tax. “an ko manke đān ko devāt.”

—GPS.


दर [dānu] See दर.

दर [dābā] See दर.

दर [dabh] n a type of spear grass. 2 mango’s spike, bloom of the mango tree.

दरध [dāmar] Skt n scripture of magical incantations composed by Lord Shiv numbering five in Varahi Tantar i.e. yogdāmar, śivdāmar, durgādāmar, sarsvatdāmar and brahmendāmar.

2 adj unique, exquisite.


दरधु [dāmaru], दरधु [dāmru] See दरधु. 2 sound produced by a tabor.

दरधे [dāmadol] See दरधे.


दर [dar] n branch of a tree, tree-trunk. “tāvēra ek anāt dar sakha.”—rām kābir. ‘Brahma is a tree while the entire universe forms its trunks and branches.’ 2 row, line, as “kābutra āi āi āi āi āi āi.” 3 band, gang. “bīn dār bīn dār.”—ōkār. ‘For want of God’s fear the gathering of the people met with ruin.’

4 See दर.

दर [dārē], दर [dāra] v put in, insert. 2 throw, fling, give up. “man te kābhū nā dārē.”—dev m 5. “nanak sāran sāran-kālān ki tum nā dārē hū präbhū karte.”—mōla m 5. “kāmāl dārē mānāhī sādharān.”—dev m 5.

दर [dara] threw, flung. 2 n branch of a tree, bough, trunk.

दरध [dādi] to a branch. “bānphal pake bhūr girāhi bāhūrī nā lagāhi dāri.”—s kābir. 2 by casting; by putting in. “mātuki dārīdhāri.”—bīla chāt m 1. meaning ‘shed modesty.’

दरधी [dari] threw, abandoned. 2 by throwing away, by forsaking, by abandoning. “mārāmāgān cale sahibī dāri.”—sāvēye sri mokhvāk m 5. ‘Votaries of wealth, have
departed leaving it behind.’ 3 n branch, twig, bough. “brāhmaṇu pati bīsoṇa ṛaṇi.”—asa kābir.
dal] n cholera. 2 puke. 3 Ski branch. “peč
mudha hū kātra tīsa ṛaṇa sukāde.”—var gau
m 4.
dalana] v put in, insert. 2 throw, shed.
n dice. 4 rectangular, hexagonal or octagonal piece of wood or metal, on which numbers, signs or dots are marked. By throwing the dice, people find auspicious or inauspicious answers to their questions. See यक्ती 2.
3 n branch, twig. See डल 3. “mali takhat bēta se dali.”
—var ram 3. ‘He has occupied Guru Nanak’s throne, which has several hundred branches.’
dali] lage tīni jāνamu gāvāra.”—maru solhe
m 3. ‘The Creator is the origin (tree) and the deities (gods and goddesses) are His branches.’
3 a bucket decorated with fruit and flowers etc, that is presented to a saintly person or offered to a friend. “mali rāc dali ko
lyae.”—GPS.
[da] See डल 2. 2 See डल 3.
de] [dav] n child, boy. See डल 2. 2 left-handed, one who uses his left hand in place of the right hand. S तपस्य.
dar] See डल, डतू .
darla] n extractor of gold or silver from a goldsmith’s furnace-ash. See राजम. “con con
jharāo kāddhiān, ret vīcēhu suina ḍavle.”
—cōdi 3.
de] [dava], davan [davrā], davitri [davri], darke [davro] Dg n son, daughter, boy, girl. “kuλalu
brāhma cāturmkh ḍavra.”—mala namdev. ‘The boy is sculpted by Brahma, the sculptor.’
dadāl] adj unsteady, wavering, insecure, unstable.
[duch] See डुच.
[duha] adj half plus one, one and a half. 2 n one and a half times’ table. 3 a poetic metre, also named dūbhāgi and mādānhar. It has four feet, each foot having forty matras; the first pause being on the tenth matra, the second on the eighteenth, the third on the thirty-
second and the fourth on the last, the third and fourth feet alliterate; each foot begins with two lāghus and ends with one guru.

Example:
kālgidhā svami āṭaryami
jo sīr pe niḥ hath dhāre, sābh dukkh hāre.
kār rākān raja, deī sāmaja,
syās ko sāṃ sfgh kāre, bāl tej bhāre...
(b) Its 2nd form has each foot with thirty-six matras, the first pause being on the sixteenth, the second on the next twelfth and the third on the last eighth matra. At the 2nd and 3rd pauses, there are two gurus each with alliteration; each foot begins with two lāghus.

Example:
par-upkar rat dīn kārda, dhāre na man hākara, guru da pyāra. bhujāl sath kāmave rozi, kade na hath pāsara, bīn kārīara...
(c) Its 3rd form is a poetic metre named phañs. Its characteristics are - four feet, each foot has forty-two matras, the first pause is on the tenth matra, while the second, third, fourth and fifth pauses come after every eighth matra closing with two gurus. The first three pauses have mutual alliteration, as do the 4th and 5th pauses among themselves.

Example:
jin manmātī tyagi, guruµatī pagi,
bhe āṇuragi, sīr gurubani, jo sukhdani...
[duhi] adj one and a half times. 2 n gateway (for entrance to a house), porch, antechamber. 3 principal gateway of a royal palace.
fii3liiiifl~iMi See $qIuqIvala $v a dialect of Rajputana, in which Bhat Charan etc used to compose verses. Now this dialect seems to vary a lot from the current language. 2 adj mean. 3 condemned. $dgala $v a dialect of Rajputana, in which Bhat Charan etc used to compose verses. Now this dialect seems to vary a lot from the current language. 2 adj mean. 3 condemned.

ful:feT $qISada, fu'J:re $qIsado adj visible, within sight. See $qIS "fuH. "se

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foolish, ignorant. 3 n child. "kōbhi ḍībh sōd bhujḍāḍe."—GPS. ‘arms like the trunk of a young elephant.’

*foolish* [ḍībhaj] come out of egg; born from egg: bird, snake etc.

*foolish* [ḍībhi] adj hypocrite.

*foolish* [ḍrmām] See *foolish*.

*foolish* [ḍrlara] adj having robust physique, tall. “bhat chajāt hē aṭi dīl dīlara.”—krīṣṇa.

*foolish* [ḍilla] See *foolish*.

*foolish* [ḍvṛha] one and a half times, one and a half. “ḍvṛṛha cunāt bhai toṭphānā.”—cārtṛ 332. ’decided upon artillery.’ 2 See *foolish*.

*foolish* [ḍvṛhi], [ḍvṛhi] See *foolish*.

*foolish* [ḍve] gives, may give. “kūrāk jese nad suṛi sravāni hi ḍve.”—āśa chāṭ m 5.

*foolish* [ḍīr] See *foolish*. “dīr jīvṛhār.”—gurūsobha. ‘resolved in the mind.’

*foolish* [ḍi] transform of ḍi (of). 2 Skt vr fly in the air.

*foolish* [ḍiār] or *foolish* [ḍiṭār] adj flying in the air (sky). See *foolish*. 2 n vulture, kite. “dīṭār dāl kak cil jābuk kārāl bhil.”—saloḥ. 3 demoness, mentioned in Purans as one who loiters in the sky. “māsan bhut dīaṅ kūl nacē.”—saloḥ. “dīṭār nīlai muhi phakto re.”—toḍī m 5. ’devoured me like a demoness.’

*foolish* [ḍih] P ṛn town, village. 2 remains of a ruined village. “jāgāl me ṛk ḍih purāṇi.”—GPS.

*foolish* [ḍiḥ] See *foolish*.

*foolish* [ḍiḥra], *foolish* [ḍihu] S Skt ṛkāve ṛkā Skt ṛkā m day. “jo jo vāṇe ḍihra suvo umār hath pāvāniḥ.”—farid.

*foolish* [ḍik] n satiety, saturation. 2 flame of fire. “ḍik ḍānṛ ki uṭhi.”—cārtṛ 195. 3 eyelid; cataract. 4 long sip, draught taken in one breath.

*foolish* [ḍig] n sense of fall, decline; downfall. See *foolish*. 2 an ancient town in Bharatpur state, which has a beautiful tank and two buildings named Savan and Bhadon, with attractive singing fountains in them. There exists an old fort there. Deeg is situated between Bharatpur and Mathura.

*foolish* [ḍiṅ] n pride. 2 boast, vaunt. 3 bend, curve.

*foolish* [digān] n downfall, decline; act of falling. “digāṅ dōla tāu lau.”—āsa m 5.

*foolish* [digāṅ] 3 state of wavering or being unstable. See *foolish*.

*foolish* [digār] adj arrogant, boastful.

*foolish* [digit] having fallen, on falling. See *foolish*. “re māṅ digit na ḍolīe.”—sāva m 1. “māṅ digi ḍolī na jai kāṭ-hi.”—bīla chāṭ m 1.

*foolish* [digit] See *foolish*.

*foolish* [dīth] See *foolish*. 2 on looking. “mēra kāṃṛlu bīge sāṭ dīth.”—māli m 5.

*foolish* [dīthā] See *foolish*. “kevaṇu vāḍa dīthā hōi.”—sodāru.

*foolish* [dīthi] n sight, vision. “chīke pār teri bāhūtu dīthi.”—bāsāt kābir.

*foolish* [dīthi] saw. 2 came to sight. “kār kāḷpāḥi sīru ḍol nēṛi na dīthiā.”—jet chāṭ m 5.

*foolish* [dīthi] n saw. “sakāṭ ki bīḍhī nēṇāhu dīthī.”—rām m 5.

*foolish* [dīthu] See *foolish*. “jēsa sātīguru suṇāda teso hi me dīthu.”—var rām 2 m 5.

*foolish* [dīthula] saw, have seen. “vīṛle kāhu dīthula.”—dhana namdev.

*foolish* [dīthe] See *foolish*. “koṭī phāla dāṛsān gur dīthe.”—toḍī m 5.

*foolish* [did] n line, streak.

*foolish* [didh] adj firm, determined, strong.

*foolish* [din] See *foolish*. 2 See *foolish*. 3 Skt n flight.

*foolish* [diō] See *foolish*. 2 See *foolish*. 3 Skt n flight.

*foolish* [dili] n body’s height, stature. 2 physique, body.

*foolish* [dīla] n a kind of weed that grows in wet soil during the rainy season. It grows particularly
in paddy fields.

**Dilara** adj having good physique; tall.

**Dusakna** v sob; weep with hiccups.

**Duska** n sobbing. 2 sigh of grief.

**Dukoki** n small and light two faced tabourine producing sound on beating with laced knots.

**Dukra** See **Dukhi**.

**Dukna** v hit, strike the target.

**Dukka** n clenched fist, punch. 2 **Dukh**.

**Dukh** [dükha] n pain, suffering. S

“dükhe kori na dükh.”—var maru 2 m 5.

“habe dükhré ulah.”—var jet.

**Dukhi** [dükхи] adj having good physique; tall.

**Dukhi rai** vhit, strike the target.

**Dukka** See **Dukh**.

**Dukna** v sob; weep with hiccups.

“dükha rai khoti bhupati lina.”—cärtr 366.

**Dukha** [dükha] adv drowning, sinking. “dubde patharu melihehu.”—maru solhe m 3.


‘Dhruv asks his mother, sobbing.’

**Dubbi** See **Dubh**.

**Dobh** [dóbh], **Dom** [dóm] n deep pit within a stream, reservoir tank formed by a river. 2 cavity in the ground; pit.

**Duma** [dümä], **Dumi** [dümä], **Dumi** [dümä], **Dum** [dümä] adj double-minded, in two minds, diffident, hesitant. “hás calsi dómä.”—suhi farid. Here hás means a living soul. “hábhi vāna dümä.”—sri m 1.

**Domi** [dümri] in the pit. “gāde dümri piasu.”—var sri m 5.

**Dum** [dümä] See **Dhuk**.

**Dumeta** [dümäta] of a low-caste family. “zku dümeta näl he.”—JSBB.

**Dumeli** [dümeli] a village in the Kapurthala state. See **Dum**.

**Dura** [duraña], **Dura** [duraña] v attach with a string. See **Dura**.

“ghore sāg lin dura.”—GPS.

**Dul** [dulma] See **Dul**. 2 See **Dul**.

**Dulha** [dulhna] v spill; flow. 2 scatter, disperse.

**Dollat** shaky. See **Doll**.

**Du** adj two. 2 transform of **Dhu**. See **Dhu**.

**Dū** part from. 2 transform of **Dhu**. See **Dhu**.

**Dûr** adj two. “sukh ālagu dvr.”—var maru 2 m 5. ‘pleasure is just momentary.’

**Duka** n clenched fist with the thumb pressed between the pointing finger and the
middle finger. "lat musārī ḍukan parhārī.”—sah.

Sense: [dūgar], [ḍūgar] Dg n mountain, hill. 

Skt ḍūgaṁ high mountain. “ṭīk baṁ mahī besahr ḍūgarī āsthānu.”—Ram a m 1. 2 n hilltop, hillock.

Sense: [ḍūgaras] a devoted follower of Guru Ram Das from Takiar subcaste.

Sense: [ḍūgarī] at the hilltop. “ḍūgarī vasaṭkhā ghanī.”—ośkar. ḍūgar means arrogance in this context. 2 in the mountain.

Sense: [ḍūgaru] See धूगर. “ḍūgaru dekhī ḍaravno.”—sri a m 1. Here it means the next world.

Sense: [ḍūgha] adj deep; fathomless.

Sense: [ḍujro], [ḍuña], [ḍuño], [ḍuja], [ḍujo] adj the other. “koi nā dīse ḍujro.”—sri chāt m 5.

Sense: [ḍuṅhi] See धुङ्हि and धेष.

Sense: [ḍuna] See धूना.

Sense: [ḍubṇa] v See धुब्ना. “ḍubat pahan, prabhu mere lije.”—suhi m 5.

Sense: [ḍubī] after sinking. “ḍubī mue āhākari.”—Ram a m 3.

Sense: [ḍum], [ḍūm] Skt ḍum, ḍem and ḍew. These three terms are used in Sanskrit for member of a low-caste of Muslim as well as of Hindu bards. Bhai Mardana, an ardent devotee of Guru Nanak Dev, belonged to this caste. The rebeck players, Satta and Balwand etc, were also ḍums. See, the heading of the third var of Ramkali, viz:

“ramkali ki var rāi bēlvaḍī tatha sāte ḍumī akhi.”

Sense: [ḍumna] See धुँम्ना. 2 n a species of honey bee found in the hills. It is large in size and chases (the attacker) furiously.

Sense: [ḍum] the ḍum, the ḍums. See धूम.

Sense: [ḍeu] give, hand over.

Sense: [ḍeuḍhi] See धूढ़ि.

Sense: [ḍeu] giving, (I) give. “anān ḍeu cit.”—var jet.

Sense: [ḍel] (I) give. “ḍelu sūtari.”—var maru 2 m 5. ‘...offer (my) head in sacrifice.’

Sense: [ḍeh] Skt ḍen, ḍiṣṭ n day. See E day. “nanak melū nā cukāi rati ṣṭe ḍeh.”—var saṁ m 3. 2 See ḍeṇ. 3 The term ḍehvala āphṣār (the officer of the day) has become popular in the Indian Army.

Sense: [ḍehmu] See धेहस and धेमु.

Sense: [ḍeha] See धेहा.

Sense: [ḍehasahib] a gurdwara in memory of Guru Nanak Dev situated to the north of village Lohar in police station Sarahali, tehsil Tarn Taran, district Amritsar. It is situated about one and a half mile west of village Jamarae. Initially the village was named Patthevind. Guru Nanak’s father Baba Mehta Kalu belonged to this village, but he lived in Talwandi because of his job. First of all, Guru Hargobind got this holy place built in memory of Guru Nanak Dev. Now a beautiful shrine has come up here. An organising committee has been constituted by the people of the region for the development of the gurdwara. Sardar Bhan Singh of Jamarae has performed commendable service for the shrine on the persuasion of the people of the area. A Khalsa Middle School has come up close to the gurdwara, and it has a pucca building. This holy place is situated ten miles to the south-east of Tarn Taran railway station. The annual religious congregation is held on the full moon day of Chet, Harh and Kattak. 2 See धेहा मारिख.

Sense: [ḍeha baba nanak] See धेहा वास तलव.

Sense: [ḍehla] See धेहला.

Sense: [ḍehlo] a town in tehsil and district Ludhiana, which itself is a police station. It is
situated about two miles to the east of Kila Raipur railway station. To the north there is a gurdwara of Guru Hargobind near this village. The Guru stayed here while going from Jagera to Gujjarwal. Only a memorial stands there.

**[deh] **See [der] 1. 2 gives. “jiu tan kolu piric ratu na bhori dehi.”—var sor m 3.

**[dehip] **I (female) give. “tisu age manu dehiā.”—jet chōt m 5.

**[dek] **a rivulet which emerges from the slope of the mountain on the boundary of Jammu and Sialkot and merges with river Ravi after flowing through the districts of Gujranwala and Sheakhupura. This stream remains flooded for several days during the rainy season. 2 Skt देक्न n chinaberry, a shady tree with leaves like those of margosa tree (नम). Its wood is very light and soft. Musical instruments like sitar, guitar etc are made of its wood. Its fruit is beneficial for the treatment of piles. *L. Melia Sempervirens.*

**[dekh] **v see. “dekhan ku mustaku.”—var maru 2 m 5.

**[dekhān] **adj who sees. “deke dekhanhar.”—maru a m l.

**[dekhā] **(I) see, may see. “mukh dekhau pālak chōdī.”—var jet. 2 viewer. 3 only for showing.

**[deku] **see, look. “bīa nehu kūrava deku.”—var maru 2 m 5.

**[deke] **sees, looks. See [dekhān].


**[dedrō] **Dg n frog, toad. *Skt* स्तूva. 2 Skt [derh] adj one and a half.

**[demhāshā] **उध [śedhmasia tap] See उध (व). 2 Skt [demhu] n two mouths; a poisonous creature which pricks with its stings grown on its mouth and back. 2 wasp. 3 yellow hornet. 2 der] See देश.
Dhri [dohi] See द्री.

Dhru [dokra], Dhruvi [dokri] Dg old man, old woman, extremely aged man or woman.

Dhruve [dokro] Dg son, male child.

Dhrua [doka] n milk flowing from the udder into the teats. 2 period during which a cow or a buffalo undergoes desire for impregnation.

Dhara [dogar] a clan descended from the Rajputs. Dogars are mostly Muslims and keep cows and buffaloes. So their colonies are mostly seen on the banks of the rivers. They are largely settled on the banks of Satluj in district Ferozepur. In our view, the word Dogar has originated from the Sanskrit word दोगर meaning milcher (who milches cows).

Dhara [doga] See द्री.

Dhara [dogra] adj dwelling in दुहारा (hills). 2 n a clan of Rajputs, that includes the ruling dynasty of Jammu.

Dhruvi [dogri] wife of a Dogar. 2 a village in tehsil and district Ludhiana. A gurdwara in memory of the sixth Guru stands there. 3 a dialect spoken by the Dogras.

Dhruj [doga] n small boat, boat house.

Dhru [dod] n hilly crow. 2 a village in Malwa, which is situated seven kohs to the west of Jalal. Guru Gobind Singh visited this place. Now a gurdwara stands in the territory of Lambhwalie. See लंभवली.

Dhra [doda] n fruit of poppy. 2 anything looking like the seed pod of poppy e.g. nut of lotus.

Dhri [dodi] n bud of an unbloomed flower. 2 bud-shaped button.

Dhr [dodo] n magpie.

Dhri [dodha] See द्री. “दोढ़े गाने सवार।” –NP. ‘reciting the tables of one and a half as well as one and a quarter.’

Dhr [dona] Skt द्रोण n an improvised cup or bowl made from leaves of trees.

Dhru [dobna], Dhruva [dobna] v immerse in some liquid, give a dip.

Dhr [doba] n dip, dive, immersion. 2 swoon, unconsciousness.

Dhr [dobi] having immersed (in water).

Dhr [dobe] immersed (in water). “दुबिद्धा छोबे पुरु।”–sri m 1.

Dhr [dom] See द्री. “दोम कदार मालेह मन सो।”–bila ravidas.

Dhr [dor] n thread, cord, string. “हाथी तो दोर मुखी कहीं ताबोर।”–gau kābir. ‘there is leash of a kite, a hawk or a horse etc in the hand and a betel leaf in the mouth.’ 2 Skt वृन्दावन armlet, bracelet. “हर दोर रस पद रसबर।”–tukha barahmaha. 3 disposition. “दोराही लिख लाई।”–gau kābir.

Dhr [dora] See द्री. 2 See द्री. “चार लयो दोरा महात तो।”–cārit 251. 3 adj dumb, deaf. “नम ना सुनाई दोरा।”–asa m 5.

Dhrātra [dorauna] v tie with a string; bridle a horse.

Dhr [dori] See द्री.

Dhr [dorika] n palanquin; carriage for women who observe purdah. “गार्ह के लघुत दोरिका दली।”–cārit 199. ‘They placed the palanquin down on seeing the fort.’ 2 See द्री.

Dhr [dori] n cord, especially a rope tied to a bucket (or a pail) to draw water from a well. Skt दोलाच्छ palanquin; sedan chair covered with curtains. “दुर ताकै उदरकै दोरी।”–GPS. 3 measuring chain, rope or chain used for measuring land. “दोरी पूरी मपेह नाही।”–suhi kābir. 4 woolen or coloured cord of silk or cotton used for tying the hair a woman into pigtail. 5 devotion, attachment, love. “सारंकोम हात नारे दोरी।”–nat m 5. “दोरी लपात्रही सरनाह सागी।”–sar m 5. “सोनीमदाल मही दोरी धारे।”–rātanmala bāno. 6 fame, repute. “जागत विच दोरी उबहारगै जो नानक मा वाळा भागत पेढा होरा हें।”–JSBB. 7 adj deaf, hard of hearing. 8 Kabir Panthis call the
branches of their sect dori and divide the sect into twelve and a half branches.

**Branches of Their Sect Qori** and divide the sect into twelve and a half branches. See **mI.**

A fine variety of cloth with stripes. **dol [dol]** Skt डोळ n swing. 2 pail tied to a rope used for drawing water from the well. "dolo bādha kāsī jevra."—gauya m I. ‘a living being is like a pail tied to the rope (destiny).’ 3 a species of jujube tree, which gives sweet and plumpy fruit, has thick trunk and is relatively tall. Its wood is used as timber. 4 palsy, jerk. 5 swelling caused in a wound by excessive movement.

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chatm 5.2 pain, ache. “janam mārān ki mītvī dājhā.”—maru solhe m 5.3 desire, wish. “ārī tīsna uṇāṇe ki dājh.”—māla m 1.

dād [dād] noise, din. “dēti dād ubhari.”—cādi 3.2 Skt danda club, staff, rod. “dād kāmādālā sitkhā sutu.”—bhār m 1.3 punishment. “jām det dād.”—basāt m 5.4 short for dundū. “dād dukul bheī tīh ke.”—kṛṣṇa. “Both arms turned into two banks (of a river).” 5 a kind of exercise of arms, which is done by lying prostrate on the ground just like a straight rod. “donāhu kal dād ko pele.”—GPS.

dādkar [dādkar] Skt danda Karṇāmūlaḥ n an ancient forest, which spread from Vindhya to the bank of river Godavari. See छंड 2. “dādkar ke bīc jabe trīy ve gē.”—cārītr 149.

dādhar, dādharī, dādharā [dādhar, dādharī, dādharā] adj club wielding, carrying club. 2 n mace-bearing, gate keeper. 3 king. 4 god of death; Yam. 5 potter. 6 celibate. 7 ascetic. “kahu ho dādharī ho.”—gau m 5.

dādhi [dādhi] punished; caused distress. “dokh na dādhi.”—kārtī m 5.

dādvat See dādhar.

dāda [dāda] n club, staff. “jām kalu sahāhi sīrī dāda he.”—sohīla. 2 stick kept by an ascetic. “dāda mūdra khetā adhari.”—bīla kābir.

dādal [dādal] Dg n large kettledrum, which is beaten with a drumstick.

dādi [dādi] n small stick or club. 2 beam of a balance to which two pans are tied. “bīhā dādi ṭhū gheṭu chabā.”—maru solhe m 1.3 straight track. 4 musical string instrument—Indian lute or lyre—commonly known as Veena, having gourd-shells at both ends with bass bars on its belly. “bhaud uhu dūr pet lai jogī, ṭh sārī kāri dādī.”—rām a m 3. See छंड. 5 Skt dvāraṇā adj club bearer. 6 n ascetic. “kahu dādī hve pādhare.”—akal. 7 See छंड 5.

द्राक्षवन [dākṣvān] adj club wielding. 2 who punishes. 3 king. 4 Yam, the god of death.

dādāt See dādkar.

dān, dānu [dānu] n penalty, punishment. 2 fine, penalty. 3 S land revenue, tax, levy, toll.

dāph, dāphu [dāphu] Skt dāph n dissimulation. “dāphu kārāhu kī prāṇī?”—asa pāti m 1. “jhuṭhā dāphu jhuṭhā pāsārī?”—sukhmāṇi. 2 a musical instrument of U.P. like a small two-sided drum, but different from a tabor.

dābh [dābh] Skt dābh vr deceive, cheat.

dābar [dābar] short for अधिवेश. 2 canopy, large open tent. 3 Skt sound. 4 community, group, assembly.

dābh [dābh] n dissimulation, false practice. See छंड.

dābhna, dām [dām] v brand, ignite the detonator of a gun with burning matchlock. “tāb babāk ne dābh palita.”—GPS. “dām dām sanh ujāri mutta.”—BG. ‘The bull was set free in the wilderness after branding it.’

dācha [dyach] both the eyes. “bīkaṭ bād ḍyach bād ḍyach bād ḍyach dāhman dhare mān.”—parāś. 2 one having tall and robust physique.

dyodha [dyodha] See छंड and छंड.

dyodhi [dyodhi] See छंड.

dyodhā, dyodhā [dyodhā, dyodhā] adj large. 2 an official in the Indian states (especially Punjab) who keeps watch over the employees of the royal palace and no person can enter the antechamber without his consent. The people can meet the ruler only through this employee; chamberlain.

Page 85 of 750
च [dhaḍḍha] nineteenth character of Punjabi script having retroflex plosive sound. 2 Skt n drum. 3 dog. 4 snake. 5 sound, voice. 6 adj devoid of quality, worthless.

चूड़ा [dhaṛa] n an ancient copper coin, equivalent to half an anna.

चौटा [dhaṛa] n mathematical table of two-and-a-half. 2 period of two-and-a-half years during which Saturn (planet) has its effect. 3 weighing measure of two and a half seers.

च [dhaḥ] n bank of a river eroded by water currents. 2 erosion by water currents, subversion. 3 downfall, decline, collapse.

चौत [dhaṛa], सूत [dhaṛa] v fall, collapse. 2 get destroyed, be ruined. 3 be defeated in wrestling; fall flat on the ground. 4 become humble by renouncing the ego. See वर्तम. 5 soften after giving up harshness “loha maraṇi paic dhāhe na hoī kāpas.”–var guj m 5.

च [dhaḥı] on falling, on collapsing. 2 imperative form of चिंता.


चौछत [dhaṛa caṛhna] v fall a prey to, be inveigled by. See चौ 3.

चौड़े [dhaṛe] falls. 2 softens. See चौड़ा.

चत [dhaṅa] See चन्द्र and चत्वार.

चत्वार [dhaṅa], चत्वार [dhaṅa] v cover. Skt विपर्ययः “dhaṅa ku pāṭī meri.”–var guj 2 m 5.

चन्द्रवर्ण [dhaṅvārṇ] n false ostentation, dissimulation, fraud, pretence.

चन्दल [dhaṅlosa] n act of deceiving someone; tactic devised for the purpose.

चन्दली [dhaṅoli] a village, in police station and tehsil Dera Bassi of Kalsia state, which is situated at a distance of two miles from Ghaggar railway station. A gurdwara named Bauli Sahib in memory of the tenth Guru stands half a mile to the north of this village. The Guru visited this place while going to Anandpur from Paonta and dug out water by hitting the ground with a spear. A beautiful tank is constructed at this place. Land measuring forty vighas is attached to the gurdwara. The priest is a baptised Sikh.

चन्द [dhaṅk] n a wild tree, Butea frondosa. See चन्द and चन्द्र. 2 prisoner, bonded labourer. 3 cover, veil. “dhaṅe dhal dhāṅkā.”–VN. ‘covers created by the shields vanished.’

चन्द [dhaṅkan], चन्द [dhaṅkan] lid to cover a utensil. 2 Skt दक्कन act of shutting the doors, bolting the doors.

चन्द [dhaṅka], कर [dhaṅka] Skt दक्कन n big drum, kettledrum. 2 tabor.

चन्द [dhaṅga] S चन्द् n ox. 2 animal.
चट [dhāṭ] n fleshy crest on the neck of an ox.
Skt खङ्ग्रः.
चट [dhāṭa] n stud, male ox, bull; bullock.
चट्टा [dhāṭona] See चट. See श्लिष्टेतल.
चट [dhāṭha] See चट. 2 adj demolished.
चटी [dhāṭhiā], चटी [dhāṭhiā] fallen, ruined.
“चड़ाथिया काम ना अव्ही.”—suḥi m 1.
चड [dhāḍ], चड [dhāḍh] n a kind of light, two-sided tabor.
2 musical harmonium looking like a tabor, which is played with the right hand fingers while holding it firmly with the left hand. The singers, playing on it, are known as द्धाडिस.
चड [dhāḍha] the character च. “चड़ात्ता दुढ़त्ता काह पिराहु?”—bavān. 2 pronunciation of च.
चड़व [dhāḍhar] n ballad singer who plays the tambourine. 2 tabor, drum. “धड़मक्के द्धाड्हराः.”—cāḍī 2.
चडेल [dhāḍhora] See विटेल.
चडेलन [dhāḍholna] v search, explore.
चढ़ [dhāpṇa], चढ़ [dhāpṇa] v cover, hide, conceal. Skt भुपण.
चढ [dhāb] See चड़.
चढ़ाई [dhābai] In Panth Parkash, Sardar Rattan Singh mentions Count Benoit de Boigne by this name. “हुतो घडबई फारसिस पिराहु.”—PPP.1

The Count was born in Chambry, a town of France in 1751 AD. After serving at many places in Europe for brief periods, he came to India in 1777 AD and the next year joined the service of East India Company. He then became a military officer of Madho ji Sindhia in 1785 and fought many battles for him during 1787-88. He left India because of his misunderstanding with the Marhattas and went back to his native land in 1795.

चढ [dhābu] n mode, custom, tradition, manner.
“नाहि सत का द्धाबु.”—dhuna m 1.
चढ़ुआ [dhābaua] Mv n money. 2 coin, currency.
“उँगरी गरा जे सहा द्धाबूा नाडाल सराफा आसा.”—asa m 5.

चब [dhāmak] n sound produced by drums etc; thumping sound; noise produced by the rolling of drums.
चबाई [dhāmkave] produces thumping sound, plays on tabor. “बारेद cāḍhe dāruru dhāmkave.”—gōḍ namdev.

चब [dhāmak], चब [dhāmak], चब [dhāmak] See चढ़.
चबर [dhārakna], चबर [dhārakna] v slide, roll down, drop, slip. 2 get inactive, get lazy.
“cārān rahe kar द्धराकट पारे हे.”—asa kābir.
चबर [dhārna] v thaw, melt. 2 relent; grow fond of. “जाकै जगत का लागे ता पार तुहि द्धरे.”—maru rāvīdas. 3 roll down, slide downward.
चबर [dhālak] n slope, slant. 2 vi imperative form of चबर.

चबरक [dhālakna], चबरक [dhālakna] v roll down. 2 slip, topple. 3 wither. 4 shift from the original position.

चबर [dhālana] See चबर. 2 wither, dry up. “पाणि के पत jīru द्धलि धलिज जोमाहरु.”—sri m 1.

चबर [dhālva] adj shaped in a cast from the molten metal. 2 sloping.
चबर [dhālvan], चबर [dhālvan] n slope, slant, descent.
चबर [dhāliva] on melting, after melting. 2 away from its original position.
after withering and drying up. See चलत.

चालू [chalu] adj destructive. 2 two and a half.

चाली [chali] adj two and a half; 2½.

चाली [chali] See चली.

चाली [chali] n soldier equipped with a shield. “age calahī चालेत कुच, गोहि कहर्गूरे चहालेत.”—GPS.

चालु [chalu] adj who covers. “चालुहरे प्रभु हृदैर.”—टुक्हा चाल m 5.

चालकलम [chaklas] leaf of a dhakk tree. See चलरम.

चाला [chala] an ancient city and district headquarters in Bengal, which is at a distance of 254 miles to the north-east of Calcutta. It is situated on the bank of Buddhī Ganga. The temple of Dhakeshwary Devi is located there. Fine muslin and most delicate thin fabrics of Dhaka were very popular in India during the earlier times. Guru Nanak Dev visited this place in Sammat 1564 while Guru Tegh bahadur came in Sammat 1723. Elegant gurdwaras have been built to commemorate these historical events. The gurdwara in memory of Guru Nanak Dev is popularly known as Charan Paduka.

In Guru Partap Suray Bhai Santokh Singh this describes the ninth Guru’s travel to Dacca: तिम केतकदिन मही गोसाई, चालू पहुँचे दल समुदाई, चालू नगर मजहर मसाद, बासहि बलाकिदा बिलाद,
तिस की मत भरू तन की, बड़ी लाला गुरुदरसान की, केर प्रेम नीज सदान मजहरा,
गुरु हटे व्याक सुधारा, अस्तारन सो चादान कर्यो,
सेलाड साग कर धर्मो, गुरु ही पौड़ा सकल बनावा.
रब्बा मम भाई बितित, निर्पर वदहाई गुरुपाग प्रिति,
लख्खार गम्मे शर्माम, लिणासत्रिस ग़हर को मज स्वामि,
जाँ दहाँ हौ त्रिस पोर,
sudh bheji star jis thor.
harbarai sun turan ai,
carankal gairkar laptai,
aj ghari par me balihari,
jis te purvi as hamari.
tis prayak par an bithae,
harkhat caru bastra niksa,
apne ke te kare banavan,
pren sahit so kiy pahiravan.

धाक्षि [धाक्षि] by covering. 2 in the lap, on the hip.

धाक्षिलिम [धाक्षि लिम] covered. "सतिगुर्दी धाक्षि
लिम मोहि पपड़ा."—तुक्हा चोट m 5.

धाकु [धाकु] See धाकé.

धाके [धाके] v covers. "अपने जन का पपड़ा
धाके."—सुखमणि. 2 on the hip. "ना धाके
tāge."—BG. 'does not tie around the hip i.e.
does not accept (the offerings).’ In ancient
times, people used to tie coins and ornaments
around their waists. 3 in the lap.

धागा [धागा] n a long bamboo pole with a half-
moon shaped hook, used for pruning branches
of tall trees.

धांका [धांका] n frame, mould, framework.
2 outline, skeleton.

धाखा [धाखा] fell, got demolished. "धुख पप
ta dera धाखा."—सुही चोट m 5.
2 n strip of
cloth used for setting the beard (of a Sikh).

धाटी [धाटी] fell, crumbled. "धाटी भिट
भरम कि."—आस चोट m 5.
2 n strip of cloth
tied over chin and head to set the beard.

धाँद [धाँद] See धाँद.

धांस [धांस] n solace, patience, satisfaction.
"धांस के अपने मानको."—क्रिसेन. 2 संमान.
ostentation, display.

धांडा [धांडा] See धांडे.

धादी [धादी] n one who plays tabor. See धादीत
and धादी.

धादीत [धादीत] During the battle between
demon Swasviray and Mahakal, the testator
of the धादी were born from the sweat of
Mahakal. So is written in the 405th कार्तिर
of Dasam Granth. “बदन प्रासी धादी
jo पपा... धादीसें धादी बपु लयो. कार्खाबर
उकरत भयो.”

धादी [धादी] n singer of heroic ballads to the
accompaniment of a tambourine. 2 one who
sings praise. “हौ धादी हैर प्रास बहासें
का.”—वां स्री m 4.

धादो [धादो] Dg n animals, cattle.

धानी [धानी] n group, band, class.

धाप [धाप] [धापा], स्पन्दा [धापा] v cover, hide.

धाब [धाब] n a pond, into which sewage of
the village flows; unlined tank used by the villagers
as reservoir for drinking water; pond.

धाम [धाम] [धामा] See धामा.

धार [धार] S n method, mode, way. “बराजाहि
patsah इह धार.”—GPS. “गुरु देहि धारा
स्म कराहु धार.”—GPS. 2 shelter, refuge.

धार [धार] n a pond, into which sewage of
the village flows; unlined tank used by the villagers
as reservoir for drinking water; pond.

धार [धार] n custom, manner, tradition.
“अहातें कार बिनास न दी धार.”—बग्. "स्म रि
धार के ता महातें।"—बग्.
2 melting. 3 See धार. 4 Skt shield;
buckler; a shield made of rhinoceros hide or a
metal used to protect from an attack of a sword
or an arrow. 5 shelter, cover. “धौ धाली
धाल हिदु हिदाना.”—दवि m 5.

धार [धार] n custom, manner, tradition.
“धारुदिही कौ बिनास निह धार करि धाल।”
—बिला m 5. ‘The ruin of a vain person is
inevitable.’ 2 melting. 3 See धार. 4 Skt shield;
buckler; a shield made of rhinoceros hide or a
metal used to protect from an attack of a sword
or an arrow. 5 shelter, cover. “धौ धाली
धाल हिदु हिदाना।”—ग्यान. 6 See धार.

धाल [धाल] See धाल। 2 adj matching,
resembling. “काहीं अस्रित काल धाल।”—स्वाये
m 2 ke. See बैल 2.

मलात [dhalına], मलात [dhalna] v roll down. 2 melt, liquefy solid material by heating. 3 put a liquefied metal in a mould. 4 throw a dice in gambling games like backgammon. See चलन.

मलात [dhalा] n structure, composition. “कांस छाँ छुने कि दलात.”—वेद चाँट m 1. 2 सह हुक्के, बुक्के. “सतगुरु दलात तुरट सोंभारा.”—GPS.

महस [dhal], मल्ल [dhalu] n sense of casting a liquefied material in a mould. “भाडा भाऊ अंखिरतितु दलात.”—जपु. 2 act of rolling down. “चेत दलात पासा.”—आसा कविर. 3 adv after melting, on melting.

मिलक [dhisरा] v slide; skid (downward). 2 slip, slide. 3 lean.

मिला [dhiग] n large mass of earth slid from a steep river bank; landslide. 2 fallen edge of a mine due to its excessive digging. 3 adv near, nearby, close by. “भे कर दिलग नाहिं आये.”—GPS.

मॅलेली [dhiग्री] n thorny bush, thorny branch. 2 See चीजीली. 3 a kind of mushroom grown in western Punjab, used for preparing vegetable dish.

मॅलेली [dhiग्ली] See चीजीली.

मॅलेली [dhi timings] n rudeness, impertinence. See चीजी.

मॅलेले [dhiटॉरा] n proclamation by the beat of a drum; announcement made with the drumming of a small drum; public announcement made by word of mouth; proclamation.

मिल [dhiदा] n stomach, abdomen. 2 pregnancy, conception.

मिले [dhiटोरा] See मिलेले.

मिलंदी [dhiमद्गनी] n group, band. 2 a group of friends. “दिलंद गनी उन लई बनाई.”—PPP.

मिलंदी [dhiमद्गनी] n kettle drum producing thumping sound.

मल [dhi] n laziness. 2 delay, lateness. “ape deve दला ना पाई.”—ासा m 3.

मल्लात [dhiवाकी] a small village in police station Barki, tehsil and district Lahore. There exists a gurdwara in memory of Guru Hargobind to the south of this village. During his preaching mission in the villages of the area, the Guru sat under a peepul tree near this village after coming from Jhallian. The tree has withered and small gurdwara has been built in which Guru Granth Sahib is installed. Eight ghumaons of land is earmarked for the gurdwara. The holy shrine is situated at a distance of eight miles to the south-west of Attari railway station.

2 a village in police station Dhanaula, tehsil Dhanaula district Phul of Nabha state. This is a village mutually owned by both the states of Patiala and Nabha. There are two gurdwaras on the side claimed by the Nabha state.

(a) One gurdwara is situated a mile to the south-east of the village, where Guru Tegbahadur stayed for a while after taking a brief bath, when he came from Dhaula. There is no priest in the Manji Sahib. The Nabha state has allotted an annual grant of rupees twelve for routine worship in the shrine.

(b) Another gurdwara of Guru Tegbahadur stands about one furlong to the south of this village, where the Guru stayed for many days. A small gurdwara stands there with dwellings attached to it. The Nabha state has donated thirty-five ghumaons of land. Baba Khuschhal Singh has donated fifteen ghumaons while the village has donated ten ghumaons to the gurdwara. It is three miles to the north-east of Tappa railway station.

3 See मिल्ले बल्ले.

मॅल्लेले बल्ले [dhiवाकी कौल] This village is at a distance of two miles to the south-east of Kot Kapura railway station and is in police station and tehsil Kot Kapura of Faridkot state. There
is a gurdwara in memory of Guru Gobind Singh situated one furlong to the west of the village. The tenth Guru came to the residence of Sodhi Sahib Kaul. On the request of Kaul, the Guru took off blue robe worn by him in Machhiwara and put on white apparel. While setting the blue cover on fire, the Guru uttered the following words:

“nil vāstrā le kāpre phare
turāk pāṭhāṇi amāl gāra.”

The blue coloured gown worn by the Guru is still in the custody of Sodhi Mall Singh, a descendant of Sodhi Kaul. A gurdwara has been built here to commemorate this incident, named Gurusar. Each year, a religious congregation is held on the Vaisakhi day.

संध [धिला] adj loose, not tight. “नावे तस भांध धिला.”—**var gaṅ 1 m 4.** See शिर. सिल [धिलो] See शिरें.

शिर [धिल] See शिर र चीत.

शिर्ब [धिलव], श्वशन [धिलवा] See शिरें, शिरें र शिरें दोह. शिर्ब [धिलर], शिर [धिल्ला] adj tardy, lazy. 2 one who does not fully believe in the religious way of life; one not bound by the religious code.

शिली [धिल्ली] adj loose (f). See शिर। 2 n a devotee of Guru Arjan Dev.

शिले [धिलो] a Jatt subcaste. The origin of this subcaste is traced to the Siroha Rajputs. Some writers relate their origin to the Rajputs of the solar dynasty. The chief of the Bhangi misl was Sardar Hari Singh Dhillon. Many villages in which people of this subcaste live are popularly known as धिल्लव and धिल्लव. See शिला.

चीन [धिघ] n high hilltop. 2 high end.

चीह [धिहा] n thick club, thick baton; pestle. 2 high sand dune. 3 mound.

चीत [धिग] weight tied to one end of a contraption, which helps in drawing water from the well. 2 Skt चित्र a non-vegetarian, long-legged and long-beaked bird; crane or adjutant. L Ciconia argala. “कोड़ बुद्धि हात जिन धीगा.”—**caṅtr 405.** ‘The stork hunts snakes in particular; hence the killing of storks (or cranes) is forbidden.

चीमल [धिगर] n severed branch of a tree—particularly thorny one; severed thorny branch of a tree or a bush. 2 person clinging like thorns.

चीगली [धिगली], चीगली [धिगुली] n mechanism to draw water from a pond, tank, reservoir or stream for irrigation. It consists of a long pole fixed on a horizontal wooden base (acting as fulcrum) fitted between two vertical wooden small poles. On one end of the long pole, a pail or a leather bucket is tied through a string and a brick or a stone is tied at the other end. The bucket or pail is lowered to the level of water by pulling the string with hands; when the bucket gets filled, the hold of the string is released so as to allow the filled bucket to rise due to weight at the other end of the pole. This primitive method of irrigation is used at places where the level of water is not very deep. Shadoof.

चीट [धिट] n line, streak. See चीह।

चीठ [धिठ] Skt चिठ adj disrespectful. 2 fearless, dauntless. 3 immodest. “पवृद्धन धिठ हो न मागो.”—**सुही m 5.** 4 in one context धिठ, has been for धिठय, **viz-“ताको धिठ बोधयके.”**—**caṅtr 62.**

चीठ [धिठतु], चीठव [धिठत्व] Skt चिठ्ठता n stubbornness, dishonour. 2 fearlessness, dauntlessness. “धिठतुष्यन चिठ्ठी नेगाएहु.”—**caṅtr 62.** 3 shamelessness, immodesty.

चीठ [धिठा] n obduracy, obtuseness. “भिस्तो धिठा आयत वुठा.”—**धाना m 5.** “भिस्तो मन का मुण्डू धिठा.”—**आस m 5.** ‘Destroy foolishness and insensitiveness of the mind.’
adj immune to advice or order. 3 shameless.

**[Qhithai]** n earthen ball or pellet used as missile with a pellet-bow. 2 a round stone. 3 See [thiQa], [Qhithai] adj obdurate. See [thiQa]. “kam krodh binne madihihe.”—[Qhithai] m 5.

**Ganesh** [thiQa], [Qhithai] n person engaged in leather work; a low caste. “ham dhihe dhihim behot ari bhari.”—[Qhithai] m 4.

**bhari** n an earthen ball, dry lump of earth. 2 stupidity. 3 a gang, group, band, round stone. 3 See [thiQa], [Qhithai] adj lazy, sluggish, lethargic. “lahe kau tudihihel.”—[Qhithai] m 5. 2 See [Qhithai]. 3 See [Qhithai]. 4 n delay, lateness. “ikunmakh nol kijedhihel.”—[Qhithai] m 5. 5 a cultivating caste in the district of Shahpur.

**bhari** adj free; unbonded. “ikri badeh ikri dhihel iki sokhie haripriti.”—[Qhithai] m 4.

**[Qhukna]**, [Qhukna] Skt [Qhukna] n idea of arrival. 2 arrival of members of the marriage party at the house and village of the bride’s parents. “taa pauhe tih pur nikat karno jahabhe duchakau.”—[Qhukna] m 4.

**[Qhukar]** [Qhukna] n flimsy excuse; frivolous argument. 2 obstruction, restriction.

**[Qhudda]** Skt [Qhudda] n per a legend, she was sister of Hiranyakshipu, also named Holika. She had been blessed by Lord Shiv that she would never get burnt in fire. Dhunda sat in the fire with Prahalad in her lap. With the grace of the Almighty, Prahalad remained safe while she was reduced to ashes. The Hindus scatter the ashes of Dhunda during Holi (Holika) days.

**[Qhudda]**, [Qhudda] [Qhudda]raj] Skt n Ganesh—lord of the people; gaJanan—a species of elephants. It is mentioned in Kashi Khand that all aspects of knowledge were explored by Ganesh, hence this name.

**[Qhudar]** [Qhuddar] territory around Jaipur.

**[QhomanQhaha]** [QhomanQhaha] gang, group, band, party.

**[Qhurna]** [Qhurna] m 5. elephants. It is mentioned in Kashi Khand that jobdurate. See [Qhurna].

**[Qhuravahr]** “kamkrodh all aspects of knowledge were explored by Bhuravahr.”—[Qhuravahr] m 5. Ganesh, hence this name.

**[Qhurana]**, [Qhuravan] v roll down. 2 stupidity. 2 flow downward. 3 shake, oscillate. “sun sis dhuravahi.”—[Qhuravahr] m 5.

**[Qhurana]**, [Qhuravan] v roll down. 2 stupidity. 2 flow downward. 3 shake, oscillate. “sun sis dhuravahi.”—[Qhuravahr] m 5.

**[Qhil]** adj lazy, sluggish, lethargic. “lahe [Qhil] m 4. 5 a cultivating caste in the district of Shahpur.

**[Qhil]** adj free; unbonded. “ikri badeh ikri dhihel iki sokhie haripriti.”—[Qhilk] m 4.


**[Qhula]** adj free; unbonded. “ikri badeh ikri dhihel iki sokhie haripriti.”—[Qhilk] m 4.

**[Qhulakna]**, [Qhulakna] Skt [Qhula] n idea of arrival. 2 arrival of members of the marriage party at the house and village of the bride’s parents. “taa pauhe tih pur nikat karno jahabhe duchakau.”—[Qhukna] m 4.

**[Qhulakna]**, [Qhulakna] Skt [Qhula] n idea of arrival. 2 arrival of members of the marriage party at the house and village of the bride’s parents. “taa pauhe tih pur nikat karno jahabhe duchakau.”—[Qhukna] m 4.

**[Qhulakkra]** [Qhulakna] Skt [Qhula] n idea of arrival. 2 arrival of members of the marriage party at the house and village of the bride’s parents. “taa pauhe tih pur nikat karno jahabhe duchakau.”—[Qhukna] m 4.
1427

Arjan Dev.

[ghukna] See घुकना.

[ghūd] See घूद. 2 Dg n hillock, hilltop. 3 a sand dune like hillock.

[ghūdna] See घून्दा.

[ghūdia] adj searching, exploring, curious. 2 n Jain monk, who keeps his mouth covered with a strip of cloth. घूद is a word for mountain top in Dingal dialect of Rajputana (Rajasthan). Jain monks used to go to the घूद for meditation after renouncing their towns. Hence they are known by this name. This is for स्वेताभे sect of Jains. See जैन.

[ghudh] Skt घूढ़ vr search, explore. 2 n search, exploration. “घूढ़ वषान धी तिता.” -VAR RAM 2 m 5. ‘Search has ended, the mind is at peace now.’

[ghudhna] n process of searching, exploration, act of tracking.

[ghudhnu] See घूढ़नु.

[ghudhia] See घूढ़िया.

[ghul] n base, support. 2 swinging, fluttering. “साउढ़िल जैसे हे प्रेवणु.” -MĀLA NAMDEV.

[ghula] n scaffold for an arch; base for an arch.

[gheu] n current; wave. 2 river’s flood. 3 a tree and its fruit; a tree that casts a dense shadow. It is mostly found in tropical regions. Its fruit is used for making pickles. L Artocarpus Integrifolia. 4 a spindle which is used for preparing twisted string by rotating it. 5 adj stupid.

[ghesi] a Jatt caste, residing particularly in Amritsar district. 2 a Brahman, who achieved supremacy by becoming a devotee of Guru Arjan Dev.

[ghēkli] See घेकली.

[ghed] See घेद.

[ghēdi] a black-eyed hunting bird, slightly shorter than a falcon. It is an alien bird that migrates to Punjab during the winter. Nobody keeps it for hunting. It lives on eating lizards, bats and rats.

[ghedh] n crow. 2 shoemaker; member of a caste engaged in leather work; carrion eating lowcaste person. “ए पौँढ़ा मो कावे घेद्ह कहात.” -MĀLA NAMDEV. 3 adj stupid.

[ghēbu] See घेबु.


[ghēra] n heap, pile. 2 mound, dune. “खाली रहे घेरा जित बनी.” -GV 10. 3 adj very much.

[ghēna] See घेना 1.

[ghēra] n a kind of spindle used for making cotton strings; घेना. 2 a big fat louse.

[gheri] n small heap, small dump. “दुजेभाव की मरी विदारी घेरी.” -VAR BHAI M 4. 2 adj arrogant. “घेरी जाम, जाम मरे.” -BĀVAN.

[ghēra kama] vi dry with a small lump of earth urine droplets, still stuck to the penis after urination. This tradition is prevalent amongst the Muslims. See फिलकिया.

[ghelac] See घेलक.

[ghēya] See घेया.

[ghēya] adj sluggish, lazy. 2 withered.
loosely hanging.  

[}] [dho] support, refuge. 2 v imperative of [dha] e.g. 'buha dho dho, ittã dho lao.'

[dha] [dhoa] n refuge. "dari dhoa na lahini."  

-var asa. 2 approach, access. 3 attack. "tabe dhoa ke ke su nikhe siddhay."--VN.

[dhoa] (See [dha] vr) n approach, arrival of the marriage party at the bride's house. "mili itkatr hoe sathji dhoe."--bila chõt m 5.

2 meeting, union. "khao darsoan kari gae gosati dhoa."--tokha chõt m 4. 3 support, foundation. "sece da saca dhoa."--sor m 5. 4 attack, assault. "pajhe bodhe maha bari kari saca dhoa."--var basāt. 5 presents (gold etc) sent by the bridgroom to the bride before the wedding. 6 offer, material, offered as gift.

[dha] See [dha]. 2 by transporting, carrying.

[dhoa] See [dha].


2 admission, entry. "hari dargoh dhoi na lahani."--biha chõt m 4. 3 attack, assault. "karo koyi na dhoi?"--GPS. 4 See [dha].

[dhome] See [dha].

[dhoka] n a leather cover put on a hawk's eyes. "dhoke chote te mahã chudhvan kirdh cokva uth baj-hi maryo."--krishn. See among pictures of hunting birds (b).

[dhoata], dhoiti [dhoti] Vj n child, boy, girl.

[dhon] [dhoa] (See [dha] vr) v take a heavy thing from one place to another by lifting or by carrying in a carriage; to transport. 2 produce in front of. "othe pakari oh dhoria."--var gau l m 4. 3 shut, close. See [dha] 2.

[dhor] Skt n a domestic animal (or livestock) worthy to be yoked to a cart or a plough. "sonik rosa khae jese dhor."--gau m 5. See [dhor].

[dhorna], dhorna [dhorna] v cause to slip, make to flow, cause to drip. "drig dhorat herat nãd dukhi."--GPS. 2 hoist, wave. "câmar sis pe dhorat."--GPS.

[dhora] See [dha]. 2 a kind of an insect or a worm that infests grams. This insect damages grams kept in a store house. If some ash is sprayed on the heap of the grains and then stored in an airtight room, the insect gets killed.

[dhol] Skt n a hollow cylindrical wooden drum-like instrument made by covering both its open ends tightly with a leather skin. This mridang-like musical instrument is played by hanging it around one's neck and beating its both ends with drumsticks. P kõj.

[dholak], dholti [dholki] n small drum.

[dholi] [dholi] n drum beater, drummer.

[dholan], dhol [dholaa] adj beloved. "bhakhe, dholan kahã re?"--ravat. "sadrag dhola."--suhi m 7. 2 husband, bridgroom.


[dhol] the loved one (did). "durmãr parha te chahi dhol."--oškar. 'the husband has renounced the ill-tempered wife.'

[dholi] [dholi] drummer, drum beater. 2 feminine of [dhol].

[dholi] [dholi] of the loved one, for the loved one. "hao phiraa divani aval baval tsu karãi hari dholic."--dev m 4. "tsu dhola hari lai hau phiraa divani." 2 to wave, to flutter. e.g. "cavaa dholic."  

[dhol] Dg husband, lord.

[dhou] [dhoua], dhou [dhouen] See [dha]. "jal dhouve ih sis kari."--bila m 5. "uh dhove dhor."--bila m 4.

[dhoua] adv carrying.

[dhoak] Skt v move, inspire, approach, offer, bring closer.

[dhoa], dhoca [dhoca] n mathematical table
of four and a half. See दूध.

dhaka [dha] See दहा. “लागे ढोल ढाके.”—cādi
2. 2 kettledrum (big drum), drum, small drum (tabor). 3 thumping sound, sound of drumbeating.

dharkar [dhar] n sound produced by the beating of a drum or a tabor; thumping sound.

dhag [dha] n custom, manner. 2 measure, effort, attempt. 3 structure, composition. 4 conduct.
dhari [dhar] one who knows the method. See दहा.

dhag [dha] See दहा.

dha [dha] a village in police station Lahorimal, tehsil Tarn Taran, district Amritsar. It is five miles to the south of Khasa railway station. To the west of this village, there exists a gurdwara in memory of Guru Hargobind. The Guru came to this village to preach. Initially he stayed in Ghasel, then came to this village. A simple gurdwara has been built with residential houses nearby. Guru Granth Sahib is installed for recitation. Its annual revenue of rupees ten comes from the land donated by the villagers to the gurdwara. Sardar Wariam Singh Rasaldar has donated land measuring five and half kanals to the gurdwara. All the villagers observe the Sikh faith. There is an unbricked tank near the gurdwara. The Guru is believed to have washed his feet in this pond. The residents of the area are now planning to line it with baked bricks. An annual congregation is held on the moonless night of Bhadon.

dhādran [dhadran] v proclaim by the beat of a drum. 2 See दहाड़न.

dhādora [dhadora] See दहाड़ा.

dhādholan [dhadholan] v search, explore. 2 feel with a touch, grope. “पाकर ढाड़होल बाह.”—var mola m 1. 3 decide. “ढाड़होलत ढुढ़होत हाँ पहिर.”—oskar. 4 संयोगस्तु push back and forth.

dhādholimu [dhadholimu] v decide; conclude. 2 investigate. “ढाड़होलिमु ढुढ़हिमु ढिठु में.”—var majh m 1. ‘I have concluded by investigating and searching.’ 3 search. 4 feel by touch, to grope.

dhādholi [dhadholi] adv searching, deciding. “कौं हरदे देखि ढाड़होलि.”—gau m 5. 2 adj researcher, explorer.


The twentieth character of Punjabi script. It has retroflex nasal sound.

2 Skt n knowledge.

3 conclusion, search.

4 ornament.

5 water.

6 Shiv.

7 donation, charity.

8 deceitful person.

9 part no, not.

The character nana. “Nana rani te sijhie.”—bavan.

2 pronunciation of n.

measure, measurement, computation.

Skt n knowledge.

3 conclusion, search.

4 ornament.

5 water.

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5 water.

6 Shiv.

7 donation, charity.

8 deceitful person.

9 part no, not.

See n.


[tau] twenty-first character of Punjabi script representing voiceless unaspirated dental plosive. 2 part decidedly, certainly. 3 only, merely, just. “bâni ta gavâhu guru keri.” –anâdu. 4 so, therefore. “moti ta mâdar usârâhî.” –sri m I. 5 then, in that case. “sâriguru hoî daîalu ta sârdha purie.” –var majh m I. “ta dhâri mûstâkî hât.” –sâveye m 2 ke. 6 and, as well as. 7 Skt n falsehood, untruth. 8 jewel. 9 nectar. 10 boat. 11 thief. 12 barbarian. 13 tail. 14 pregnant. 15 lap. 16 short for tâgân. See âgh. 17 prân to you, your.


[tessab] A prôn The root of this word is त्वस्म which means to twist, or help; suggesting, therefore, the sense of favouring people of one’s own religion and interpreting each and every matter in their favour; fanaticism.

[tajjub] A prôn A prôn The root of this word is त्वस्म meaning
strange.

अफूर्व [ताम्मल] A अन्त: n anxiety, concern. 2 reluctance. 3 forbearance. Its root is अन्त which means to depend, hang, etc.

अनुसूचय [तालुक] A अन्त n relationship, dependence on one’s area. The root of this word is अन्त which means to depend, hang, etc.

अनुमानुष [ताकू] A अन्त n sense of chasing, harassing.

अन्त [ताइ] adj hot, heated. “गर्द भादे जिन्हे अन्त अर्ने राव ताई किया.”—asa पति m l. ‘He burnt pots in the kiln.’ 2 A अन्त assigned, fixed, settled. “अर्नेपुरे फरेस्ता होसि अन्त राव.”—var ram l m l. 3 n heat, blaze.

अन्त [ताइ] part to, up to. See अन्तीय.

अन्तर्ज [तायन] A अन्त adj fixed.


अन्तर्ग [तातात] A अन्त plural of अन्त. See अन्तिरुा.

�न्तर्ग [ताताग] See अन्तर्ग.

अन्त [तास] Skt तास adj similar, like that, same as, similar to. “याथ्या मुक्तिर निर्माण तरसे हो जाये मुक्ति अन्ति, जस मुक्ति अर्ने महत्ते जोय.”—GPS. 2 his (sixth declension), her. “जेदे अर्ने स जोय.”—guj jēdev. See मुक्ति. 3 n short for अन्तय (thief). “भवन भायन अन्तहर्ष तसे को.”—BGK. 4 See जी. 5 Dg thirst, thirstiness.

अन्त [ताकह] अन्त [ताकह] Skt ताकह n thief. “ते अन्तकर जोन ने लेवह.”—प्राभा m l. 2 cheat, swindler. “अन्तकह करु ने लागे तकाह.”—maru solhe m l. akin to cheat, lecher etc.


अन्त [तासक] अन्त [तासक] Skt तासक n saucer, plate, salver. See अन्तय.

अन्त [तासि] A अन्त n a copper utensil shaped like a bowl. Hindu priests/worshippers bathe the idol in it. 2 Skt अन्त adj peeler.

अन्त [तासू] n a utensil like a platter with deep bottom; platter. See अन्तय 1.

अन्त [तासू] n a saucer, plate, salver. See अन्तय 1.

अन्त [तासू] A अन्त n act of causing headache. Its root is अन्त (headache). The Punjabi word तासू is derived from it.

अन्त [तासू] A अन्त n authentication of truth, confirmation with evidence. 2 evidence; its root is अन्त (truth).

अन्त [तासू] A अन्त n act of sacrificing, sacrifice, dedication.

अन्त [तासू] A अन्त n atrocity. Its root is अन्त meaning “to be harsh”.

अन्त [तासू] A अन्त n versification, poetic composition. Its root is अन्त meaning “method”.

अन्त [तासू] A अन्त n sense of cleaning, 2 deciding, settling the dispute. The root of this word is अन्त meaning “cleansing”.

अन्त [तासू] A अन्त n consolation. 2 comfort, joy.

अन्त [तासि] A अन्त Its root is मखर or मखर, meaning the process of remembering or meditating upon the creator. 2 rosary of 100 beads besides the top bead; a rosary comprising 101 beads to meditate upon the personal name of God viz “Allah” and his hundred praiseworthy names. 1 The hundred names2 apart from ‘Allah’ are as under:


1 So many have written one hundred names for ‘Allah’ and mentioned the rosary of 100 beads including the top bead.

2 The names given in the Islamic books are written here in the alphabetical order.
Mohammad never used a rosary. Among the Muslims the practice of using rosary began under the influence of the Buddhist monks. Even now wahabi Muslims do not keep a rosary; they count the names of God on fingers. “phere tasbi kare khudaI.” - var ram l m l. “tasbi yad karahu das mardan.” - maru solhe m 5. See 8 sayma.

**tasbih** [tasbih] 4 سبیل n comparison, illustration. 2 metaphor.

**tasbir** See ummari.

**ummari** [tasm'ai], **ummari** [tasmayi] دمحمه n delightful diet, delicious food, rice cooked in milk, rice pudding. 2 عغم fourth declension to
him. “tasmai namo namah.”—sloka.

उमन [tasma] P n a leather cord, lace, zipper.

उमनत [tasmat] Skt तपस्वाल for that, for him.

उमर [tasar] See उमन.


उस्तीफ [tasrif] A n elderliness, importance, greatness. Its root is उस्त which means elderliness.

उस्तल [tasla] n a shallow basin, a large platter; a large bowl, a large round plate with vertically raised edge. See उस्त.

उस्तिस [taslis] A n Trinity; God, Ruhulqudas and son of God. See उस्तिस. 2 Brahm (the Creating God), Vishnu (the Nourishing God) and Shiv (the Protecting God).

उस्तिल [taslim] A n salutation; a form of greeting for or among people. 2 acceptance, assurance, advocacy. Its root is उस्त which means to accept (offerings).

उस्तिलम [taslimat] plural of उस्तिल. “उस्तिलम करो तिस छहने मे.”—GOPS.

उस्तिला [tasella], उस्तिली [taselli] A n consolation, solace. 2 contentment; peace of mind. The root of this word is उस्तील meaning to be happy. “नहि उस्तिला कृष्टे होि.”—GOPS.

उस्तिलित [tasvia] A n act of equalising. 2 act of correcting, or setting right. 3 act of straightening, or making straight.

उस्तिलम [tasvis] A n anxiety, perplexity, worry. The root of this word is उस्त which means nervousness. “नहि उस्तिलम भृग ना माल.”—gous ravidas.

उस्तिल व [tasvir] A n picture, figure, diagram. 2 shape, form. The root of this term is स्तिल [surl] meaning appearance.

उस्तिलगर [tasvirgar] n sculptor, one who makes pictures, artist, painter.


उर [tasi] See उमन.

उस्तिलध [tasitaila] A तस्तिलध di a village under police station Lalru, tehsil Rajpura of Patiala state. There exists a gurdwara in memory of Guru Gobind Singh to the south this village. The Guru arrived here from Lakhnaur on a hunting expedition and stayed here. Only a structure stands which is not even properly looked after by any devotee. The village is eight miles to the east of Ambala City railway station and one mile from the Grand Trunk Road.

उस्तिलग [tasiha] A n atrocity, torture, suffering. See उस्तिलग.

उस्तिल [tasil] See उस्तिल.

उस्तु [tasu] n twenty-fourth part of a yard. 2 sense of being small; minute, or little. “जे बड़ी कारे तासु ना चिजे.”—dhana m 1.

उस्तुग [tasua] adv a little, a bit. 2 upto a small distance. “साग ना कले तेरे तासु.”—gou m 5.

उस्त [tase] Skt तम n thirst; craving. “भूख ना तासे.”—BG. ‘There is no craving.’

उस्तिनुज [tasinnu] A n pulling of muscles, Its root is स्तिल meaning contraction or shrinking of nerves and skin. See परसी.

उस्त [tasy] sixth declension his, her, of that. “निन्दिः पासे तासी जननासय.”—sahas m 4. ‘Futile is his birth.’

उस्त [tah] adv there, at that place. “ताह जनना मार्जा अर्ज जाना.”—suhir chat m 5. 2 P n bottom, underside. 3 layer; extent of thickness of one material over the other.

उस्तिलग [tahsil] A n act of acquiring/procuring. 2 collection, recovery. 3 money, recovered money. 4 collection centre. Its root is स्तिल meaning to acquire or procure. 5 a unit of a district, headed by a tehsildar.

उस्तिलग दर [tahsildar] P n an official who
उत्तर [tāha], स्वयं [tāhā] adv there, at that place. “tāha bekōth joh kirtānu tera.”—suhi m 5.


ज्ञात [tahir] See उत्तर. 2 See ज्ञात.

ज्ञात [tāhi] adv there, at that place.

तीम [tahij], तीम [tāhija], तीमी [tāhiji] pron your, yours. “rāgavla pīri! tāhija nau.”—var maru 2 m 5. “je bhuli je coki sai! bhi tāhija kaḍhia.”—suhi ə m 5. ‘even then I am termed yours.’

तिहर [tahīna] v be startled, be afraid. 2 to shudder with sudden fear. “lobh moh aḥakarhō tāhīna.”—BG.

तिहिर [tahītor] n paratha. It is prepared by rolling and flattening kneaded flour soaked with butter on a circular plate and then fried on a griddle. Many layers are formed due to the application of butter, hence this name. Making of this kind of paratha is very common in Abichal Nagar.

तिहिर [tahī] See उत्तर.

तिम [tahimāt] See उत्तर.

तिमु [tahimā] n a cover cloth under the saddle on the horseback. This protects the saddle from the sweat given out by the skin of the horse; saddle blanket, saddle cloth.

तिम्ब [tahīva] adv there, at that place. See तिमर.

तिम [tahi] n piled up object, heap of piled objects. 2 adv at that place, at the same place. “tahi nīrōjanu rāhia samai.”—gau ə m 1. 3 that is why, due to that. “cetahī ek, tahi sukha hoi.”—ośkar. 4 pron to him/her. “phīri olama mtle tohī.”—ram ə m 1.

तिम [tahī] adv at that place, at the same place; there and then.

उत्तर [tahā] See उत्तर.

उत्तर [tahvī] n act of entrusting, sense of handing over. Its root is उत्तर which means custody.

उत्तरीड़ [tahvīl] n custodian, treasurer. See उत्तरीड़.

उत्तरीड़ [tahvīl] n custodian, treasurer. See उत्तरीड़.
उद्वगुण [taksim] A न division, partition. Its root is kīsām which means type/kind. 2 act of separating.

उद्वीर [taksir] A न crime, offence. 2 omission, mistake. Its root is वर which means 'to happen'. "मे बहूती किने उक्सिर."—NP.

उक्र [takna] v look intently. "तकहत नारी पराई।"—var āv i m. 2 guess, estimate. 3 consider, determine. "मे तकी त्् पर्नारी जिय।"—suhi m 5 gūvātī.

उद्वेद [takdir] A न fate, destiny, luck. Its root is कदार which means to estimate.

उद्वी [takbir] A न sense of elderliness, sense of making one feel proud, act of rising higher, excelsior. 2 chanting of "Allahu akbar", recitation of "hukam satt he." "राम नाम सत्त हे।" prayer for the dead body; cremation of the dead body. "चू सावद तक्षर।"—tīlāg m l. 3 chanting of excelsior/shouting loudly अल्लाहु अकबर while attacking the enemy with sword in a battle. "बाहि भागो गोरे कर ति कर तक्षर तृते दौहर कि।"—GPS. 4 killing, slaughtering.

उद्वेश [takkabār], उद्वेश [takābri] A न pride, vanity. Its root is काबर which means praise. "तकाबर तिता अबलिस् ने गा लाना जामा।"—jāgnāma.

उद्वग [takma] See उठाए। "को तकमा कर है निर्जस।"—GPS. 2 T न a hole for fixing a button.


उद्वर्षी [takra] See उद्वर्षी। "साहो दिशी विधे महात तक्राइ।"—GPS.

उद्वर्ष [takrā] A न act of controverting; altercation. 2 reasoning, frivolous argument. Its root is कार which means "to attack again". 3 Some Hindi and Punjabi poets have also used takrā for Ikrār. "जो तक्रार तोही साग किना।"

उद्वर्षी [takri] n balance for weighing. "कर तक्री पक्राइ राहौ कसै ना कमार क्रिपन।"—carrtr 245. 2 adj strong, firm, powerful.

उद्वर्षी [takri] A न description, speech, discourse. Its root is अर which means "to be established".

उद्वर्ष [takkāra] A न act of being established. Its root is करार which means 'position'.

उद्वर्ष [takla] Skt उष्ण व n spindle; needle of a spinning wheel, with which yarn is spun and the spun yarn is rolled on it to form a skein (cop).

उद्वर्ष [taklid] A न act of following someone. Its root is कलाद (tie a rope around one's neck).

उद्वर्ष [takli] A न trouble, discomfort. 2 disaster, difficulty. Its root is कुलफ which means sorrow/displeasure.

उद्वर्ष [takkalūf] A न civility, civilized. 2 going out of the way to show hospitality. Its root is कलफ which means to get deeply involved in some work.

उद्वर्ष [takviyat] A न act of strengthening, strength, might. Its root is कुववत.

उद्वर्ष [takrai] n strength, power, might, firmness. 2 alacrity, attentiveness.

उद्वर्ष [takri] n balance for weighing. "बिन तक्री तोले सासार।"—माहित 3 m 3. 'The Creator, being all pervasive, does not need a weighing balance.' For this reference; see दृष्टिर दी नधर भोजीरी, अरवट 47. 2 adj mighty, sturdy.

उद्वर्ष [takṣa] n government loan or advance given to the cultivator. Its root is कुत्ता.
Fiehan, the Chinese traveller writes that Mahatma Buddh had donated his head to some one at this place; hence its name Takshshira, which people changed into Takshshila.

Sir John Marshall carried research and excavation in this area and discovered new facts. A museum has been set up there, where many objects found from the area are kept preserved.

Takṣāya [takṣāya] Skt n a snake, son of Kadru, who bit king Prikshat and whose life was saved by sage Asteek in the grand serpent sacrificial offering made by Janmejaya. 2 Vishavkarma, god of the artisans. 3 carpenter. See Ṛṣv vr.

4 a Khatri subcaste, known as Naag dynasty, which was inimical to Janamejaya. The Takshak dynasty ruled over India for a quite long time after the fall of Sunak dynasty. The last Takshak ruler was Mahanand.

Takṣak [takṣak] See Ṛṣv.

Takṣāya [takṣāya] Skt n a wooden platform to sit on. 2 royal seat, royal throne. “takṣāya bhāe takhtē ki laŋk.”—maru solhe m. 3 seat of the Guru, the Guru’s seat; especially the four seats: Akal Bunga, Harimandir Sahib of Patna, Keshgarh and Hazoor Sahib (Abichalnagar).

Talāqasāhī [tālāqasāhī] the seat of the Guru. 2 See Ṛṣv 3. 3 There are gurdwaras in Kiratpur and Damdama, bearing this name in particular.

Takṣatgah [takṣatgah] place for the royal seat. See Ṛṣv.

Takṣāt [takṣāt] P A n.b. a subcaste of the lowcaste Sarin Khatris. “dugār das bhālo tākṣātara.”—BG.

Takṣāya [takṣāya] A n refuge, support. “tū meri oṭ tū he mera tākṣāya.”—gāo m. 5. “bāl dhan tākṣāya tera.”—sor m. 2 pillow, cushion. 3 hermitage, dwelling place. “guru ke tākṣāya namē ṣadhare.”—maṇjā m. 3.
a throne shaped like a peacock, which emperor Shah Jahan got made with jewels embedded in it. It cost rupees seven crore and ten lakh. This throne was plundered from Delhi by Nadir Shah in 1739 AD. It was broken into pieces after the death of Nadir Shah. A throne of the same type was got made by emperor Fateh-Alishah of Iran in the nineteenth century, which was inferior to the original in quality. See अग्रासन।

उत्तरार्थ [ताक्षतमल] a chief of Khadur village, who became the follower of Guru Angad Dev. 2 a priest of Guru Hargobind, who used to preach and collect tithes and offerings from the followers in Kabul. 3 a preacher-cum-collector of Nakka, predating the preaching of baptism by Guru Gobind Singh.

उत्तरविन [ताक्षत्रवा] प्रेम रुपैया n a movable throne, a mobile throne; a palanquin-shaped throne of an emperor, which is used for his sojourn. 2 a large sitting platform looking like a chariot on wheels, which is used for bridegrooms from rich families as carriage accompanying the marriage party to the house of the bride’s parents with great fanfare. It is generally drawn by elephants.

उत्तर [ताक्षत] प्रेम में n sawn wooden plank or board; leaf of a door. 2 a sheet of paper. 3 ladder, made of wooden planks for carrying the dead body. 4 square garden.

उत्तरदिश [ताक्षत्र] on the throne. “ताक्षत्र राजा सो बाहे जित ताक्षत्र लाई क है।”-var maru l m 3. 2 in the royal assembly. “वजहु गवाए अपना ताक्षत्र ना बेसठ नै सै।”-ośkar.

उद्धु [ताक्षित] small wooden plank/board. 2 writing tablet; wooden tablet for writing.

उद्धु [ताक्षित] a follower of Guru Arjan Dev. Earlier he had shown many feats of bravery by joining the army of Guru Hargobind.

उद्धुपुल [ताक्षतपुला] See राजासेन 7.

उद्ध [ताज़े] on the throne. 2 of the throne. See उपरिदः.

उद्धी [ताक्षिण] A अव न shortage, deficiency. 2 act of making lighter. Its root is अव which means “light”.

उद्धी [तामिना] A आव न guess, estimate. Its root is आमान meaning ‘guess’.

उद्धी [तालिया, उद्धी [तालिया] A आव n solitary place, isolated place. Its root is आला which means vaccum.

उद्धुर [ताक्षरण] A अव न pen name of a poet or writer; pseudonym; nom de plume. Its root is आला which means vaccum.

उद्ध [तान] n thread, cord, string. 2 sacred thread. See उद्ध। 3 Skt तान adj metaphysicist, possessor of spiritual knowledge. “जिवु तान अग अर्गाइ” –NP. ‘as an ignorant person falls silent before a metaphysicist.’

उद्ध [तान] a prosodic foot having this syllabic arrangement: व्व।

उद्ध [तागन] See उद्ध।

उद्ध [तागा] See उद्ध।

उद्ध [ताग] Skt n a tree, found on the banks of rivers flowing through Afghanistan, Kashmir, Bhutan and Konkon. It has fragrant wood from which oil is extracted. Its sawdust is used in making incense and its leaves, root, wood, oil etc are used for preparing many medicines. Its after-effect is warm and moist. It cures flatulent and rheumatic diseases. Latin name of this tree is: Valeriana Wallichii.
1439

sense of becoming dominant; being overpowering. 2 misappropriating, embezzling goods under one's charge.

untā [tāraga] See उत्तर.

untā [tāgada] n ornament; item of jewellery. 2 In Punjabi this word is also used for takaza. See उत्तर.

untā [tāgar] T तर n earthen platter. 2 mortar. 3 basin around a tree to collect water; raised boundary.

untā [tāgarī] See उत्तर 3. 2 platter.

untā [tāgi] See उत्तर 2. 2 in the thread, in the cord. "नान्ख तागा नातोती जा माही होवे जोरु।" –var asa.

untā [tāgie] get elevated, increase; multiply. See उत्तर. “कुराहु कारे विनास धार्मे तागी।” –var guj 2 m 5.

untā [tāgid] See उत्तर.

untā [tāgir] A तागिर n act of changing, conversion. 2 act of confiscating someone's status or estate. “मारहे दाखी नी तागिर।” –PPP.

untā [tāgiri] n state of transformation/conversion; transformation. See उत्तर. “पारम धाराम अर मिरी पिरी। धारे हुङ्ग, दु अपोर तागिरी।” –GPS. See विद्वान.

untā [tāgu] n thread, cord, string. 2 sacred thread worn by the Hindus. “तागु कपाहारु ताती बामहारु वाते अङ्गु।” –var asa. 3 See उत्तर 3.

untā [tāge] gets elevated, achieves enhancement, endures, stands by. See उत्तर. “पापी मुल नै तागे।” –var maru 2 m 5.

untā [tāgy] metaphysicist, possessor of spiritual knowledge. See उत्तर 3. 2 possessor of divine knowledge. उन्नत-ज्ञान.

untā [tācān], untā [tacana] v get heated in fire; be heated. 2 glare in anger. “चाद प्रचाद ताती अक्षी।” –cādi 1.

untā [tacahak] See उत्तर.

untā [tachan], untā [tachna] Skt उत्तर v scrape a wooden piece; shape wood, whittle wood. 2 make an idol by engraving wood or stone. See उत्तर vr. 3 See उत्तर.


untā [tachamucch] a scraped piece; cuttings. “ताचमुच्च तौरवारू तरंगे।” –NP.

untā [tachān] उत-बंट. instantly, at once, promptly. See उत्तर.

untā [tachchak] See उत्तर.


untā [tachchān] See उत्तर. 2 Skt ताच्छ आद्य at once; instantly, promptly.

untā [tachchna] scrape, pare, trim, carve. See उत्तर.


untā [taj] n tree of the cinnamon (cassia bark) species, which is found mostly in Malabar and East Bengal. Its leaves are named as bay leaves. Its perfume is of a superior quality and its bark and leaves are used in many medicines. Its botanic name is Laurus Cassia. Its aftereffect is dry-hot. It cures rheumatic and inflammatory diseases. It suppresses bad cold. The paste prepared by grinding it in vinegar is useful in relieving pain and in controlling inflammation. 2 See उत्तर. 3 See उत्तर. 4 See उत्तर.


untā [tajhiz] A ताज़ीज़ n preparation, act of preparing. 2 act of preparing the coffin etc.

untā [tajkara] A ताज़करा act of mentioning. 2 a
book, which carries reference to some one.

उपर्युक्त [tajña], उपर्युक्त [tajña] (Skt त्वजः vr give up, renounce). Skt उमन्त n sense of renunciation; renunciation. “jisū sīmrat dukh bisarhī piare! so kī tu tajñāit?”–asa chāt m 5. “gurgītan aṅgītan tajāit.”–sri m 3. “tajjo man te aṁhīmanu.”–maru m 5. “jiṁ bikhīa sāgli tajī.”–s m 9.

उत्तर [tajab] See उत्तर.

उत्तरभुज [tajabhūj] A जञ्ज n sense of wavering; hesitation; having no conviction on an issue.

उत्तर[त] [tajarba] A जञ्ज n knowledge achieved from experience. Its root jār means examination/experience.

उत्तरवेश [tajarbehar] adj adept, experienced.

उत्तरीज [tajvīzh] A जञ्ज n decision, determination. 2 arrangement, management. 3 proposal, suggestion. Its root jayā means examination/experience.

उत्तरिक्त [tajaj] causing one to renounce; to force or make some one give up. “guru pure mīlī pap tajaj.”–suhi m 5.

उत्तर [tajat] renounces; gives up. “nā tajat kārīlas ko.”–savēye m 4 ke. ‘does not renounce Kailash.’

उत्तर [tajāraj] See उत्तर.

उत्तर [tajāra] P जञ्ज n traveller. 2 new horse, not broken in yet. 3 See उत्तर.

उत्तरी [tajari] worthy of renunciation, suitable for giving up. 2 having renounced, having given up. “kam krodh lobh moh tajari.”–suhi m 5.

उत्तर [tajau] A जञ्ज n act of increase; abundance.

उत्तर [tajavuz] A जञ्ज n act of renunciation; renounce, give up, argue. 2 adv having renounced or given up. “tajī apu mītē sātapu.”–asa chāt m 5.

उत्तरिक्त [tajāt] by renouncing, by giving up. “tajē ānī na mītē gupal.”–gōḍ kābir. ‘by giving up taking food.’

उत्तरिक्त [tajātrē] let us renounce; renounce, give up. 2 renounced. “tajjāle sārab jājal.”–gau m 5.


उत्तर [tajim] See उमन्त. “kār ārdas tajim bokhānī.”–NP.

उत्तर [tajir] A जञ्ज n punishment, reprimand, warning. Its root is āzar.


उत्तर [tajāb] See उत्तर.

उत्तर [taj] Skt त त vr be high. 2 n a river’s bank. 3 shore, beach. “tāt tirāth sābh dhārtī bhramiō.”–sor a m 5. 4 Shiv, the great god. 5 adv near, close by, at hand. 6 This term has also been used for jhāt (instantly). “tātāle bār payo.”–krīśān.

उत्तर [tasth] Skt adj living near the shore; coastal; littoral. 2 proximate situated, proximal. 3 neutral, impartial. 4 n facet, which is different from appearance. See उत्तर लक्ष्य.

उत्तर [tasth] n facet of an object, which is different from its appearance, e.g. - ignoring the facets of a person having short stature, black colour, small nose etc, we say that the person with a light-yellow turban is sitting on the roof.

उत्तर [tasthakhat] residing on the bank of place of pilgrimage and indulging in vices. See

1Some scholars read it thus: “anat jīva baga.” ‘whose utterance bestows upon us infinite life.’
“tātāṁ khaṭāṁ bharat puja gāvan bhavaṁ jat karan saral phal punī.”—bher m 5 partial.

उत्तर [tātā] Skt उत्तर n pond, tank, pool. “je oh kup tāta devave.”—गृह rāvīdas. ‘get wells and ponds dug and give them in charity.’

उत्तर [tāta] Skt उत्तर n pond, tank. See उत्तर and उत्तरा.

उत्तरी [tātī] Skt n that which has banks i.e. river, stream.

उत्तरी [tātī] n river, stream. 2 bank, coast, shore. 3 vale.

उत्तर [tātāk] See उत्तर.

उत्तर [tātte] reprimanded, warned. “jad av sah tattē.”—BG.

उत्तर [tād] See उत्तर 4. 2 Skt उत्तर vr rebuke, beat, punish.

उत्तर [tad] n tighten, stretch. 2 spread, extend. “hathu tadhī ghārī ghārī mōgaī.”—var gau l 1 m 4.

उत्तर [tad] Skt उत्तर n God, the Creator. 2 pron he, she, it. “tāt asrayā nanak.”—sahe m 5. 3 Skt उत्तर n expansion, spread. 4 stringed musical instrument. “tātā viṇādikā vadyā.”—amarkoṣ. See पंड नगर. 5 air, wind. 6 father. 7 son. 8 also used for उप (hot). “bati bhayo tatt.”—kṛṣṇa.

उत्तर [tad] is also used for tattv, which means metaphysics. “tattv samārth sātāhu koi koṭī mādhahi.”—sri m 5. The metaphysicist or perfectionist is hardly one among crores. See उत्तर. 10 element, quintessence. “pāc tāt ko tāt ṛcīto.”—s m 9. 11 adv where, there. “jat jau tātā bīhula bhēla.”—asa namdev. ‘Shiv, Himself, does not utter any word, but speaks through the sound coming from the musical instrument.’

उत्तर [tad] adv likewise. “tattāh koṭāb moh mithya.”—sahe m 5. 2 there, there and then. “jatē kātah tattāh.”—sahās m 5.

उत्तर [tad] Skt उत्तर n list of contents in a book; contents, index.

उत्तर [tad] Skt onom cracking sound, clapping of her marriage. See उत्तर हुवरी.

उत्तर [tān] n stringed loincloth. 2 blouse. 3 bra.

उत्तर [tān] chūhni] v a ceremony among the Hindus, performed on the occasion of a marriage. While riding a mare, the bridegroom touches the ceremonial string tied in front of the bride’s house.

उत्तरी [tātī] Skt n that which has banks i.e. river, stream.

उत्तर [tad] Skt उत्तर n God, the Creator. 2 pron he, she, it. “tāt asrayā nanak.”—sahe m 5. 3 Skt उत्तर n expansion, spread. 4 stringed musical instrument. “tātā viṇādikā vadyā.”—amarkoṣ. See पंड नगर. 5 air, wind. 6 father. 7 son. 8 also used for उप (hot). “bati bhayo tatt.”—krisan. 9 tatt is also used for tattv, which means metaphysics. “tattv samārth sātāhu koi koṭī mādhahi.”—sri m 5. The metaphysicist or perfectionist is hardly one among crores. See उत्तर. 10 element, quintessence. “pāc tāt ko tāt ṛcīto.”—s m 9. 11 adv where, there. “jat jau tātā bīhula bhēla.”—asa namdev. ‘Shiv, Himself, does not utter any word, but speaks through the sound coming from the musical instrument.’

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sound. “kare hathan ko tatkarn.”—carit 5. 2 See उद्दर.

उद्दर [tatkān], उद्विध [tatkhar], उद्विध [tatkhar] Skt तत्काळ-तत्क्षण adv at that very time, instantly, at once, immediately. “sirsatrān ke pār ātrī lag tatkān.”—kvaksan. “jo ko keh thakur pāhī sevakā tatkāl hōahe.”—asa m 5. “sōt udharō tatkhar tālī.”—gūd m 5. See उद्दर.

उद्दर [tatkān] short for tatkān at; that very time, immediately. “tatkāh pakhkre ture.”—ramav.

उद्दर [tatkān], उद्विध [tatkhar] See उद्विध.

उद्दर [tatkog] n (state) or Yog of equipoise; state of being engrossed with the Creator through meditation per the Guru’s precepts. “eso jan birlo he sevakā jo tatkog kāu bete.”—kan m 5. See मगवते. 2 essence of yog. (gīst - main principle).

उद्दर [tāttolk] Skt तत्तुल्य adj similar to that, same as that.


उद्धर [tātpār] Skt तत्प्प ardh adj ready, alert. 2 intelligent. 3 engrossed, involved. 4 n twinkling of an eye.

उद्धरन्त्व [tattpravāhā] get alert, be ready. “āvagān chodāhu guṇ kārāhu, esē tattpravāhā.”—asa m 1.

उद्धित [tattbīt], उद्धित [tattbīd] Skt तत्तवेतेद adj knower of spiritual reality; one who has attained self-realisation. “sahib bhana tattbīt, apar kītak sikh bhir.”—GPS. “mokh tattbīd māhī jan nirdhar he.”—NP.

उद्धित [tattbīt] See उद्धित. “bānjre tattbīt bīcari.”—GPS.

उद्धित [tattbīta] See उद्धित.

उद्धि [tattbīd] See उद्धि.

उद्धि [tattbīd] Skt तत्तवेद adj knower of spiritual reality; one who has attained self-realisation. “sahib bhana tattbīta, apar kītak sikh bhir.”—GPS. “mokh tattbīd māhī jan nirdhar he.”—NP.
tatu vicaru.”—sri a m l. 3 essence, quintessence.
“tatu gian tisu mami pragaia.”—sukhmari.
4 butter, fresh butter. “jal mate tatu lore adh aghana.”—maru a m l. “sahaj biloynu jese tatu na jai.”—asa kabir. 5 reality, actuality.
6 adv at once, instantly. “jo piri kahi so dhan tatu mane.”—maru solhe m 5.

उद्विज्ञात [tatojan] n knowledge of reality, true knowledge. 2 self-realisation; spiritual knowledge.

उद्भेज्य [tatuveghal] of the possessor of spiritual knowledge; of the possessor of self-realisation.
“tatuveghal savarni parijwe.”—kali a m 4. 2 See वेज्य.

उदय [tatoya] Ud + य य Oh, you! 2 उद्द + अव this, in the essential form. “subhe tatuva acut gungya.”—saahas m 5.


उद्दे [tate] of the quintessence. “tate sar na jani guru baihaku.”—anadvu. 2 preaching through character प. “tate tamasi jaloahau mere!”—asa pati m 3. 3 to the quintessence. “kru tate avatgate pave?”—sidhgosati.

उद्द उद्द [tato tatu] essence of reality, supreme essence. “tato tatu mle manu mane.”—sidhgosati. 2 essential reality; quintessential reality.

उद्द [tatt] See उद्द. 2 adj wind-like, clever like the air. “caryo tatt taji.”—paras.

उद्धमपिर [tattamadhri] n meditation; communion with the Creator through the Guru’s precepts; deep meditation.

उद्द धारा [tatt khalasa] in Sammat 1771, Banda Bahadur, intoxicated with power, aspired to be worshipped. He established a temporal seat as spiritual authority in the precincts of Harimandir Sahib. Instead of “vah giru ji ki fatahri” he began to be hailed with “saccesahib’ ki phote”. The Khalsa got rid of his supremacy and the Sikhs were divided into two groups. Those who staunchly adhered to the teachings of Guru Gobind Singh were hailed as Tat Khalsa and those who followed Banda Bahadur, came to be known as Bandai Khalsa. Now the followers of Bandai Khalsa are very few in number, but they do not have faith in any religious scripture other Guru Granth Sahib and perform all rituals as per the Guru’s precepts.

उद्द दी विवेक [tatt di rahi], उद्द घुट [tatt de gu] “ap tej bar prithmii akasa. esirahit rahau hari pasa.”—gau kabir. The role of water is to purify and keep every thing calm; that of fire is to remain content and happy by eating whatsoever is available, be it simple, meagre, wet or dry, provide light to all around; the attribute of air is to impart identical touch to each and every one and give life to all; the role of the earth is to have forbearance and to provide habitation to all, while to keep balance is the role of the sky.

Sanskrit scholars regard the properties of the bodily elements thus:

earth’s properties: bones, flesh, nail, skin, small body-hair.
properties of water: semen, blood, urinal excrement.
properties of fire: sleep, hunger, thirst, sweat, stupor.
properties of wind: to acquire (retain), thrust (push), throw, collect, spread.
properties of sky: sex, anger, shyness, attachment, greed.

उद्द वाट [tatt] Skt adv n there, at that place. “jat tatt disa visa hui phelio aaurag.”—japu. ‘pervades every where like love.’

उद्द वाट [tatt gati] approach. 2 the same tradition,

1By sacche sahib, Baba Banda Bahadur meant Guru Gobind Singh Sahib.
the same ritual. “tatr gäte säsarah nanak sog-harakhä bìapate.”—sahas m 5. “tadgateh säsarah.” ‘with the same momentum.’
tatragat [tatrāga] tāvāmāna there (he) came; (he) came to that place. “mitātī tatrāgat bharām mohā.”—sahas m 5.

tath [tätv] See Ων.
tatājan [tətvgan] See Ων 5.
tatvāj [tätvagy] Skt tattvāj adj having knowledge of the essential nature; possessor of real knowledge; having knowledge of reality. 2 metaphysicist; possessor of spiritual knowledge.
tatvapź [tätvbaṣ] adj speaking the truth; speaker of the essential truth.
tatvam [tätvmaz] See भा.
tatvamā [tätvmāy] adj essential; not different from reality.
tatvām [tätvām] See Ων.
tatvavā [tätv-vadi] speaker of reality. See Ων.
tatvavā [tätv-vettā] See Ων.
tath [tät] See Ων. 2 part as that, like that. “thaḷō tāth nīrā.”—verah. 3 adv there, at that place. “tāth lāṅḍā prem nanāk.”—gatha.
tath [tatha] Skt part and, as well as. “var majh ki tāth salok maha l”. 2 thus, like this. 3 n reality. 4 faith. “gur ke sābādī tatha cītu lae.”—maru m 1. 5 limit, boundary.
tathā [tathasū], tathāgata [tathast] part tattvāmā; let this happen; may this occur. “kāḷike tathastu bhe śtr-dhan.”—dott.
tathā [tathac] part still; even then, even so.
tathāpi [tathapī] Skt part even then, even so.
tthā [tāthi] adv there, at that place, there and then. “mū julaī tāthi.”—var maru 2 m 5.

The figure of speech is used when one acquires the quality of the company one keeps, after giving up one’s own merit.

Example:
mēhā bhikhadī dūṣāt əpavādi te punit sōgare..
ahām cāḍāli bhai brāhāmini sudi te sreṣṭhāire.
—asa m 5.
tum cāḍān ham rīḍ bapure sōgī tumare basa,
nicrukhi te uc bhāe ĥē gāḍhī sūgāḍhī nīvasa.
—asa ravidas.
nirmalbhae ujāl jsgavat bāhūri na hovatkarō.
—sar m 5.
sūrsarislīr krit baruni re,
sēṭjan kērāt nahi pānā
sura aparit natu aver jale,
sursari milat nahi hoi anah.
    —mela ravidas.
codansas banaspatri sakh codan hove,
asadhatu ikdhatu kar sago paras dhove,
madia nale vahre mil gag gogove,
pattudharan sadhusag papamal dhove.
    —BG.

उपर्युक्त [tadnatar] Skt adv n after that, afterwards, then.

उदधि [tadapi] Skt part even then, yet, still.
   "tadapi dhiran n na ae."
   —hajare 10.

उद्धीव [tadbir] A गु ज n plan, scheme, design.
   2 attempt, remedy.

उद्धील [tadrij] A गुर working in order of precedence.

उद्धुष्ठ [tadrup] Skt स्रद्ध adj similar to that, resembling that. See जवाक.

उदास [tadvat] Skt तदव adj like that, similar to that. 2 exactly as it was before.

उद [tada], उदव [tadau], उदर [tadar] adv then, at that moment, at that instant. See उद. 2 See डियु.

उदाश [tadakar] Skt तदाश adj of the same size, similar to that. 2 replica of the same shape.

उदधि [tadapi], उदधी [tadapi] See उदधि.

उदास [tadarak], उद्धुष्ठ [tadaruk] A गु ज n investigation of an accident. 2 arrangement to avoid accident. 3 punishment, penalty. "jehna tadarak dhru tiis tah."—NP.

उद [tadir] adv then, at that time. "na tadir goraakh, na machido."—maru solhe m 1.

उदित [tadirn] उदित that day, on the same day.
   "brton nam tir tadirn kahayas."—rudr. See धित.

उदी [tadi] See उद. 2 See उदी.

उणु [tadua] n a creature that catches other animals with its sucker-bearing arms, octopus. See उणु. "joli kocar tadua bhadhito."—nat m 4. 'In the water, the elephant was caught by an octopus.'

उदे [tade], उधे [tado] adv at the same time, at that moment. "dubidha tade binasi."—maru m 3. See उध.

उद्धव [tadatar] See उद्धव.

उद्गी [taddi] A तद्गी n oppression, cruelty. 2 A तद्गी act of quarreling. 3 crossing one's limit. 4 rebuke, reprimand.

उदय [tadyapi] part then, that moment. See उदयि.

उद्धव [tadhanatar] See उद्धव.

उपदेश [taddhirt] Skt तद्धिर n (in grammar) a kind of suffix. It is of five types:
   (a) patronymic indicating the relation of progeny, devotee etc. as- Dashrath from Dashrathi, Shaivite pertaining to Shiv, Ramanandi relating to Ramanand etc.
   (b) subjective or nominative indicating the profession or object of a subject as - gaachdivan from gaachi; lakshara from lakri; vajjara from vajjaj etc.
   (c) abstract indicating the ideas or qualities, for example - murakhpuna from murakh; dhithai from dhith; ucaii from ucce; kathorta from kathor etc.
   (d) diminutive indicating deficiency or lack of something, for example khatreta from khatri, musla from muslim; derogatory of Khatri and Muslim respectively.
   (e) qualitative indicating qualities/characteristics of something e.g. melaa from mel; thuja from thuad; gunvan from gun; sokhardaik from sokh etc.

उद [tan] Skt तन vr expand, spread, stretch. 2 n progeny, offspring. 3 wealth. 4 P ज n body, torso. "tan suca so akhie jis mahi sacanaa."—si m 1. 5 Skt उद सon, progeny. "komi jol mahi tan tisu bahari."—asa dhana. 6 Pkt company, companionship. "ghar kinar uroh tan lagi."—sahi ravidas. "daia chima tan
प्रिति।—हजारे 10. 7 त्यसिं "क्रिपा द्रिष्टि तान जाहि निन्दहो।"—कपै।

उल्लेख [तानाउ], उल्लेख [तानाउरा], उल्लेख [तानाउरा]

Skt उल्लेख n ear-rings; ornament for the ears of women. “उपमा तानाउर किसुराज सिह सुधद।”—क्रिसेन। “कान तानाउरे कामण।”—BG.

उल्लेखित [तानाई] Skt उल्लेख son। “काहुं के तानाई हे ना।”—ग्यान। 2 adj stretching. 3 See उल्लेख.

उल्लेख [तानसिख] A स्वृत cancelling/refuting, refutation, cancellation.

उल्लग [तानसख] n a very fine muslin-like cloth specially prepared for the rich people. 2 a poet, resident of Lahore, who was a disciple of Guru Gobind Singh. He translated Panchtantar into Hindi - viz:

“तानसख खत्री बाजे लकं, 
कौरमरेख आयो थाक्होर, ...
सामत सत्राह र रिक्लर, 
रूढ़गेबी सेन सत्तार, 1
हृदी लार काथा अन्सारी, 
बरनय हे अचू मगरी, ...
पात्तूट रक ग्राौथ हे तके कही सुधर ...
कोर नहे सोस्त महर ब्राह्म, 
इक तः ताको माराम ने पाया, 
सेन ससारी पाया बनारात, 
गोर गोबर दे एतरामी, 
प्रागत दारस सागति दिक्हराय, ...
कालिजूग माहि बहयो गुरु गोबर, 
जामम दसी अन कोई, 
रिड्रिं झाड़ दौं दार ठाड़हे, 
निस बसार तिम अग्य जो, 
मुकत्त बाद अयास तिम महिम, 
ततकल को करे सुहो, 
तानसख हो दारस देखत हि, 
देहु दारस दुःख राहे ना कोई।”

1The jalusi sen 27, means 27th year since the coronation of Aurangzeb.
dresses.' 2 expanding the warp, stretching.

"tan-na bun-na sabh tajio he kabir."—guj
kabir. "ham ghori sut tanawhi nite tana."—asa
kabir.

उत्तमवर्त [tanmohi] Skt तम्मवर्त adj absorbed, engrossed. "tin bhi tanmohi mana nahi
pekha."—gau o kabir. 'never saw the mind
merged fully with the soul.' 2 within the body.

उत्तमवर्त [tanmay] See उत्तमवर्त 1.

उत्तमवर्त [tanmatr] Skt तन्मात्र n (according to
Sankhy) pure form of five elements viz
vocable word, touch, appearance, pleasure,
fragrance.

Per the evolutionary concept, grandeur evolves
from nature, arrogance from grandeur that
further generates sixteen elements, ie, five
sense organs; five organs of action; five pure
forms of the bodily—elements and one—mind.

"prakrit mul mahaav upava shkar tanmatr
banava."—NP.

उत्तमवर्त [tanmatra] See उत्तमवर्त.

उत्तम [tanme] adj identical, engrossed, absorbed.
See उत्तमवर्त 1.

उत्तम [tanaw] Skt n son, who enables his dynasty
to flourish further; male child. See उत्तम 1.

उत्तम [tanaya] Skt n daughter, who makes her
dynasty flourish further; female child. See
उत्तम.

उत्तमवर्त [tanarp] n enemy of the body; cheat.
—sonama. 2 ailment. 3 evil, immoral.

उत्तमवर्त [tanruh] Skt तड़ुर्वर्त n tiny hair grown from
the pores of the body. "tanruh khare tarevaj
jal."—GPS. 'Like a large number of trees in
the jungle, grew the bodily hair.'

उत्तम [tanaw] stretched, spread, expanded. See
उत्तम.

"sagal pasara tum tana."—maru solhe m
5. 2 n expansion, spread. "sagol semgri jaka
tana."—sukhmani. 3 P tree trunk. 4 root of a
tree spread under the earth. 5 also used for
tanaw, meaning son. 6 etymological tana means
dhan ie wealth. "saraasahai sateh tana."—
maru solhe m 5. wealth of saints.

उत्तमवर्त [tanau] n tension. 2 pull.

उत्तमवर्त [tanawi] got stretched, got extended. "puria
ek tanaw."—gau kabir. See उत्तमवर्त 1.

उत्तमवर्त [tanasuk] A नकौ in the sense of exchange;
transmigration of the soul from one body to
another. See अतर्दर्श.

उत्तम [tanawa] to the bodies. "prachede tanaw."—
gyan.

उत्तमवर्त [tanab] A नकौ n cord, lace, brace.
2 stretching strings fixed to a musical
instrument like the drum. 3 60 yards long iron
chain for measuring a field.

उत्तम [tanal] A नकौ n act of catching, act of
gripping. 2 sleeve of gold or silver at the sheath
of a sword having hasp and staple for
fastening the sword to the waist. The end-
point of the sheath touching the sword's tip is
called manal. In Sindhi it is called tnahal. "jis
ke lage manal tanal."—GPS. 3 A नकौ sole of a
shoe. 4 horse-shoe, iron-plates fitted to a
horse's hoof.

उत्तम [tanav] See उत्तमवर्त. 2 tension; sense of
stretching.

उत्तमवर्त [tanaval], उत्तमवर्त [tanavul] A नकौ n act of
catching; act of gripping. 2 act of putting
morsel in one's mouth, act of eating.

उत्तम [tanaw] due to the body. "mani tani japi
bhagvan."—kali m 5. 2 within the body."jitu
tani namu na upje se tan hohi khuar."—prabha
m 1. 3 to the body. "nam bina tani kichu na
sukhavo."—prabha m 1. 4 on the body. "jitu
tani paaihri nanka, se tanu hovahi char."—
var asa. 5 of the body. "jog jugari tanaw
bhed."—japo, meaning knowledge of khatackr
etc.
1448

सिख [क़नक] adj a bit, a little, much less.
किरिचद्र [कनिचाद्र] उ० – दिखा – अच्छा act of fulfilling desire to nourish the body. "किरीको तंत्रिचद्र पुरे."
–धान 5.
तानिया See उदाम.
तानी [तनी] stretched, tightened. 2 strong, intense. "तोरिना तुजे चोरी ना चुटे एसि मदो स्केल तानी."
–बिख 5. ‘Such is the intense desire.’ 3 n strings/laces of a dress, stretching cord. "कैसे तानी को बड़ेधन करे."
–GPS. 4 See उदाम.
तानिया [तनिया], तानिया [तनिया] daughter, female child. See उदाम. "जान्मी तनिया सुमाती प्रभानी."
–NP. 2 See उदाम.
तन [तन] Skt n body. "तनु धानु अपन थापिय."
–धाना 5. 2 skin. 3 adj thin, diluted. 4 less. 5 soft. 6 beautiful. 7 n stomach, abdomen. 8 also used for तानय le. son. "गुरु रामदास तनु सजा कर.."
–सवीया 5 ke.
तनक [तनक] adj a little, a bit.
तनु [तनु] तन + जा n son born of the body.
तनु [तनु] n daughter born of the body.
तनुत्र [तनुत्र], तनुत्र [तनुत्र] armour, coat of mail. See उदाम.
तनुरत्नी [तनुरत्नी] n army with armours.
–सानाम.
तनुरत्नी लिप्य [तनुरत्नी रिपु] n enemy of the army. i.e. rifle.
–सानाम.
तनुदेह [तनुदेह] parts of skin [तनु] and body (deh) like abdomen etc. "बहारी हथू पर तनुदेह."
–जो. for elucidation of this term. See उदाम 2 and 7.
तनु [तनु] Skt n body, physique. 2 son. 3 cow. 4 water.
तनुका [तनुका] n a bit of straw, straw. "दासन तानुका पक्रयो हे."
–हानु. ‘Made him hold grass between the teeth.’
तनुज [तनुज] son, male child. See उदाम. "स्री हरिरात तनुज."
–GPS.
तनुजी [तनुजी], तनुज [तनुज] daughter. See उदाम.
उदाम [तनु] A जै n oven, hearth. "तान ना तपाई तनुर जिन."
–सरी.
तै [तैन], तै [तैन] son. See उदाम. "हर्दास्ते गुरु रमदास."
–सवीये 4 ke. "तीन तैवदास दासन दासा."
तानिया [तानिया] adj who stretches. 2 n son, male child. "कहू के तानिया हे नामेया जाके बहेया कु य."
–ग्यान. 3 daughter, female child.
तान [तान] n. "प्रसिद्ध ते तानो."
–सवीये 3 ke.
तान [ताना] See उदाम.
तानी [तानि] Skt woman of nimble limbs.
उप [उप] Skt लप वर get hot, burn, meditate, repent, shine, suffer. 2 n fast observed for serious contemplation of self; meditation. "उप माही तपिसारु ग्रिहसेत माही भोगी."
–सुह्मानी.
"तिरथ दन दया उप साजम."
–33 सवीये. 3 fire. 4 heat. 5 summer. 6 fever. See उप. 7 splendid, excellence. "देवून के तप मै सोक पावे."
–कादी 1. 8 Dg month of Magh.
उपस [उपस] Skt n sun. 2 moon. 3 bird. 4 Skt तपस nerve-racking act like a fast etc; meditation. 5 principles, rules. 6 religion. 7 month of Magh. 8 See उदाम.
उपस्ताः [उपस्ताः] Skt n act of meditating; meditating vigorously.
उपस्रोत [उपस्त्रोत] adj one who does meditation vigorously; ascetic.
उपस्म [उपस्म] adj lord of ascetics, revered ascetic. "उपस्त्रोत आदि जे बादे तपस्त्रोत बीशक्तिये."
–काल. 2 Skt तपस्त्रोत न Vishnu. 3 lord of heat; sun. See निउमानी.
उपस्थित [उपस्थित], उपस्थित [उपस्थित] having meditated. "दासन न के उपस्थित?"
–गुज्जे. 2 n meditation. See उदाम. "अन्तिक तपस्त्रोत के एहाकर."
–सुक्मानी.
उपस्थित [उपस्थित], उपस्थित [उपस्थित], उपस्थित [उपस्थित] adj ascetic; who does meditation. "तपस्त्रौरशित रता."
–सरी 5. 2 n ascetic. "सोनास
उपप्रयोग

तपसिया。“-सेवेये म ३ के। ३ मeditation, penance. “तपी कारीके देहि सादी।”—मरु म ५।

उपप्रयोग [तपसिया] प्रौढ़ adj in mental turmoil, emotionally perturbed. See उपप्रयोग।

उपाय [तपस्या] Skt n practice of meditation, penance. २ month of Phagun.

उपाध्य [तपस्या] Skt तपस्विन् adj practitioner of meditation. २ n ascetic.

उपर [तप्ना] v get hot, emit heat. २ meditate. ३ be jealous.

उपर [तपत] adj hot; heated up. “तपत काराजा बुझ्तेगता, गृणित सितादु दीयो।”—मरु म ५।

उपरध [तप्त] n feeling of heat due to meditation; hardship of meditation。“साधिक पुजा साधिक तपत।”—जपु।

उपरध [तप्तपान] v meditate, do penance.

उपरध [तप्त] n heat, combustion, burning。“तपत पुजा करावेगो।”—कना म ४। “तप तपान पुज्य करावेगो।” See पृष्ठ।

उपरध [तपत] See उपर।

उपरध [तपत] Skt तपति n heat, fire, burning。“तपत ना कातिल बुझी।”—बिहा चाँट म ५।

उपरध [तप्णि] Skt n per Mahabharat and Bhagwat1, daughter of the sun, who was born from the womb of Chhaya and was married to king Sambaran of the lunar dynasty. Then it flowed in the guise of a stream in the southern region. It has many names as Tapni, Tapti, Shyama, Kapila, Sanka, Tara and Tapi. It rises from the mountain range of Satpura (Gonana Hills) and ultimately falls into the Arabian sea after covering a distance of about 436 miles. The city of Surat is situated on its banks。“तप्ति ना दी तिथि बौझे; सुरजसुता तहः जग कोहे।”—सरिट्र III। See सरिट्र ३३६।

उपरध [तप्स] See उपर।

उपरध [तपा] n ascetic, hermit。“तपा ना होवे आधारु लोभी।”—वर गौ म ०। See उपर। २ a village in Barnala division of Patiala state, which is now a railway station on Bhatinda- Rajpura line. Guru Teg bahadur visited this village while he was preaching in the Malwa region. Maharaja Karam Singh got constructed a pucca gurdwara and donated some land to this holy place. The priest is a Sikh.

1See उपरध तिथि ५, a १९।
heat, blaze, act of getting heated.

See: [tdpaU] heat, blaze, act of getting heated.

See: [tdpaus] See ~.

Heat ofuR. See: ~

[Tapau] heat.

“Tpid nd Tdpau tdpau r”-s farid.

[Tapak] zeal, fervour. 2 elation; impulse. 3 delight; exultation.

[Tapana] See [Udpur].

[Tapavas], Tapas [tapavasu] n justice, fairness, justness. In ancient times there used to be an ordeal i.e. a test to find guilt or innocence. The accused persons were required to put hands in boiling oil, to lift red-hot iron balls with hands or enter flames of fire. Those who could endure such a test were declared innocent while those who were unable to tolerate this torture were held guilty. This term is derived from this practice. See ~


“Gala upar tapavasu na hoy.”-var gau 1 m 4. “karni upar hoi tapavasu.”-var sar m 1.

Tapi [tapi] after heating up; after getting hot. “Tapi tapi khape bahuto bekar.”-dhana m 1.

2 from meditation.

Tapihana, Tapishana [tapiana] tapa-ghat, place for practising meditation. 2 a holy place on the bank of a pucca tank near Khadur, where Guru Angad Dev used to practise meditation. See ~

Tapti [tapr] P n heat, hotness, blaze, radiation.

[Tapil], Tapim [tapia] n ascetic, practitioner of meditation. “Tapia hove tapu kare.”-suhi m 1. 2 in Dingal dialect, it means the sun.

Tapis [tapis], Tapisar [tapisor] lord of the ascetics, the principal ascetic. “Tapisar joga tirathgavantu kare.”-sri a m 5.

Tapidar [tapidar] P v get hot.

Tapu See [Tathu]. “Tirathu tapu darya data danu.”-jupu. 2 Skt adj heated, hot. 3 n fire. 4 sun. 5 enemy, foe.

Tapes [taipes] lord of ascetics; principal ascetic.

Tapedar [tapedar] S chief of a taluka (cluster of villages), chief of a pargana; one who has control over a tappa (taluka).

Tapedan [tapodhan] Skt n one who regards meditation as his only wealth; ascetic. “des phirio khar bhes ttpodhan.”-akal.

Tapondhi [tapondhi] Skt n ascetic. See [Tapedan].

Tapedar [tapoban], Tapas [tapovan] Skt n a jungle for a meditator to reside. 2 a jungle, in which meditation can be practised with proper rites.

3 a particular forest in Vrindavan, near Cheerghat.

Tappa [tappa] n region, territory. See [Ude].

Tapedar [tapedar] chief of a pargana; chief of an area. See [Ude]. “Sade un tathir tapedar.”-PPP.

Tapt [tap] See [Ude].

Taptmudra [taptmudra] mark on the body made with a heated seal. as in Dwarka, the Vaishnavs have scar marks of conch shells.

2 In earlier times slaves were also marked.

Tof [tof] P n heat, hotness. 2 light, illumination. 3 malodour. 4 See [Ude].

Tafsidan [tafsidan] P get heated, be hot.

Tafsir [tafsir] A n explanation, commentary, exegesis. 2 the exegesis of Koran in particular. Its root is fasir, meaning explication.

Tafsil A n act of distinguishing; act of analysis, act of explaining distinctly. Its root is fasal i.e. to separate.


Taftarka [taftarka] A n sense of being distinct; discord, disagreement.

Tafrih [tafrih] A amusement, merriment, happiness, joy.

Tafrik [tafrik] A n act of separating; act of showing difference.

Tafvij [tafvij] A n act of entrusting; custody. Its root is fsj, which means handing
over.

**taphaut**, **taphwar** [təˈfəʊt], **taphavat** [təˈfəvət] *n* distinction, difference. "*pāre taphaut mēzī he nahrī.*"—GPS. 2 part of a song or a hymn between burdens or refrains; separation. Its root is *fāt*, which means to pass away.

**taphik** [təˈfəki] See *tāphik*.

**taphōg** [təˈfəɡ] See *tāphēn*.

**tāv** [təv] *adv* then, at that time. "tāv ārog jāb tum sāgī bāsto."

**tāvah** [təˈvəh] *n* disposition, temperament, nature.

**tāvassum** [təˈvəsəm] *n* smile, quiet laughter without producing any sound. *Skt* मुन्तक. See *tāphānt*.

**tāvāh** [təˈvəh] See *tāvah*. 2 *adj* then, at that time. 3 *adv* there and then.

**tāvak** [təˈvək] See *tāvēk*.

**tāvēkī** [təˈvəki] *n* act of changing, conversion, transformation, transfer.

**tāvār** [təˈvər] *n* battleaxe; a broad sharp edged axe with a long helve. "tupēk tāvār āru tir."—*sānαma*. See *māntu*.

**tāvvār** [təˈvəvər] *n* act of getting bounty. 2 an object that bestows bounty. 3 consecrated food offered to a deity. 4 consecrated food bestowed by a saint.

**tāvā** [təˈvə] *n* large drum, wardrum. "tībbat jār tāvā ko dīno.

**tāvāk** [təˈvək], **tāvālag** [təˈvələɡ] *adv* till then, by that time. "tāvā lag gārābhjoni māhī pīrhta."

**tāvāla** [təˈvələ] *n* mood, mind. 2 disposition, nature, habit.

**tāvāli** [təˈvəli] *n* a doctor who cures ailments.

**tāvālik** [təˈvəlik], **tāvālan** [təˈvələn] *n* a long rope to tie horses with. 2 horse-stable, mews. See *tāvālKH*.
उड़ [tābe] See उड़.
उड़त [tābol] Skt ताब्लु बेल; बेल लालज। “भाँव सियह ताबोल रास भोजन भाँव राते।”—var suhi m 3.
उबुरु [tābhaṅkṣa] न भेंट तशी, शरद तुड़ी शुभानुरा।
उदी [tābhī] adv only then. 2 for this reason, that is why.
उम [tām] (Skt तम् vr feel suffocated, feel tired, get nervous). n evil propensity. “राज तम सत कल तरि चावा।”—maru solhe m 1. 2 darkness, gloom. “तम अग्नि मोहत घुप।”—bīla ṅm l. 3 sin. “अग्नि बिनासन तम होरान।”—māh dīnreṇ. 4 ire. 5 ignorance. 6 hell. 7 blackness, darkness. “तम सातटे रात्रि तारी।”—mōḍavni m 5. 8 suf used to form superlative degree of adjectives: sublime, extreme. e.g. “प्रत्यतम,” ‘sublime beloved’. Compare it with Arabic word ातम m.
उमरित [tāmṛṣ] enemy of darkness — sun. 2 light.
उमर्ग [tām-ṛdh] adj darkest, having maximum darkness. “तमःध कुप तेव द्वारे नामु।”—gau chāt m 5. ‘on the darkest well.’
उम [tāmas] Skt तमस् n evil propensity. 2 darkness, blindness.
उम [tāmsa] Skt n a river, which originates in Garhwal region and merges with river Jamna near the border of Sarmaur. 2 a tributary of river Sarayu in Avadh region, flowing through Azamgarh, which merges with Ganges near Bhulia. 3 a river flowing in the territory of Riva state (CP). It finds mention, in chapter 114 of Matsyaapurāṇa. Some British authors mention Tamsa river as Tonse. 4 Some chauvanistic geographers intent on proving the origin of everything in Sanskrit books infer that Tamsa is the name of the famous river “Thames” in England.
उमरित [tāmsil] A यप्त्यिं practice of giving examples; illustration, precedent.
उमर्ग [tāmasuk] A यप्त्यिं act of taking support; seeking support. 2 agreement.
उम [tāmar] n destroyer of darkness — sun. 2 moon. 3 lamp.
उमद् [tāmid] A यप्त्यिं act of spreading. 2 initiating of a topic. 3 preface, introduction, preamble, foreword.
उम [tāmak] n evil propensity. 2 anger. 3 short for तामकनात. See उमक्वद. 4 Skt a kind of asthmatic disease, which causes a patient to feel very thirsty and perspire all the more.
उमक्वद [tāmaknāt] A यप्त्यिं n greatness, dignity. 2 arrogance, pride. Its root is मुक्नात, which meaning “might”.
उमसी [tāmsin] A यप्त्यिं practice of giving examples; illustration, precedent.
उमसी [tāmsust] A यप्त्यिं act of taking support; seeking support. 2 agreement.
उमक्वद [tāmcar] Skt उमक्वद adj that which moves in the dark. 2 n burglar. 3 owl. 4 demon. 5 per Shastarnāmamala, moon that moves during the night. See a 980.
उमच्छ [tātamet] n that which appears bright in the dark: star, planet. “भानु तेव दक्ष पायते भानु।”—rāmav. 2 glowworm, lightning bug, glowfly.
उमच्छ [tāmamna] See उमच्छ.
उम [tama], उमहु [tamau], उमह [tama], उमह [tama], उमह [tama] A यप्त्यिं n greed, desire, avarice. “वा त्री दत्ती ना तामाः।”—jaru. “त्री त्री ना तामाः।”—rāmav. 3 Skt आम नाय. 3 Skt ताम आम desire; interest. 4 See भासी.
उमसी [tāmsin] P यप्त्यिं n spectator. 2 one
who visits a harlot.

**tamasa** [tāmasa] *A* तामस n act of moving; act of involvement. 2 show for entertainment; amusing scene. “काटक को तामसा.”—वारेक. 3 While explicating “तामसा ना जात तामसा”, Bhai Santokh Singh interpreted *tāmasa* as a house of harlots.

**tamaku**, **tamakhu** *P* तामक *A* ताम एफ *P*g tobacco *Skt* तामकुटुम्ब and *tamak*.

It is a native herb of America and there its name is tabacco. Travellers from Europe took it to other countries along with its original name. It became popular in Europe in 1560 AD and the Portuguese traders brought its seed to India in 1605 AD and made it popular throughout the country.

The Muslims regard the use of tabacco as a sin, so smoking is prohibited in the mosques. The Wahabi Muslims, in particular, refrain from smoking.

In Sikhism, there is a complete ban on the use of tobacco and it is termed, as जागौजूठ — refuse of the world, बिक्ष्या — illusory and गोद धुम — filthy smoke. “जागौजूठ ते राहुके दुर.”—*GPS*. “बिक्ष्या कीर्ति भाद्धके त्यागो.”—*GV 10*. “गोदधुम बसे ते त्यागेहु। अष्टि गोलनी ते दहर भागवेहु.”—*GPS*. “कुळ्ठा हुक्का राग तामकु... इन की या काब-हु देरके.”—*prāṣnottar bhai nāḍdlal*.


Some scholar are of the view that tobacco plant is not of Indian origin, hence it does not carry any name in Sanskrit; but it is not true. Everyday we find that many new words are coined and enter into the dictionaries of each language.

—*GPS*.

**tāmam** [tāmam], **tāmā** [tāmāmi] *A* तामा and *C* ताम adj complete, whole, entire. 2 finished, ended.

**tāmamrū** [tāmamrūju] *A* तामांरुज़ *he* —*japu*. one who attracts others towards himself; one who turns others towards himself.

**tāmāś** [tāmāś] *Skt* तामा — अभि, foe of darkness — *sun*. 2 light. 3 lamp.

**tala** [tāla] *Skt* ताल blue-coloured flag; might; an evergreen tree about 20-25 feet high, often to be seen near the hills of comparatively low height and also on the bank of Jamuna river. Its fruit is sour in taste, which ripens during the rainy season. It has many medicinal properties, according to Ayurved. Its botanical name is *xanthocymus pictorius*. 2 bay leaf; leaf of cassia or cinnamon. 3 Several authors regard *tala* as *tāma*, but there is no reference to it in the ancient scriptures.

**tālpatra** [tālpatra] *n* leaf of *tala* tree i.e. of *Xanthocymus pictorius*. 2 tobacco. See ताल 3. 3 leaf of cassia or cinnamon, bay leaf.

**tāmā** [tāmā] in the dark. 2 due to darkness. 3 *Skt* *n* night, nightfall. 4 attachment, ignorance. 5 turmeric, curcuma longa.

**tāmā** [tāmā] *See* तामाय.

**tāmā** [tāmā] *Skt* darkness. 2 ire. 3 according to Bhagwat, hell, which is pitch dark.

**tāmarch** [tāmarch] *Skt* तामर्च lord of night — moon. “तुराक ते तामर्च को तारत.”—*GPS*. See तामारच.

**tāmā** [tāmā] *Skt* तामान night, curcuma longa. 2 night, nightfall.

**tāmā** [tāmā] *Skt* तामान lord of night — moon.

**tāmīga** [tāmīga] *Skt* wanderer in the night — thief. 2 owl. 3 demon.

**tāmīga** [tāmīga] *A* तामिगा *n* power of discrimination; reason, judgement. 2 knowledge of the mysterious. “तामिगा तामाम.”—*japu*. 3 civilisation.
उम्र [मृ] n readiness; idea of being ready.
See उमर.

उम [मृ] pron their. “ताया मरबे कज बिने हवके.”—gurusobha. 2 See उम.

उत [मृ] Skt n toll charged for crossing a river.
2 act of swimming, or floating. 3 fire. 4 way, path. 5 speed, gait. 6 tree.
7 speed, gait. 8 way, path. 9 speed, gait. 10 evil.

मुगुर [मृ] Skt n third of the illusory world leading to darkness. 2 ignorance. 3 ire.

मेघ [मृ] Skt n अम + श इ radicative of darkness—sun. 2 moon. 3 fire. 4 lamp.
5 knowledge. 6 the true Master.

मराम [मृ] Skt n that which shines like a jewel in darkness; glowworm; lightning bug. 2 glittering jewel.

मन [मृ] Skt n leaf; leaf of betel plant (Piper betel). “काजल हर मनो रागस.”—bar maru 2 m 5. 2 gift and cash given by relatives on the occasion of marriage ceremony are also called by this. This word suggests that this meagre gift is given for buying betels.

मांक [मृ] See मांक.

मांस [मृ] pistol. See मांस 3.

मांस [मृ] Skt अम्बल n betel leaf; leaf of betel plant (Piper betel). “काजल हर मनो रागस.”—bar maru 2 m 5. 2 gift and cash given by relatives on the occasion of marriage ceremony are also called by this. This word suggests that this meagre gift is given for buying betels.

मांस [मृ] adj completed, finished. 2 certain, decided, settled. 3 Skt तय vr defend, advance.

मांस [मृ] adj n act of being pure; cleaning of organs with soil or sand, if water is not available, before performing prayers etc is allowed in the Muslim faith. 2 search, exploration, seeking.

मांस [मृ] Skt प्र adj proper, appropriate, suitable for work. 2 prepared, ready for work. 3 present. 4 hefty, stout, robust.

उमर [मृ] प्र adj See उमर.
thirst, longing. 2 desire, aspiration.

be thirsty. 2 to desire, long for. See उम्र। “नेन माहिते तारास्दे.”—var maru 2 m 5.

See कल। ‘Give to the needy and the desirous.’

thirsty. 2 to desire, long for. See उम्र। “तारास्त देनु।”—कल। 4. ‘Give to the medly and the desirous.’

See उम्र। “उम्हि हिउ तारास्ना।”—कल। 5 m 5.

See उम्र। “तारास्न काळ्य दानु दिदे।”—कल। 6. ‘Frighten, cause panic.

2 make one long for; enhance the need.

be afraid, get frightened.

See उम्र। “तारास्न जानु।”—कल। 7. 2 fry, parch. 3 argue, utter sarcasm. See उम्र। 4 prick, pierce, prick. “बताई अर्त की तार्की माहि मे।”—क्रिसा। 5 See उम्र।

knowledge of logic, science of reasoning. See उम्र।

dawn, morning time. 2 fry; pan-fry; process of parching something in hot ghee.

left out material. 4 property/wealth of a person, left behind at the time of his/her death.

See उम्र। 3.

cooked vegetable. 2 vegetable, that can be cooked.

Pumpkin, cucurbit, bottlegourd.

process of parching something in hot ghee.

left out material. 4 property/wealth of a person, left behind at the time of his/her death.

cooked vegetable. 2 vegetable, that can be cooked.

Pumpkin, cucurbit, bottlegourd.

process of parching something in hot ghee.

left out material. 4 property/wealth of a person, left behind at the time of his/her death.

See उम्र।

act of reprimand, threat. 2 anger, ire. See उम्र।

that finger which is
raised while reprimanding; finger closer to the thumb; forefinger.

**taraj basni** \(A \frac{t}{a} \frac{r}{a} \frac{j}{a} \frac{b}{a} \frac{s}{a} \frac{n}{i} \frac{n}{i} \) n gun mounted on a wooden stock obtained from a tree. “mor sīpār bhīd sāke na taraj basni.”—GV 10. ‘the gun (bullet) cannot pierce the shield held by me.’

**tarji** \(A \frac{t}{a} \frac{r}{j} \) threat, warning. See उज्जिल ‘han ki chātiā tarji he.”—cādi 1.

**tarjih** \(A \frac{t}{a} \frac{r}{j} \) A \(n \) sense of dominating. 2 importance.

**tarjuma** \(A \frac{t}{a} \frac{r}{j} \) \(n \) translation.

**tarān** \(Skt n \) act of crossing a river; swimming. “ohi ja apī ḍuve, tum kāha tarānhar.”—var biha m l. 2 plank floating on the water; boat. 3 salvation, emancipation. “praṇi tarān ka ihe suau.”—sukhmānī. 4 paradise, heaven.

**tarāntaran** \(A \frac{t}{a} \frac{r}{a} \frac{t}{a} \frac{r}{a} \frac{t}{a} \frac{r}{a} \frac{a}{n} \) adj who liberates like a ship. “tarāntaran prabhū tero nau.”—ram m 5. 2 See उज्जिल.

**tarān** \(Skt n \) v swim. 2 cross by swimming. 3 acquire salvation. See उज्जिल.

**tarān** \(Skt n \) sun. 2 ray. 3 copper. 4 a wild plant of the sandy region - calotropis procera. 5 adj going hurriedly.

**tarāni** \(Skt n \) boat, canoe, dinghy. 2 See उद्धुरी.

**tarāntaran** See उज्जिल and उज्जिल. “tarāntaran dhēla bhāia khīn māhī.”—asa chīt m 5. 2 youthfulness, youth. 3 See उज्जिल.

**taratari** \(Skt \) \(n \) boat, canoe. “hārī kīrāti taratari.”—guj m 4. 2 adj crossing over. “taratari mānī namu su citu.”—gau m l.

**tarāvī** \(A \frac{t}{a} \frac{r}{v} \) \(n \) placement of objects at their respected places; arrangement in a given order; system, order. Its root is rutba, which means status.

**tarāvāla** \(n \) fearful shivering; disturbance; disorder.

**tarādi** \(A \frac{t}{a} \frac{r}{d} \frac{i}{d} \) \(n \) act of refuting, denial.

**tarāddud** \(A \frac{t}{a} \frac{r}{d} \frac{d}{d} \frac{d}{d} \) \(n \) arrival and departure. 2 anxiety, worry. 3 effort, remedy.

**tarāntaran** See उज्जिल. 2 See उज्जिल.

**tarāntaran** See उज्जिल. 2 a holy place fourteen miles north of Amritsar railway station in the same district. There is a railway station in Tarn Taran also. Guru Arjan Dev purchased land belonging to villages Khara and Palasur for rupees one lakh and fifty seven thousand and got a tank dug on Vaisakh 17, Sammat 1647. The town was founded in Sammat 1653 and brick kilns were set up to supply bricks for strengthening the tank and building the temple. Amiruddin, son of Nuruddin, forcibly took away the bricks and used them for the construction of an inn and his own houses.2 In Sammat 1823, Sardar Jassa Singh Ramgarhia demolished these buildings and got built two sides of the tank. The other two sides were got built by Maharaja Ranjit Singh through Mota Ram. Kanwar Nau Nihal Singh paved concrete on the flooring in the circumambulation and also got built the minaret (tower). An elegant gurdwara stands on the bank of this holy tank.

There is a home for lepers established by Guru Arjan Dev. This is why Tarn Taran is also named as “dukhnīvaran”, eradicator of sufferings.3 A fief (estate) worth Rs. 4664 per annum has been allotted to this holy place.

1The tank is 999 feet long and 990 feet wide.

2Noorandi village, which was founded by Amiruddin’s father, is situated at a distance of three miles from Tarn-Taran.

3It is highly regrettable that the Sikhs could not manage this institution established for the welfare of the lepers so it went under the control of Christian preachers who are maintaining it excellently.
naksar tarn tarn
na\an gurdv\a------- •

MAP OF TARNTARAN
since the period of the Sikh rule. Two shops are also the property of the gurdwara. An annual income of approximately rupees 40,000 comes from the offerings to this shrine.

There is Manji Sahib within the circumambulation. Guru Arjan Dev used to supervise the construction of the holy tank and Guru Hargobind would address the religious congregation here. The well got dug and constructed by Guru Arjan Dev named "guru ka khuh" is situated about one furlong south of the town. Here also stands Manji Sahib to commemorate the arrival of the Master. The well named "bibi bhani vala khuh", got dug in memory of the Guru’s respected mother, is another sacred place here.

A religious congregation held on every new moon day, but one held on Bhadon’s dark half is of special importance and is celebrated with great fervour.

उर्वरंडत अभिः [tārāndat an] n killer of youthfulness – old age; its enemy – nectar (amrit).

उर्वरान्त चाद [tārānraj chād] is also called sāmanka. It is characterised by four feet, each foot having ṛ, ṣ, ḍ, ḍ, or alternately seven characters in guru laghu order.

Example:

chaḍ subhr saj ko,
lag ṛk gāj ko.–kālki.

उर्ण [tarna] See उर्ग. “na tārna tulha ham buḍasi.”–asa paṭi m l.


उर्जन [tārāni], उर्जल [tārāni] n boat, canoe, dinghy. “tārni bighna saḷitapatī ki.”–NP. 2 See उर्जुर्जी and उर्जन. 3 Skt sun.

उर्जश [tārpaṇ], उर्जप [tārpaṇu], उर्जप [tārpaṇ]

Skt तर्पण n act of satiating. In the Hindu religion, an act of offering water with hand or spoon along with the chanting holy hymns in order to propitiate deities and forefathers. “sādhīa tārpaṇa kāṛhī gātri.”–sor m 3.

उर्ज [tār] Skt तृष्ण n shame, shyness. “tār pa kārke ucre na guru dhig ben.”–NP. 2 prostitute.

उर्जद [tārdev] A दirection. 2 side, edge. 3 adj partiality. “tārph jīre sātbhau de.”–var suhi m 2.

उर्जदश [tārdevdar] A द n direction; supporter.

उर्जम्य [tārphina] n writhes, wriggle in pain.


उर्ज [tārpha] adv from, from the side of. “mukh ujal gurmukhī tārpha.”–prābha m 4.

उर्ज [tārbo] n act of swimming, swimming.


उर्जभैर [tārmim] A ज n act of repairing, repair, reparation.

उर्ज [tār-ra] See उर्ज and उर्ज.

उर्ज [tāral] Skt adj playful, volatile. 2 unstable. 3 fluid like water; liquid. 4 shining. 5 n necklace, that heaves on the breast. 6 diamond.
carrying a sword. “हाँत्वेव तर्वानं हाकर्व.”

उज्जिन [तर्वान] See उज्जैन.

उज्जैन [तर्व] See उज्जैन.

उज्जैन तर [तर्व तर] adv under the foot, below the shoesole. “बाह्री तह भात तर्वा तर.”

उज्जैन पशि [तर्वयो] adj upside down, inverted, Otopsityur. “तोते ना तर्वयो हवे गारभ बिच.”

उज्जैन [तर्व], उज्जैन [तर्व] Skt स्त्रयारि n that which prevents the advance of the enemies; sword, sabre, scimitar.

“से क्रिपन कहाँ दोहं सेपह तेग तर्वा.”

-सानां।

लिलां दोहरैदर बाद्री हालब्बी पारा,
मांशाः कोहाः धोप उना तेग उना,
मिसी निर्भरसानी गुप्ति जुनब्बिसानी,
तेलीमाणी ख्यासानी कत्ती तेगा उना,
सेपह गुजरातीं स्त्रांसी शुद्धी,
गुरदाः प्यरोक्सानी माचराईं स्त्रोही
“हानु” कर्वे तेगाः तारा तारा।

उज [तर] See उज. 2 प्रेः to thee. “भुजहि नायाक बोधि कहाः तारा.”

उज [तर] n past tense of तरा, दहम.


उजः तर्वा [तर] n wetness, moisture, humidity, dampness, being moist.

उजः तर्व [तर] n decline, descent.

उजः तर्व [तर] v I swim.

उजः तर्व [तर] n an ancient town under police station Batana, in tehsil and district Karnal. The boundary wall of the town shows that it was a royal place in the ancient times. Within the boundary wall, there is a gurdwara in memory of Guru Tegbahadur to the north-east of the habitation. It stands only
as a structure. Land measuring about ten vighas has been allotted to the gurdwara. It is less than a mile away from Trauri railway station in the north-west direction. Raj Lacchmi of Prithvi Raj Chauhan disappeared at this place. See गुरु नानक.

तराइ [तराइ] adj helping one to swim, helping one to cross (a river). 2 n liberation, salvation. “हारीनामी तराइ.”—बहर m 4.

तराव [तराव] n area around the foothills, which always remains wet. 2 a hill’s downward slope.

तराद्रि [तराद्रि] n station in the north-west direction. Raj Lacchmi of Prithvi Raj Chauhan disappeared at this place. See गुरु नानक.

तराधि [तराधि] adj helping on (~ to swim, helping one to cross (a river). 2 n liberation, salvation. “अपि तेरे कुल मागल तराधि.”—कन m 4 partial.

तरान [तरान] n a song characterised by musical sounds; the words ता, रा and ना; symphony. “तात दनी दनी तोम दनी तोम दिना.”—सेलोह.

तराब [तराब] n sense of getting liberated, liberation, emancipation. “साधुसागर में होता तराबा.”—बग. 2 liberation from the ocean of existence, liberation from mundane life.

तरा [तरा] n steady current of water, steady fall of water. 2 uninterrupted pleasure of intoxication. 3 प्रेरक thief. 4 pickpocket; cheat.

तरावत [तरावत] A संघ n freshness. 2 moisture, dampness. 3 greasiness.

तराव [तराव] See तरावत.


तरी [तरी] swim across (the ocean of life). See तरव. “हरि हारी करत पुत्र तारी.”—गड़ नामदेव. 2 Skt n boat, ship. “कढ़ कर तारी बहे पुन परि.”—GPS. See तेनक. “तारी तारी साग एर, तारी तारी तार उतर, नर वर सुर सिर्म, वर वर वर वर वर.”—GPS. ‘the boat of the sons of rich persons crossed the river quickly led by the Guru’s boat. Getting down from the boat, the
सुप्रीम अर्थात् सभी मानवों का श्रेष्ठ और सभी देवताओं का श्रेष्ठ नाथ, गुरु, ने अपने सहायकों से नहर में खेलना शुरू किया। उसने उसके आंखों से एक नहर हटाने के बाद उसे तब छोटे-छोटे फिसलाया।

3 मैक, 4 छपारी, 5 पानी की तीव्रता, 6 वृत्त, 7 पटाका, 8 अनाज, 9 घुमक्का, 10 जलाशय

उद्योग [तरी] स्वीमर, 2 अध, नीचे, निचले। "साल बाँटर बिराक ब्रि तरिया."—बिहा मी 5. 'सभी यात्रियों जैसे जीव एक दुर्गों में अपने निकलते थे।'

उद्विर चारित्र [तारिक] देखें उद्दीपक और उद्वीदा।

उद्विक [तारिकै], उद्वीक्षण [तारिकै] A अथबा n मोड शैक्षणिक सूचना। देखें सूची, "तारिकैत तारिकै त्रायो होत तोलवालू हुय।"—मरु सोल्ली में। 2 सेंस — सूचना या सूचना कोड; हादिस इत्यादि। "तारिकै तारिकै जानी हिदू बुद्ध पुरानू।"—गाू बावन कबिर।

उद्वीज [तारिका] A अथवा n निवृत्त, नियम, निकाय।

उद्वीज [तारिक] देखें उद्व्योग और उद्वीज।

उद्वत्र [तारु] Skt न् देवी, युवा, बुजुर्ग। 2 नव, वनस्पति। 3 सूर्य। 4 सतीर, सतीर की खूबी। दस, गुड़, बूझ। 5 गांग के बूझ।

उद्वत्र [तारु] n सुप्रीम तारु, गुरु। 1462 सुप्रीम अर्थात् सभी मानवों का श्रेष्ठ और सभी देवताओं का श्रेष्ठ नाथ, गुरु, ने अपने सहायकों से नहर में खेलना शुरू किया। उसने उसके आंखों से एक नहर हटाने के बाद उसे तब छोटे-छोटे फिसलाया।

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उद्वत्र चारित्र [तारिकैं] Skt उद्झाति उद्धोभ न् देवी, युवा, बुजुर्ग। 2 नव, वनस्पति। 3 सूर्य। 4 सतीर, सतीर की खूबी। 5 गांग के बूझ।

उद्वत्र फिराक [तारिकैं प्रतारिकैं] n बुजुर्ग तारु, गुरु। 1462 सुप्रीम अर्थात् सभी मानवों का श्रेष्ठ और सभी देवताओं का श्रेष्ठ नाथ, गुरु, ने अपने सहायकों से नहर में खेलना शुरू किया। उसने उसके आंखों से एक नहर हटाने के बाद उसे तब छोटे-छोटे फिसलाया।

उद्वत्र चारित्र [तारु] n सुप्रीम तारु, गुरु। 1462 सुप्रीम अर्थात् सभी मानवों का श्रेष्ठ और सभी देवताओं का श्रेष्ठ नाथ, गुरु, ने अपने सहायकों से नहर में खेलना शुरू किया।
[taraṇapā], taraṇapālo, taraṇapālo n youth, youthfulness; state of life in full bloom.

jarā [taraṇī], taraṇī [taraṇī] Skt adj young woman; woman of young age. 2 n young woman between the ages of 16 and 32 years.

jaraṇī [taraṇatari] See jaraṇa.

jaraṇa [taraṇota] n tree’s bark. See jaran.

jaraṇa [taraṇo] See jaraṇa.

jaraṇā [taraṇapālo] See jaraṇa.

jarā [taraṇi] See jaraṇi. 2 “jiu taraṇi bhārat paran.”—bīla a m 5.

jaraṇa [taraṇo] Skt taraṇa: of the sun. “raj gāyo taraṇo māg ren layo.”—kṛṣaṇa. ‘The sun’s reign ended and the night took over.’

jarābhīṣṭa [taraṇamṛg] monkey, 2 langur.

jaraṇī [taraṇipu] elephant. See jaraṇī.

jaraṇa [taraṇvar] See jaraṇa.

jaraṇa [taraṇva] shoe’s sole. See jaraṇa.

jaraṇā [taraṇvari] elephant. See jaraṇa.


jaraṇa [taraṇe] adj swimmers. 2 adv under, below, beneath. 3 n soles of the shoes.

jaraṇa [taraṇ] adv under, below, beneath. 2 taraṇ is also used for jaraṇ [taraṇ]—stars. “name ke suamī teu tare.”—gau namdev. ‘that may also emancipate.’ 3 got liberated, got emancipated. “gurke sābādī tare munī kete.”—bher m 1.

jaraṇa [taraṇa] v reprimand, warn, frown (upon). “sun sikkhan dīs nen tarere.”—GPS.


jaraṇa [taraṇya] adj swimmer. 2 n stars, planets.

See jaraṇī.


jaraṇa [taraṇovār], jaraṇa [taraṇovar] See jaraṇa. “tū vāḍpurakh agōm taraṇovār, hām pākhi tuḥ mahi.”—guj a m 1.
pogdhari.”—GPS. 7 forest. 8 handle, grip. 9 support, base. 10 first of the seven antipodal regions. 11 adv beneath, under. See उज्ज. 12 from below, from inside. “रता सचिनामि ताल्हिला।”—प्रक्ष्ण. 11 forest. 8 handle, grip. 9 support, base.

The mind is fully engrossed in meditation of Thy Name from inside with no trace of ostentation. 13 See दिलख. 2. 14 tal also used for उज्ज [तल].

“पीखिय जिनी वसैं तल।”—स्थार.

उस्मीक्षु [तल-हिला] See उज्ज 12.

उल वा पुष्प [तल का ब्रह्मा] n vital air, life force; vital air being the most essential part of life is also called Braham—the ultimate truth. “तल का ब्रह्मामु ले गोगानं छावे।”—आस काबिर. ‘may take the breath to the (tenth) mystical opening.’ 2 uplifting the individual soul that has declined to a state of wretchedness is like imparting a higher status to it.

उस्मी [तल्क] P तल n bitterness, acridness. 2 jealousy, envy. 3 (in relational terms) subservience, dependence. “तिस कौ तल्की के से कि नाहीं।”—वर वद म 4. See उस्मीक्षु.

उस्मीक्षु [तल्किन] A तलक n act of imparting education; teaching.

उस्म [तल्क] P तल adj bitter, painful. 2 ill-tempered.

उस्मी [तल्क] See उस्मी. उस्मीक्षु [तल्क्षु] A तलक n compassion, mercy. Its root is तुदा।

उस्म [तल्ना] v fry in oil or ghee.

उस्म [तलप] Skt तलप n bed; decorated bed. “तलप सुगध चित्कारि।”—सेलोह. 2 mansion, loft, attic.

उस्म [तलपा] Skt तलपा n silken sheet for spreading over the bed. 2 bedsheet.

उस्मी [तलपी] adj desirous of satisfying sexual urge. See तलपवत्कालीन।

उस्म [तलप] See उस्मी. 2 A तलक adj destroyed, ruined. 3 dead, deceased.

उस्म [तलप्ल्ना] v writhes and wriggles. “पानी बिनु मिनु ताल्पे।”—गोद नमदेव.
multi-coloured. 2 playful nature. Its root is \textit{lo\text{n}}, which means colour.

\textit{talau} (\textit{tala} \textit{u}) \textit{n} bottom, base. See \textit{talaha}. 2 It means searching of a house by officials, for the recovery of stolen or any other illegal material kept against the law.

\textit{talapa} (\textit{tala\text{\`a}}) \textit{n} search, exploration, quest. 2 act of searching/exploring. 3 It means searching of a house by officials, for the recovery of stolen or any other illegal material kept against the law.

\textit{talaha} (\textit{tala\text{\`a}}) \textit{adj} relating to the bottom; of the lower part. 2 \textit{adv} downward, towards the bottom. 3 \textit{adj} relating to the bottom; of the lower part. 2 \textit{adv} downward, towards the bottom.

\textit{talak} (\textit{ta\text{\`a} \text{\`a}k}) \textit{A} \textit{n} sense of separation, freedom, divorce. 2 wife’s desertion by the husband as per the Islamic law. “\textit{dai talak pr\text{\`i}tham ki nari.”}–GPS. Divorce can be granted by the husband only, the wife cannot divorce her husband. There are three types of divorces prevalent among the Muslims (Islam).

1 \textit{talak \text{\`a}ra\text{\`i}}: In this type of divorce, the husband can bring back his wife even without remarrying her.

2 \textit{talak \text{\`a}ba\text{\`a}n}: In this type of divorce, the husband can bring back his wife only if he remarries her by performing Nikah.

3 \textit{talak m\text{\`a}call\text{\`a}j\text{\`a}h}: This type of divorce does not permit the husband to remarry his divorced wife.

\textit{talat\text{\`a}\text{\`a}l} (\textit{tala\text{\`a}l}) \textit{Skt} \textit{n} fifth of the seven netherworlds.

\textit{talana} (\textit{talana}) See \textit{talana}. 2 get something fried in oil or ghee etc.

\textit{talafi} (\textit{talaf\text{\`i}}) \textit{A} \textit{n} achievement, attainment. 2 compensation, indemnity.

\textit{talava} (\textit{talava}) \textit{A} \textit{\text{\`a}\text{\`a}v} \textit{n} a squad of the army that keeps watch all around for protecting the city and the army. “\textit{tim\text{\`i}r vikhe dh\text{\`i}u dur talava, gher \text{\`a}\text{\`a}kho c\text{\`a}h\text{\`i}h gh\text{\`a}h.”}–GPS.

\textit{talik} (\textit{talika}) \textit{See} \textit{talika}. 2 get something fried in oil or ghee etc.

\textit{talafi} (\textit{talaf\text{\`i}}) \textit{A} \textit{n} achievement, attainment. 2 compensation, indemnity.

\textit{talava} (\textit{talava}) \textit{A} \textit{\text{\`a}\text{\`a}v} \textit{n} a squad of the army that keeps watch all around for protecting the city and the army. “\textit{tim\text{\`i}r vikhe dh\text{\`i}u dur talava, gher \text{\`a}\text{\`a}kho c\text{\`a}h\text{\`i}h gh\text{\`a}h.”}–GPS.
benediction be upon us! In the Sikh religion, this utterance is made while taking meals and putting on clothes. It means that we should be thankful to the Creator for everything.

**उ स भूमि** [tāv prasadā] by your blessings, by your grace.

**उवन्नुक** [tavarruk] See उवन्नुज. “vahi tavarruk mujh kau diye.”—GPS.

**उवल्लुड** [tavallud] A जय birth of a vālēd (child), take birth. 2 born.

**उ** [tava] n circular and flat iron plate, used for baking chapatis. “det jare jese būd tava pe.”—cādi l. 2 a circular protective iron shield tied on the elephant’s forhead.

**उम्म** [tava] P नि have power; are able to do. This is used as a prefix to the verb. viz tāvā kārād.

**उवाहि** [tavais] उव-अहितम your order. “as ko ju tavaisi māti?”—VN. ‘Who can defy your orders?’

**उवामीत** [tavasir] See उवामीत.

**उवाला** [tavaja], उवालूळ [tavajua] A जू जू n respect, honour. 2 hospitality, reception. “kije tavaja, ne kije guman.”—nasihat. 3 This word has also been used for mutvajjīh ( נוספת). “nīj ḍīs sah tavaja.”—GPS.

**उवाकल** [tavakān] उव-आकल, your visage.

**उवाल** [tavanām] उव-आल, your visage.

**उवाली** [tavanām zist] P.नि I can live.

**उवाली** [tavani] P मय you do!

**उवत** [tavaf] A जू जू n circumambulation, revolution, rotation.

**उवत्ताल** [tavayfah] A तू तू plural of taif; bands of wanderers, vagabonds. 2 dancing women.¹

**उवर** [tavar] n spin, rotatory motion, turning round and round, rotation. “khāt tavar dhara par jhum giri.”—krīson.

**उवरिस** [tavari] A जू जू n plural of उवाली; description of daily routine; history; a chronicle

¹This term is now used especially for groups of prostitutes.

having day-to-day description.

**उवलस** [tavalat] A जू जू n sense of जू जू [tul] i.e. length; spread.

**उवलल** [tavallay] उव-अलल your home. ‘jo kachu mai tavalay so ḍeb.”—savēye 33. ‘the material, that is in your house.’

**उत्तीरत** [taviti] n large iron-plate. 2 a river which flows near Jammu town. 3 railway station of Tawi river; popularly known as “Jammu Tawi”. It is located 25 miles away from Sialkot and 52 miles from Wazirabad.

**उत्तीरत** [tavit] See उत्तीरत.

**उत्तीरत दी महली** [tavi di mīrī] lump of sugar made by settling its thickened warm solution in a kneading dish. This lump of sugar, shaped like a roti, is used for cooling sherbet and sweetening milk etc.

**उत्तीरत** [tavil] A जू जू adj long. 2 n panegyric comprising many verses. 3 See उत्तीरत.

4 Arabic poets have defined its metre as—“faulun mafailun faulun mafailun.”

**उत्तीरत** [tavek] उत-टेक only yours, yours only. “tavek nam rattā.”—VN.

**उत्तीरत** [tavāgār] P जू जू adj*mighty; having power; rich; wealthy.*

**उत्तीरत** [tavāgri] P जू जू n state of being powerful; richness; wealthiness.

**उत्तीरत** [tavajī] P गू गू n state of being powerful; richness; wealthiness.


2 M n bank, shore. 3 end, conclusion. 4 S support, shelter. 5 S bath. 6 bathing place. 7 onom word for a crackling sound; crackling sound as “dāne tār tār bhjde han. bādūkā tār tār caḷ rahia han.”

**उत्तर** [tārak] See उत्तर.

**उत्तर** [tarka] n early morning, dawn, daybreak.

2 crackling sound produced when something to be fried is put in hot oil or ghee. 3 act of frying.


\[\text{1467}\]

\[\text{ffi2} \text{[tarat]}, \text{U} \text{[tarta]} \text{See उद्धर.}\]

\[\text{उदर} [\text{tarna}] \nu \text{get shut in; be closed. 2 get heated up. 3 be stretched, tightened.}\]

\[\text{उदरठ} [\text{tara phn}], \text{उदरठ} [\text{tara phn}], \text{उदरठ} [\text{tara phn}] \nu \text{writhe and wriggle in pain, squirm. “tara ph n mua jiu jol biru mina.” –bher m 5. “jol bajhu mæchuli tar ph rave.” –ram m 5 ruti.}\]

\[\text{उदरि} [\text{tara ph}] \text{with squirming movements. See उदरठ.}\]

\[\text{उदरह} [\text{tarbhar}] \text{adv quickly, immediately. 2 n sound produced by the parching of grains and the firing of a shot from a gun. “tarbhar bhai vIsal.”–GPS.}\]

\[\text{उदरक} \text{See उदर. 2 See उदरा.}\]

\[\text{उदरा} [\text{tara ka}] \text{n cracking sound; sound produced by firing from a rifle or gun etc. 2 heat of the piercing sun rays.}\]

\[\text{उदरा} [\text{tara g}] \text{Skt उदरा n tank, pond. tara is the name given to that distance, which has length equal to five hundred bows, placed end to end; one bow being four hands (about two yards) long.}\]

\[\text{उदराञ्चि} [\text{tara gpati}] \text{n lord of ponds–Varun. –sanama.}\]

\[\text{उदराञ्चि माघु} [\text{tara gpati s astr}] \text{n lord of ponds–Varun and his weapon (noose).–sanama.}\]

\[\text{उदरी} [\text{tara gi}] \text{n a silken string, or a chain of gold, silver or any other metal worn around the waist.}\]

\[\text{उदरा} [\text{tara l}] \text{Dg n lightning.}\]

\[\text{उदरि} [\text{tari}] \text{adv instantly, immediately. See उदर. 2 Skt तव्य n injury, stroke. 3 adj striker, hitter.}\]

\[\text{उदरक} [\text{tari}], \text{उदरक} [\text{tari}] \text{Skt तव्य n lightning. “karki tari næran dhrityi dharkhi.”–NP. ‘lightning flashed.’}\]

\[\text{उदर} [\text{tari}], \text{उदरौ} [\text{tari}] \text{n hindrance; obstruction. 2 threat. 3 force, power. 4 attack, swoop. “kør tari vah şahirre ayo.”–PPP.}\]

\[\text{उ} [\text{ta}] \text{n short for उठ [tap], warmth, heat.}\]

\[2 \text{Skt when suffixed to an adjective or a noun, it makes that word to express of abstractness or religiousness. eg sattruta-feeling of enemity; mìtratata-feeling of friendship etc. See उदरठ.}\]

\[3 \text{part then. “ta mukh hove ujla.”–sri m 1.}\]

\[4 \text{pron his. “ta siv tuti kiu bane?”–s kæbir.}\]

\[5 \text{he. “srut mel te det race jag ta.”–càdi l. 6 P t part up to, till, until. “mitr lurenì su khadhata.”–gav m 1. ‘till they are fed. If not-fed, they don’t care.’}\]

\[\text{उ} [\text{tä}] \text{part then, so, that is why. “vidìa vicari tā pærupkari.”–asa m 1. 2 so. “te tā hādrathí pæro man.”–saveye m 2 ke. ‘are blessed by Guru Nanak.’}\]

\[\text{उदम} [\text{taw}] \text{n heat, warmth, fire. “bhau khala æganì tāp taw.”–japu. “bahuri na pave taw.” –sri m 1. 2 heat; act of meditating. “észākh tāp taw.”–japu. 3 distress, sorrow. “tæ de bujh duhu kæh bhuæt.”–krisen. 4 sheet of paper.}\]

\[\text{उदम} [\text{tawn}] \nu \text{heat, warm.}\]

\[\text{उदम} [\text{tawr}] \text{n earthen pot, in which something is cooked; a cooking pot for cooking on fire. 2 pitcher, earthen water pot.}\]

\[\text{उदम} [\text{tawr}i] \text{n small pitcher; tiny earthen water pot; cooking pot.}\]

\[\text{उदम} [\text{taw}] \text{n father’s elder brother. 2 heat, warmth. 3 fever, high body temperature. “pala taw cochu nə biæpe.”–asa m 5.}\]

\[\text{उदम} [\text{taus}] \text{A æm n peacock. 2 a musical instrument shaped as a peacock, which is played with a ramrod. See ऊन.}\]

\[\text{उदम} [\text{taus tækæt}] \text{See ऊन उदम and ऊनकय.}\]

\[\text{उदम} [\text{taun}] \text{A æm n a disease; popularly named as plague causing prickly pain like that produced by a spear. It is an infectious disease. When germs of this disease enter into the body, the hard swollen glands in the armpit and in the hollow between hind legs etc, form abscess}\]
accompanied by fever and dizziness. Sometimes vital organs like lungs are only affected and no abscess is formed on the outer limbs. As soon as this disease is diagnosed, some experienced physician should at once be consulted. Those who breathe in fresh air and keep their homes free from rats, do not face the wrath of this deadly disease.

A worship, prayer, devotion. 2 obedience, dependence.

worship, prayer, devotion. 2 obedience, dependence.
him. “नामराण मानि ताहा हें.”—मृग सोलह म ३। ३ जो में नाम गेला हें।”—मृग सोलह म ३। 

tahā [tahi], tahā [tahi] pron to him, to that. 
“ताही केहा परवाह कहुँ कि जाके बैसिर धारिया गृहि ताहु।”—सवे ये म ४ के। ‘हें जो नये से भी नवी।’

ताहिव [ताहिव] made to flee by frightening. 
ताहिली [ताहिली] adj of sacredness; pious soul. 
See ताहिली। 2 See ताहिली। 
ताही [ताही] part only then; then. “ताही किया परवाह कहा पर निजी दीन हें।”—सुही म ५। ‘ताही समेत है।’

ताहु [ताहु] adj who frightens. See ताहु। 2 pron the same. “ताहु खरे सुजन्।”—सवा म १। ३ तो, तो हें। “ताहु मेरे ब्रह्म से तही माहि पहुँ।”—सुही म ५। ४ ताही, तो हें। “सागल मानोरथ पुरान ताहु।”—सर म ५। ५ ताही, तो हें, तो हें, तो हें। “जे तु तरु पानि, ताहु पुच्छा तिरोंका।”—सवा म १। ‘ताही की जाने तो हें, तो हें, तो हें।’

तास [तास] A तास part only then; then. “तास किया परवाह कहा पर निजी दीन हें।”—सुही म ५। ‘तास समेत है।’

ताक [ताक] n look act of looking; fixed gaze. २ search, exploration, hunt. ३ by looking, by seeing. “रिजहत ताक बौद्ध निरिग कोसाह।”—अज। ४ अजु आच, आवल। ५ आचरण मार्ग। ६ दरवार। ७ निश्च, आवल। ८ दरवार, आवल। “उन्होंने गैंडा बिख्त ताक।”—कन म ४। ९ adj unique, peerless. “वार्ते ताक साबारा।”—मृग सोलह म १। १० special, specific. ११ strange. १२ odd number, as one, three, five etc. १३ लक्ष ताक n progeny, offspring, issue. १४ स पथ, पासग, यात्रा, यात्रा। १५ in Punjabi spoken in western Punjab it stands for an expert e.g. “उह गृहि वीर ताक हें।”

takar [takar] A ताकर pron his, whose. “जाह! जप ताकर जप।”—ब्रह्म।

taki [taki] adv so that. २ by looking.
				
taki [taki] pron his, of that. “ताकि सारण परिपो नानक दास।”—बिला म ५। २ हें, तो हें। “ताकि जुड़ि भागत्तेन सेवक ताक्षे अधारा।”—देव म ५। ३ न स्मृत हें, तो हें। “ताकि जुड़ि भागत्तेन सेवक ताक्षे अधारा।”—देव म ५। ५ A ताक्र a horse with eyes of two different colours. ६ high cap.

ताका [ताका] See ताकिव। 

takub [takub] See ताकिव। 

take [take] pron his, whose. २ looks at. See ताकु। “चारा दहन ताकू।”—तुकहा बरामढा।

takotaku [takotaku] perfectly skilled, perfectly competent in qualities. २ unique, the only one. See ताकिव ९ और १५।

ताकु [ताकु] See ताकिव। 

tak [tak] n look act of looking; fixed gaze. २ search, exploration, hunt. ३ by looking, by seeing. “रिजहत ताक बौद्ध निरिग कोसाह।”—अज। ४ अजु आच, आवल। ५ आचरण मार्ग। ६ दरवार। ७ निश्च, आवल। ८ दरवार, आवल। “उन्होंने गैंडा बिख्त ताक।”—कन म ४। ९ adj unique, peerless. “वार्ते ताक साबारा।”—मृग सोलह म १। १० special, specific. ११ strange. १२ odd number, as one, three, five etc. १३ लक्ष ताक n progeny, offspring, issue. १४ स पथ, पासग, यात्रा, यात्रा। १५ in Punjabi spoken in western Punjab it stands for an expert e.g. “उह गृहि वीर ताक हें।”

ताक्र [ताक्र] A ताक्र n strength, might. २ capability.

tak [tak] n thread, cord. २ sacred thread (worn by the upper caste Hindus). “चुरी वेगाइनी तिन गाली ताकू।”—वार्ता।

ताक्र [ताक्र] n woven mesh of threads, which is put on the cage of birds. २ cord worn around the loins by children. ३ P ताक्र basin, trough (usually used for carrying mortar prepared for
use by masons); an earthen platter or dish.

�[tagri] cord worn around the waist. See eous.

�[taga] thread, string, cord. “khīṭha jali koīla bhai tage ac na lag.”—s kābir. Here khīṭha means body’s mortal frame and the thread refers to consciousness. 2 Skt aj master of spiritual knowledge. “jīsēhi dhīāia parbrāham so kālī maḥī tage.”—vara ṛam 2 m 4. 3 scholar, savant. “sagēl ghāta maḥī tage.”—dhana m 5. Here नज [gyata] means the omniscient Creator. 4 past tense of tugl).a; remained faithful till the end, endured.

�[tagid] See उजी. 2 virtue. 3 [tagu] in thief who possesses thread coated with ground glass etc. This thread can be very easily used to cut shackles and locks.

उज [tage] plural of उज. See उज. 2 became omniscient. “sōda hṛṛjan tage.”—asa chāt m 5. 3 endured, remained faithful.

उज [tago] become; get all-knowing. “kal jal te tago.”—hajare 10. 2 endure, remain faithful.

उघ [tāgh] power, strength. 2 desire. 3 wait, waiting. The root of these words is Sanskrit वस, which means to go.

उज [taci] pro his, whose. “kāhīt namdeu taci anī.”—sar. 2 See उजी.

उज [tace] pro whose, his “hām vaṁjare hāhī tace.”—gau m 4. 2 from him, from that. “tace hāsa sagle jana.”—dhana namdev. 3 adv for this, for this reason. “tace mohī japiāle rame namā.”—dhana triloca.

उज [taco] of that, his. 2 to him, to that. “taco marēg nahi.”—asa dhāna.

उज [tachi] carpenter’s daughter. 2 Skt विस्त्रि of Vishavakarma. “ke ṛh kīnēr ki duḥīta kīdḥō nagan ki kīdḥō he ṛh tachi.”—kṛṣaṇ.

उज [taj] A ṛt n crown, ornament on the king’s head. “taj kolah sṛri chāt rānāvāro.”—gau m 1. 2 See उजी.

dhāna. dhāna dhāna. 2 ṛt whip, lash, hunter. “tajan mar pahucyo jaīke.”—cāvari 238.

उज [tagah] See उजी.

उज [taj] A ṛt n one who trades; trader. 2 Skt adj new, fresh, recent.

उज [taj] adj new, fresh, recent. 2 ṛt n language of Arabia. 3 an Arabian hound. 4 an Arabian horse. “taji turki suīna rupa.”—gau m 1. 5 Skt of Persia.

उज [taj] A ṛt mourning, condolence. 2 days of mourning. 3 model of Imam Husain’s tomb taken in procession and buried on the occasion of the anniversary of his martyrdom. This tradition was intitated by Mukhtarbin Abu Abedulla. See फलंदम रे हिन्देश श्रीज (b) 9.

उज [tajana] See उज.

उज [tajim] A ṛt act of giving respect; honour. 2 regard.

उज [tajim] See उज.

उज [tajim] n honoured chief, whom the king receives in his court standing.

उज [tajir] See उजी.

उज [tajub] See उजी.


उज [tajūk] Skt उज and उज n earrings; an ornament worn by women in their ears. 2 a poetic metre characterised by four feet, each foot consisting of 30 matras, the first pause after the 16th and the next after the subsequent 14th matra, with a māgān (<<<<) in the end.

Example:

jīu jīu jape tīve sukhu pave,
asatīguru sevi smavega,
 bhagē jana ki khīna khīna loca,
namū japaṭ sukha pava....

(k) second type of this metre consists of only
one guru matra at the end instead of a maga.

Example:

\[
\begin{align*}
\text{atari sābād niśīrī mūdra,} & \\
\text{hāumē māmā dūrī kārī,} & \\
\text{kamū krocēhu ahākaru nivāra,} & \\
\text{gur ke sābādī su samājī pārī,} & \\
\text{khītha jholi bhārīpurī rāhīā,} & \\
\text{nanak tare eko hārī,} & \\
\text{saca sahību saci nai,} & \\
\text{pārkhe gūr ki bat khāri.} & \\
\end{align*}
\]

-sidhgosāti.

उद्वर [तादक] See उद्वर 2 and उद्वर.

उद्वर [तादव] Skt तादव n a mode of dance started by sage Tand; a male dance symbolic of nature’s wrath, dance macabre, a frolic and frisky dance, act of dancing by jumping suddenly and furiously. According to the literature on music, this dance (Tandav) is performed by males while Lasya is a female dance. “पुरुष तादव प्रोक्त स्त्री नृत्य लास्यमुद्वले.” Lord Shiv was very fond of this dance.

11 See उद्वर. 12 See उद्वर 1. 13 S discussion. 14 slander. 15 alertness. 16 obedience.

उद्वर [तात] n strand of fibre; thread, cord. 2 a kind of cord made from the twisted intestines (of animal). See उद्वर 3. 3 Skt तात adj tired.

उद्वर [ताता] Skt ताता adj hot. “तेलु ताता।”-asa chāṭ m l. ‘(they) heat (things) up in hot oil.’

उद्वर [तातक] See उद्वर.

उद्वर [तत्नार] See उद्वर.

उद्वर [तत्न] n mother. “बासुहु तत्न तातन पास जात।”-NP. ‘O son, go at once and live with your mother.’

उद्वर [ततजो] Skt तहो m purport, purpose, sense. 2 meaning. 3 capability of a sentence, which enables us to understand the suitable shades of the meaning of words. “वक्य अरथ करना कि अपि योग्यता जो। तत्जो पवन कर मा काहे विदाइ सो।”-bhājī।

उद्वर [तात] adj hot, warm. “तुले ना लागे तता जोला.”-gau m 5. 2 Skt bitter, sour, acrid, pungent. “बीकुष्ठालु मिठा छरी दिन फक्री होवे तता।”-asa chāṭ m l. 3 P 2 t n stammering, stammer, speech impediment. “लाह लाह नातम नाइ लाह लाह सेह वीशकान तता।”-BG. ‘Sheshnag gets tired of uttering millions of names and their adjectives, and thus stammers.’ 4 burning, inflammation, jealousy,
envy. “visri tise parai tata.”—gau m 5.

特朗 [tāta] n line, row, queue, class.

特朗 [tarā] P ﮊ n Tartar country in central Asia, spread from India and north Caspian sea of Persia to north of China. It has important cities like Samarkand, Bukhara etc. 2 a Tartar.

特朗 [tarāri] of Tartar. See特朗. Just as the Muslims are called Turks in India likewise Turks and Mangols are called Tartars. i.e. Scythian.


特朗 [tāti] adj heated, hot. “kālī tāti ṭhādha hatiau.”—sukhmāni. 2 fire. “ṭhōḍhī tāti miti khai.”—asa m 5. ‘The mortal frame is consumed by rivers (that is water), fire and earth.’ 3 worry, anxiety. “ta hām kesi tāti?”—ram m 4. 4 jealousy, envy. 5 Skt ताँद्री a stringed musical instrument; veena. “tāti gaḥau atēm bāsīkār kī.”—hājāre 10. 6 Skt adj talkative. 7 one who cautions.

特朗 [tāti] See特朗. 2 Skt ताँद्रूण person engaged or occupied in weaving fabric; weaver. “tāhī tāti mān mania.”—asa kābir.

特朗 [tattī] A तूण n sense of being without work, means being useless; stopping work; holiday.

特朗 [tattī vau] hot air, affliction. See特朗लू.

“tattī vaʊ na laγai parbrāhōm sārṇaī.”—bīla m 5. 2 See特朗लू 2.


特朗 [tattuk] Skt adj ghostly. “tattuk tāhī vīkār nē koī.”—NP.

特朗 [tattul] short for特朗—特朗; father-like. 2 son-like. 3 तट-特朗, similar to that, like that.

特朗 [tate], तटा [tāte] pron from whom, from that. “tate gāed bhāiāu.”—sēve m 5 ke. 2 adv for whom, for that purpose. “tate me dhari ot gupal.”—dhana m 5.

特朗 [tato] adj hot, burning. 2 angry.

特朗 [tātrik], तात्री [tātri] Skt तात्रिक adj practitioner of magical incantation for the attainment of supernatural power. 2 possessor of knowledge of magical incantation for attaining supernatural power; charmer.

特朗 [tath], तद [tathu] See特朗.

特朗 [tadātam] Skt तादात्य n an object remaining contained in itself. 2 mutual relationship between action and cause. 3 an inclusive expression suggestive of the object in it e.g. when we say that the village has gone to see the show, the village refers to the villagers (inhabitants of the village).

特朗 [tad] A तू n sense of counting, number.

特朗 [tadris] Skt ताद्रिस and ताद्र अ adj alike, having similar look, similar.

特朗 [tan] Skt n sense of stretching, expansion, elaboration. See特朗 vr. 2 composition of notes, musical mode of ascending or descending from the note śaṇaj to niṣad or vice versa. There are 49 modes of music according to Sangeet Damodar, but articles in Sangeet Sar give this number as 84. As there is an infinite number of poetic notes, so tunes can be composed in an infinite number of ways. If we take into consideration the principal mode of composing tunes, we come across only two tunes i.e. ascending tune (composition of notes) and descending tune. If we go on increasing the frequency of notes in a composition, it is called an ascending composition and if we compose the tune by lowering the frequency of notes, we call it descending tune (composition). There are seven types of musical compositions of ascending and descending tunes viz.
There are two more types of composition of notes—one pure tune using only pure notes in sequence like sa, re, ga, ma, pa, dha, ni and second mixed tune using pure notes in mixed order viz. sa, ga, re, ma, dha, pa etc. 2 “baja manu tanu teji tana.”—ram m 5. 3 equivalent of तन (tal) is also named as तन [tan] in Punjabi. “tan sāme guru ahol ucari.”—GPS. 4 warp of threads; stretched web for weaving yam. See तन. 5 pron he, she, it. “mēdhu kēṭabh tan mare.”—krisen. 6 तन [tan] is also used for तन. See तन. “tan ko sukh diā.”—berah.

उत्तराय [tansāra] See उत्तराय उत्तरेकर [tansa] His name was Trilochan Mishar. This scholarly person was considered to be the lord of music of his period. He learnt music from Swami Haridas of Varindavan and earned eminence before the royal audience of Ramchandar Baghela, king of Bhaat. Learning about his proficiency in music, Emperor Akbar sent for him and kept him in his own court by bestowing upon him a huge amount of wealth and honour. 3 He turned a Muslim on the persuasion of Pir Gaus Mohammad of Gwalior and was renamed as Tansen. Tansen died in 1588 AD. His grave in Gwalior is regarded as the centre of pilgrimage for singers. There is a Tamarind (Tamarindus indica) tree near his grave. The singers chew its leaf believing that these leaves will render their voices melodious.

उत्तर [tan kalol] melody of a musical composition, frisk of musical tune, ascent or descent of tune, producing musical melody from one’s voice.

उत्तरदाय [tanatarag] n surge of musical melody from musical tunes; singing of ascending/descending tunes. “ughṭat tan tārg rāg at.”—házare 10. 2 son of Tansen, the singer, who was also a good singer.

उत्तर [tan-na] See उत्तर.

उत्तरुर [tanpura] See उत्तरुर.

उत्तर [tana] See उत्तर. “ham ghārī sut tanāhī nrt tana.”—asa kābir. 2 A स ब attack with a spike. 3 taunt, talk ill of. “bol kubol det hè tane.”—NP.

उत्तराय [tanaśah] his original name was Abbul Hasan. He was enshrined in 1672 AD as the ruler of Golkanda (south) but Aurangzeb vanquished him in 1687 AD and confined him to the fort in Daultabad. Thus Golkanda was merged with the Delhi empire. Tanashah died in 1704 AD. He was the last king of the Kutabshahi dynasty. “taneśah ju dākkhān kera.”—GPS.


उत्तरेकर [tanesa] See उत्तराय.
पृष्ठ 140 of 750
of parched alum mixed with lump sugar thrice a day; after all it is also beneficial for curing the fever.

Quinine is a tested medicine for ague fever. Take tablets of quinine or use its distillate after dissolving in sulphuric acid before the feeling of fever is there.

Chew one masha of ammonium chloride along with betel-leaves before the fever is felt. "sital jur or usan tap bhān."—cāraṭ 405.

(d) sukha jvara. Anaemia fever. Skt शोक ज्वर It is caused by overwork, witholding the pressure of stool or urine, not quenching the thirst, resisting the strong feeling of hunger and sleep, excessive sexual indulgence, taking of liquor, remaining worried, frightened, getting angry, not taking regular meals, consuming fatless food, decreasing oiliness in the body, going without meals and not sleeping at proper times.

The skin of the body gets dried during this fever; joints get loosened, head remains heavy, mild temperature is felt all the time. If this fever is not cured at an early stage, it may develop into tuberculosis after some time.

For its treatment make fine powder of cinnamon (one tola), cardamom (two tolas), piperlomun (four tolas) ammonium chloride (eight tolas), lump sugar (sixteen tolas), and add honey equal to twice the weight of this mixture and butter equal to three times the weight of the mixture. Take six mashas of this prepared paste thrice a day. Light and oily food, milk of cow and goat, rice, spinach etc are beneficial diets for a patient suffering from this fever. Take mixture of parched alum-six rattis, sugar-one masha thrice a day with water; Consume five grains of quinine three times a day; chew four leaves of basil four times a day; take a mixture of three mashas of cumin seed and one tola jaggery one hour before the expected time of fever's occurrence; take nothing except milk for seven days; make decoction of the mixture consisting of two mashas each of dried ginger, nagarmotha (a fragrant medicinal grass-cyperus juncifolius), kūtāki, cārata (a blood purifying drug made from ophelia chirretta), lācāḍān (red sandalwood-santalum album), aula (embic myrobalan), gūlo (a creeper medicinal plant named menispermum glabrum) and give it to the patient suffering from this fever. “sukha jvara teia cāthaya.”—cāraṭ 405.

(e) cāthaya tap, cātuṛthik jvara. Quartan fever. This kind of fever occurs on one day, the patient becomes normal for the next two days and then the fever recurs on the fourth day. Sometimes it continues for two days and becomes normal on the fourth day. This fever occurs due to lack of self restraint on diet after the occurrence of ordinary fever. It can be an after-effect of malaria too. It can persist for a long period, but is not a dangerous ailment. If jaundice, cough accompanied by blood etc also afflict the patient suffering from this fever, it becomes a serious disease. One feels cold during the initial stages of this fever, while sweat appears when the fever subsides. For its normal treatment:

Take mixture of parched alum—six rattis, sugar—one masha thrice a day with water; Consume five grains of quinine three times a day; chew four leaves of basil four times a day; take a mixture of three mashas of cumin seed and one tola jaggery one hour before the expected time of fever's occurrence; take nothing except milk for seven days; make decoction of the mixture consisting of two mashas each of dried ginger, nagarmotha (a fragrant medicinal grass-cyperus juncifolius), kūtāki, cārata (a blood purifying drug made from ophelia chirretta), lācāḍān (red sandalwood-santalum album), aula (embic myrobalan), gūlo (a creeper medicinal plant named menispermum glabrum) and give it to the patient suffering from this fever. “sukha jvara teia cāthaya.”—cāraṭ 405.

(f) dedhmasia tap, one and a half month's fever. This kind of fever occurs continuously for one and a half month or recurs after one and a half month. This is also a very dangerous fever. Its treatment is the same as that of tertian and quartan fevers.

Sometimes mild fever due to smallpox also continues for one and a half month. See वीमग्न
(g) tertian fever. This fever attacks one day, but the patient feels normal on the second day and it recurs on the third day. One feels shivering when the body temperature rises due to this fever. It occurs just like malaria. According to Sushrat, the throat infection passes on to the heart within a single day and night. The next day the infection is transmitted from the heart to the stomach; it causes tertian fever on reaching there. There are three kinds of tertian fever as mentioned in Ayurved:

The fever due to excess of sycosis and syphilis starts from the waist and spreads to the whole of the body.

When excess is of psora and sycosis, it starts from the back and spreads to the whole of the body.

The fever caused by excess of psora and syphilis starts from the head and spreads to the whole body.

Its normal treatment is similar to those for quartan fever; but use of quinine for this fever is highly beneficial. Take powder of kūṭki, leaves of basil and magosa tree, decoction of gūḍa (a creeper medicinal plant: menispermum glabrum), cāraita (blood purifying drug made from ophelia chiretta) and coriander seeds, two and a half leaves of pūṭkāḍa (a wild shrub: achyranthus aspera). Sudarshan powder is also useful for treating this fever. If the patient suffers from constipation, light laxative should also be given. The patient should take light and easily digestible diet like milk, kidney beans, spinach, rice etc; fresh and boiled pure water should be used for drinking. The patient should be kept in fresh and clean environment.

Many people perform exorcism etc to get rid of fever, but it is a blind faith born of sheer ignorance. “sukha jvr teia cōthaya.”

(h) pitjvar, zarād buxar (jaundice). See टूँण टूँण and लङ्काताल.

(i) ṃsaya tap (twenty days fever). It is a consequential fever, which recurs after twenty days just like tertian and quartan fevers.

This fever that continues for twenty days is called ṃsaya tap. Typhoid fever, आन्त्र ज्वर enteroid fever; or milk fever due to small pox. It is caused by the accumulation of stale and stinking matter in the gut forming boils in the intestine. It is a contagious disease and the patient suffering from this fever generally complains of cough and pain in the ribs. He passes out foul odour with diarrhoea. This fever should be immediately treated by an experienced and expert physician.

Taking milk only in place of cereal food is most beneficial. Serving the patient the distillate of cowslip (primula officinatis), taking rest on bed, keeping the house and clothes etc clean, providing fresh air and clean environment, keeping fresh fragrant flowers near the patient, giving fruit-juice to patient and making the patient smell rose-extract mixed with coriander, sandal powder, camphor, vinegar are very beneficial.

The following mixture is a sure treatment of the typhoid fever—

Take one tola each of vāslocān (bamboomanna), cardamom, essence of creeper medicinal plant — menispermum glabrum, cumin seeds, nuts of lotus, lump-sugar, three mashas each of pure seashell and oxide of mica, three mashas of kāhirva, one masha of unpierced pearl. Pulverise the whole of this mixture by adding one tola of scent of pandarius odoratissimus. Add one masha of silver foil, one and quarter tola of unground
and clean sisymbrium iro. Make sixty two small doses of the whole of this mixture. Administer four such doses to an adult patient suffering from this fever with milk or cowslip distillate after every three hours. “asat divsya aro bisaya.”—cārttr 405.

3 agony, suffering, anguish. 4 anxiety. “tapp pap sātap brnase.”—bīla m 5. 5 act of self mortification; asceticism. “hāridhān jap hāridhān tap.”—guj m 5. “jap tap gran sāḥ dhīān.”—sukhmānī. 6 See विड़त उप.

उपघ [tapsā] Skt n an ascetic; practitioner of meditation; practitioner of austerities. 2 crane. 3 See अधिक.


उपघ [tapsi] practitioner of meditation, ascetic. 2 Skt woman practising meditation.

उपघ [tapāḥ], उपघि [tapāhi] pron from whom, by whom; from him, by him. 2 meditates, practises meditation.

उपघ [tapak] adj which heats. 2 tormentor. 3 n hearth, fireplace. 4 pot in which food is cooked and roasted.

उपघ [tapti] See उपघ.

उपघज [taptail] See उपघ.


उपघ [tapāṇ] Skt adj which heats. “tāpu tapāṇ he.”—japu. 2 n sun. 3 fire. 4 See उपघज.

उपघ [tapār], उपघच [tapārī] above that. “jaki chotti jāgu kau lage tapār tuhi dhāre.”—maru rāvīdas. 2 See उपघ.

उपघ [tapāru] adv just then, only then. “sacu tapāru jāne ja rāde saca hor.”—var asa.

उपघ [tapi] See उपघ. 2 ascetic, practitioner of meditation. 3 afflicted with fever. 4 Skt तापिन irritating.


उपघ [tāpe] pron with him/her. 2 above him, above whom.

उपघ [tafaṭ] P तौफ adj whirled, rotated. 2 illuminated, shone. See उपघज.

उपघ [tafān] P तौफ v rotate. 2 twist. 3 wrench. 4 shine. 5 get angry. 6 for the sun to rise.

उपघ [taft] P तौफ n shining silken cloth with two-coloured warp and weft; sun and shade. English and Italian - taffeta. 2 adj whirled, twisted.

उष [tāb] P उष n heat, warmth. 2 illumination, lustre. “as ko tab sāhe sātguru ki.”—NP. 3 ire, anger. 4 power, strength. 5 sunshine, radiation.

उष [tab] P उष n ventilator, an opening for the sunlight to come into the house.

उष [tabnāk] P उष adj shining, illuminated. 2 heater, heat provider.


उष [tabā] P उष adj shining, illuminated.

उषकालिक [tābaloyan] Dg n one having copper-coloured eyes; cuckoo.

उष [tāba] See उष.

उष [tabut] A उष n box in which the corpse is enclosed for cremation. “tabut ādar dakhāl kār bhāt pāthādīne sah pe.”—sāloh.

उष [tābul] Skt ताबूल n betel-leaf, betel. 2 folded betel-leaf.

उषकालिक [tābulāk], उष [tābuli] Skt ताबूलिक n seller of betel. 2 seller of betel-leaves.

उष [tābe] A उष adj obedient, loyal. 2 subordinate, subservient.

उष [tābe bēṭhṇā] sitting in attendance behind Guru Granth Sahib holding and waving a whisk over it.
Also tamr-dhara, earth of copper. Per reference in Janamsakhi, there exists an earth made of copper, where the pythons live. Strong wind blows so as to spread dust all around. The pythons subsist on this earth by licking its dust. In fact, the land having copper-like colour is named as tabr-dhara.

See tabr-pa!).

Even then, still. "tabhi citi na rakhaisi mara."–asa kabi. "Even then the mother does not have any ill will in her mind.'

tam [tam] Skt n evil characteristics. "raj brnasi tam brnasi."–sar m 5. 2 ire, concern. 3 suffering, grief. 4 dreadful. "inre kritiyā jātīyā phoj tamā."–VN. 5 A ād adj taste, flavour. 6 meal, food. 7 A ād adj complete, whole.

tam [tama] A ād adj greedy, avaricious, covetous.

tam [tamās] Skt evil act. 2 ire. 3 ignorance. 4 snake. 5 darkness.

tamāsta [tamāsta] n evil disposition. "tamāsta mānta nānta kāvīta kāvī ke mān māddh guhī he."–cādi 1. 'There exists the spirit of virtue, evil, passion and poetic composition in the mind of the poet.'

tamāni, tamāni [tamsi] adj having undesirable propensties. 2 having evil disposition. "ap nā cināhi tamsi."–asa m 1. 3 passionate, greedy. "tamāsi laga sēda phīre."–var bīha m 3.


tamjan, tamāhan [tamjham] n a palanquin shaped like a chair, which is carried by palanquin-bearers on their shoulders.

tamar [tamār] Skt n water. 2 ghee. 3 See tamar.

tamāra [tamrā] Skt n copper. 2 red colour. 3 an adviser and commander of demon Mahikhasur, who was killed by goddess Durga. 4 copper-coloured, reddish.
ship, boat, raft. 7 boatman, sailor. “ramnamu sabh jag ka tarak.”—kan a m 4. 8 adj saviour. 9 A renouncer. “tarak hve jtn darat lakha.”—krsan. ‘throws away lakhs of rupees.’ 10 a poetic metre. It is an other name for Asta and Totak. Its characteristics are: four feet — each foot with four sagãns, lla, lla, lla, lla.

Example:

kalki avtar rśavhīge
bhât ogh pirogh grāvīge....—kâlki.

(b) In prosody, when a guru is added at the end of four sagãns (prosodic foot of two short matras followed by one long matra) it becomes Tarak. It is named as Taraka in Dasam Granth. See दासम 3.

दासम (तारकमृत्र) n a mantar for liberation from worldly worries. 2 See दासम 5.

दासमवित्र (तारकर्ष) दासम—गवि enemies of demon Tarak—Kartikey and Vishnu. See दासम 3 and 4.

दासम (तारक) Skt n planet, stars. 2 pupil of the eye. 3 a poetic metre. characterised by four feet, each foot having four sagãns followed by a guru ie lla, lla, lla, lla.

dījdev têbe guru côbîs kêke,
girîmeru gae sabh hi muni kêke....—datt.

4 Skt Tadka, daughter of demi-god Suketu, wife of Sund and mother of Marich. With the blessings of Brahma, she had the strength of one thousand elephants. On the persuasion of Vishvamittar, Ram killed her. “rah marat rachsi jah tarka gân nam.”—ramav.

दासमपुर (तारकसूर) demon Tarak. See दासम 3 and 4.

दासमविर (तारकर्ति) enemy of Taraka, Sri Ram. 2 See दासमवित्र and दासमविर.

दासमविर (तारकर्क) Skt तारकर्क n one who possesses knowledge of logic (science of reasoning). 2 adj logical.
उर्जु [tarāku] See उर्जु 6, 7, 8 and 9.
उर्जित [taragī] will save, will liberate. “नाव हर्तेवा जो चैं तसा तरागी राम.”—suhi chōt m 5.
उर्ज [tarca] short for उर्जज. “तिकान बिकान तर्ज रोज़ को सौं लाग मारे.”—GPS. See उर्जज.
उर्जज [tarāṇ] Skt n act of liberating. 2 salvation, emancipation. 3 raft. “नातरा तुल्हा हम बुढ़सी, तार लेह तराण राजा!”—asa patī m 1.
‘We do not know how to swim, nor is there a raft. O! Saviour help us swim across. 4 Skt उर्जा adj made of straws. 5 न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न
five Sikhs came to the help of Tara Singh. The Mughal forces were routed in the battle. Then the subedar of Lahore sent Momin Khan with more forces and Tara Singh was killed on Vaisakhw Sammat 1783 (1725 AD) after he brought down Momin Khan from the back of the elephant. A memorial built in his honour near Khadimgarhi is a famous place.


Given below is an illustration from the poetry of Pandit Tara Singh:

svatēśiddh suddh buddh nity nirtvēkārup
nirjūr nirīh nīrdokh nirakar he,
ajābānśi adī at se bhrīhīr up
ālākh apar par nikhāl pōsar he,
egīrup ek jott ek sūkh ek ot
ek nīdhī ek dev ēkaēkar he,
vāhīnī maj me pōsar jott tīn īrup
īdharke khāyō ēnrasarō ṭēkar he.
kahe updeś vare sabhī guru pyare bhare
komal cṛte se pekhe guruvār jāg me,
rakhiē dharamhīd kātiē yāvēn kūl
japē purāno jap cal jah mēg me,
bhakhyō hām cīrī nīrīg ve to sēm bāj sīgh

kēse hām mar lē kūhāro nīj pōg me?
śrī guru gobīdsīgh bādo pōg lāg me.

3 son of Maharaja Ranjit Singh and Maharani Mehtab Kaur. He died in September, 1859 in Dasuha (district Hoshiarpur).

4 Kang Jatt Sardar, who became chief of Dalewalia Misl after Gulab Singh. He captured many territories in Doaba and Ludhiana area. Tara Singh established Rahon as his capital. In 1807 AD, he died during the battle of Naraingarh.
in which the sun rises, and the period of appearance of both is the same in that the Venus rises and sets along with the setting and rising of the sun, then we say that the star has set. All auspicious ceremonies are forbidden during this period.

**Upanishad**  
[**taranath**], **[tarapati]** n lord of stars, moon. 2 Bali. 3 Sugriv.

**Upanishad**  
[**taramira**] a foodgrain like rapeseed plant and mustard seed plant. It is a rabi crop. It is used for extracting oil and also as fodder for lactating (milch) animals. Rocket.

**Upanishad**  
[**taralaya**] dwelling place for stars – night. 1 sanama.

**Upanishad**  
[**tarala**] comet. 2 Jupiter, which remains for thirteen months in each zodiac. 3 Saturn, which remains for two and a half years in each zodiac. 4 enlightenment.

**Upanishad**  
[**tarala**] by emancipating. “**tari par kine.**” –saloh. 2 Skt n toddy of small size. “**tari tari aprit kari manire.**” –mala ravidas. ‘an intoxicating extract is obtained from toddy seed.’ See **[tari]**.

**Upanishad**  
**[tari]** by emancipating. “**tari par kine.**” –saloh. 2 Skt n toddy of small size. “**tari tari aprit kari manire.**” –mala ravidas. ‘an intoxicating extract is obtained from toddy seed.’ See **[tari]**. 3 Skt adj liberating, emancipating. “**budat pahan tarihi tari.**” –asa m 1. 4 See **[tari]**. 5 v imperative form of **[tari]**. “**jiv janahi tiv tari suami.**” –kan m 5.

**Upanishad**  
[**tari**] he liberated, he emancipated. “sadbhjana ke sagni bhavjalu tarihunu.” –var guj 2 m 5. 2 Skt act of were emancipated.

**Upanishad**  
[**tari**] Skt act of liberated me. “**guri bohthe tarihunu.**” –var jet m 5.

**Upanishad**  
[**tark**] See **[tarva]** 9. 2 [**tarva**] single thread, single wire. “**cir dasayo bhiyo tark nahi.**” –NP. ‘Bed was spread on water, not a single thread of it got wet.’ 3 Skt n wages for carrying across the river, wages for delivering across the river.
A devoted follower of Guru Amardev. 5 a devoted disciple of Guru Ram Das.

Taru Singh, who was resident of village Pulha, tehsil Kasur, district Lahore. He was a dedicated Sikh given to the service of the people. Mahant Niranjan lodged a false complaint with Khan Bahadur, the governor of Lahore, that Taru Singh was providing shelter and assistance to dacoits and was also involved in committing thefts and robberies.

Taru Singh was imprisoned. He did not adopt Islam, so his skull along with hair was scraped off with a hoe by a hangman, but Taru Singh continued reciting Japu Sahib and remained calm. He attained martyrdom on Assu 23, Sammat 1802.

A memorial built in honour of Taru Singh's martyrdom still stands near the railway station in Lahore.

A memorial built in honour of Taru Singh's martyrdom still stands near the railway station in Lahore.

var majh m 1. 4 a devoted follower of Guru Amardev. 5 a devoted disciple of Guru Ram Das.

flapping of an elephant's ears. 5 length equivalent to one span (stretched hand), one fourth of a yard. 6 lock. 7 grip of a sword, handle of a sword. 8 palm tree. Borassus Flabelliformis. “tal tamal kādābhān jal.”—GPS. 9 pond, tank. “dhārātī suhavi tal suhava.”—suhi chōt m 5. 10 See तरु and गुरु. 11 divine pond, sacred tank.

See तरु. 2 n sense of भक्ति; suspension/hanging. 2 sense–attachment, relation. “sāhhīn jivika tumre talak.”—GPS. “tīvru maīa sāgī nē talaka.”—maru solhe m 5.

बलर [tala] adj liberator, saviour. 2 n expert in swimming, proficient in swimming. “taredāra bhi tar.”—var maru 2 m 5. ‘Only a swimmer can help another to swim across.’

स्त्री [tal] Skt n palm; hand’s inner surface. 2 In musicology, the sound produced by clapping with time and tune in unison. “roṣṭī karasti purāṭī tal.”—var asa. तल [tal] There is a reference in musicology that the word “तल” in तल [tal] was derived from the “tāḍāṅ” dance of Shiv while त [ta] came from सन्स [lasy] dance performed by Parvati. See different types of ‘तल [tal]’ in musicology. 3 jingles, symbols. “bhāṅgī kārat mere tal chīnāe.”—bher namdev. “rābaḍ pākhavaj tal ghōghru.”—asa m 5. 4 sound produced by the

1 Gyanī Gyan Singh regards this year as 1803 BK.
1484

\text{talim} \( A \) 3 n act of imparting education, education, teaching.

\text{tal} \( A \) 3 See \text{tal} 2. “bhul na kiki gata tap talo.”—\text{var} 3 \text{mala} m 5. 2 pond. “karti purakhi talu divaia.”—\text{var} 5 m 5. 3 \text{Skt} palate. 4 palate-thorn; uvula.

\text{talua} \( A \) 3 See \text{talua} 2.

\text{tav} \( A \) 3 heat, warmth. “ktn tav so tav, tav, kina?”—\text{NP}. 2 pain, sorrow, woe.

\text{tavak} \( A \) 3 poet; eulogiser. \text{Skt} 4 palate-thorn; uvula.

\text{tavat} \( A \) 3 See \text{tavat} 4.

\text{tavat} \( A \) 3 till then, till that time. 2 till there, up to that place. 3 to that extent. 4 in compound words like \text{udh-tavat} and \text{udh-dhavan} etc.

\text{tavat} \( A \) 3 cf etc till then, till that time. 2 till there, up to that place. 3 to that extent. 4 in compound words like \text{udh-tavat} and \text{udh-dhavan} etc.

\text{tavij} \( A \) 3 refuge. 2 amulet; a magical incantation tied with limbs by wrapping it in cloth or metal. People believe that such a magical incantation shields one from the wrath of distresses.

\text{tavil} \( A \) 3 See \text{tavil} 4.

\text{tavil} \( A \) 3 consequence of a dream. 2 to tell the result of a dream. 3 explaining the underlying meaning of a sentence.

\text{tar} \( A \) 3 surveillance; close look to know the secret of an object; intent; look; gaze. 2 \text{Skt} rebuking, beating. 3 a kind of date tree—Sabal palmetta; wine is produced from its extract. Its leaves are used for preparing hand-fans. In place of paper in earlier days its leaves were used for the purpose of writing. See \text{fer}. 4 length equal to three hundred hands (arms) ie a measure equivalent to one hundred and fifty yards. “tar praman kar asz utag... tre se hatth utagi khoa dhuhia.”—\text{kalki}.

\text{tarka} \( A \) 3 demoness. See \text{tarka} 4.

\text{tarkar} \( A \) 3 Ramchandar, the killer of Taarka, the demoness. See \text{tarkar}.

\text{tara} \( A \) 3 implement used for carding cotton-wool.

\text{tara} \( A \) 3 clam, clapping, act of striking both hands together. 2 sitting posture for yog exercise, sitting posture with legs crossed on the ground, squatting. 3 deep meditation. “nejghar tari lavna.”—\text{majh} a m 3. “nirbhe tari lai.”—\text{var} 5 m 5. 4 a guard to protect hand on the sword’s grip. 5 \text{Skt} toddy, palm-wine.

\text{tara} \( A \) 3 adj short for \text{tara} (\text{rgT}) ie three e.g. “tzhok” means tzh lok. 2 n short for \text{tira} (\text{f3}) spouse. “tr chad dharamva nas.”—\text{kalki}. leaving behind married wife. 3 pron short for \text{tira}. See \text{tiga}.

\text{tar} \( A \) 3 in the same way, similarly, in that way. “jtu tera hukmu tive tura hovna.”—\text{var guj} 3 m 5.

\text{truhar} \( A \) 3 celebrating an auspicious occasion; festival; a religious festival like Vaisakhi, Holi, Id and Christmas etc.

\text{tir} \( A \) 3 See \text{tir} 4.

\text{tio} \( A \) 3 See \text{tio} 4.
consort.

** Consort. **


** Consort. **


** Consort. **

[tisat] Skt [tisat] adj foresaken, abandoned. 2 adv by giving up. “tisat jalā nahi jiv minā.”–var jet.

** Consort. **

[tir] n woman, lady, spouse. 2 wife, betterhalf, bride.

[tiras] n thirst. “mīti tiras ṛghan ādhere.”–asa m 5. 2 desire, greed. “ādhir tiras bhekh bahu kare.”–asa m 1.

** Consort. **


** Consort. **


** Consort. **


** Consort. **


** Consort. **


** Consort. **


** Consort. **

[tis] pron he, she, it. “tis uce kau jane soi.”–jau. 2 n longing, thirst. 3 desire. “tis cūk seabho upje.”–sāva m 3.

** Consort. **


** Consort. **

[tis] pron he, she, it. “tis uce kau jane soi.”–jau. 2 n longing, thirst. 3 desire. “tis cūk seabho upje.”–sāva m 3.

** Consort. **

[tis] pron to him, to him only. “tise sarevahu prānītho!”–var gau 2 m 5.

** Consort. **

[tis] adj triple-storeyed, having three roofs. 2 n company of saints that leads closer to the Creator through recitation of the divine Name, holy dips and spiritual quest (ie devotion). “tihāra bajar saūda kārāvā vanjara.”–sāva m 5. 3 the universe which comprises all the three worlds viz underworld, mortal world and the heavenly world.

** Consort. **

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** Consort. **

[tis] adj stay, sojourn. “nīrvera

Page 151 of 750
of this name, that falls in Pakhowal tehsil Jagraon of Ludhiana district. It is so called because of its being surrounded by lowlying area of Satluj (सत्लुज), Puadh to the east and Malwa to the south west.

निव [tīha] pron he, she, it. 2 in him/her. “तिह नर हरि तारु नाहि.”—s m 9.

निव [tīhi] pron to him, her, its. “तिहि सागति पोस.”—asa rāvīdas. 2 adv all the three. “तिहि गुँि सासर ब्रह्म सुता.”—ānādu. 3 See ति.

निव [tīhu] adj three. “तिहु गुँि माहि किनो ब्रिथधारु.”—sukhmāni. 2 See ति.

निवध [tīhapākh] three sides, three aspects. “तिहु पौक्हाकलाक्लोगि.”—BG. maternal, paternal, of the in-laws.

निव [tīha], दिव [tīhī] all the three. “तिहू लोक कपियु.”—gau thiti kābir. 2 short for दिव. “तिहु ना जयो भेद.”—saloh. ‘They knew not the secret.’

निव [tīhāja], निवानी [tīhājjī], निवध [tīhādā], निवती [tīhādi] pron your, yours. See ति.

निब्र [tīk] Skt द्रव n waist, loins, joint of three bones.

निब [tīk] See ति.

तिब्रि [tīkāl] with the waist, with the loins. See ति.

“तिब्रि क्या ना मावि तिकाल बाणे चाज.”—var mala m 1. ‘sense – can’t salvage himself but attempts to have disciples.’

निवर [tīkal] n three periods, three times. “सौद्र्ता कराम तिकाल करेय.”—bher m 1.

निबित [tīkon] See ति.

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m 3. “tīkh būjhi gai mili sadhujana.” –kan
m 5. 2 desire, ambition.

निक्षण [tīkhā], निखाव [tīkh-hara] adj thirsty. “tīhu mānu trīsna jat tīkhāia.” –bīla
a m 4. “hām catrik tīkh-hare.” –mājī m 5.

निक [tīkh] n desire, thirst. “tīkhā bhukh bahu
tapāt brapā.” –bīla m 5. 2 desire, ambition.
“guru lahi sagal tīkhā.” –sa r m 5. 3 See निक.

निकाव [tīkhai] adj thirsty, ambitious, desirous.
3 acridity.

निकर [tīkhat] n thirst, desire, ambition. “sābh
lathi bhukh tīkhat.” –māli m 4.

निकाव [tīkhāti], निकाख [tīkhāt] adj thirsty, fidgety because of thirst. “baryo jāl pan ke het tīkhati.” –NP.
“bhukhe ko bhojon toi tīkhat koi.” –NP.

निक [tīkh] Skt निक adj sharp-edged. 2 smart, enterprising. 3 irate, wrathful, short-tempered.
4 spicy. 5 fast moving, brisk.

निक न [tigam] Skt लिग adj sharp, piercing, extreme. “kis ne tej tīgam taptayō?” –GPS.
2 n thunderbolt.

निकाव [tīgām], निकाम [tīgang] n who has piercing rays – sun.

निकाह [tīganā] adj three times, three times more, thrice.

निक [tigg] See निक.

निकाम [tīgā] v to exert, try hard, strain. See निक.

निक [tīcā]; निक्तु [tīcaru], निकख [tīkir] adv till that time, till then. “būra bhāla tīcaro akhda tīcaro he duhu māhi.” –su hi a m 3. “tīcar
vāsahi suhelri.” –sri m 5.

निक [tīc] adj sharp, quick. “bāhē bañ
tīchāi.” –kalāki.

निक [tīj] See निक.

निक [tījan] See निक.

निकाह [tījarat] A लां रे n act of exchange; trading, trade; business.
place. “वाद्भागि तितो नहावाइ।”—रमं 4।

तितुका [तितुका] a verse having pause after every three lines; a composition consisting of three lines. See मैंठढ तन ल सकार। “किसौ हूँशीक हिसौ अराधिः।”

तिते [तिते] adv that much. 2 there, at that place.

तिते [तिते] adv the same. “अनाद बिनो तिते ग्हरी सोहार।”—माज 5। 2 to that side, at that place, towards that place.

तिते [तिते] adv that much, to that extent.

तितर [तितर] Skt तितरिण n a wild bird, which may be of black or brown colour; partridge. Black partridge is called ‘सोब-हानी’, because it is felt his sound seems to say “सोब-हानि तेरी कुद्रात” which means ‘thy creation is beautiful.’ Hunters domesticate both these species of partridges for using them as “caller”. On hearing this sound produced by the caller, wild partridges gather for fighting with each other, and get entrapped in the net or are shot by the hunter.

तितरस्र तितरस्र तितरस्र] See भाजीना भाजाना.

तितरधृष्टि [तितरधृष्टि] clouds cirrus, clouds (in the sky) shaped as wings of a partridge. “तितरधृष्टि हौसी. किरे पादहा जॉसी?”

—prov.

तितिव [तितिर] See तितिव।

तिथ [तिथ] Skt n fire. 2 Kamdev. 3 time, period. 4 See तिथि।

तिथि [तिथि] adv from that place, from there.

तिथि [तिथि] [तिथि] [तिथि] [तिथि] adv at that place, there and then. “तिथि मौजुद सोज।”—गौ वर 2 म 5। “जिथे राक्षसी बेकोः तिथण।”—माज 5।

तिथि [तिथि] Skt n day measured by waxing or waning of the moon’s size; date (of solar month). In order to differentiate between the two phases of a lunar month we prefix सुदी or बाहु for short. 2 number fifteen—as there are fifteen days in each phase of the lunar month.

तिथिल्प [तिथिल्प] n a calendar having details of lunar and solar dates; almanac—a booklet giving lunar as well as solar data and other miscellaneous information.

तिथि [तिथि], तिथि [तिथि] adv there, at that place. “तिथि सोहार पा चारानु।”—जपू।

तिथि [तिथि] [तिथि] [तिथि] [तिथि] n octopus, an aquatic animal, that entraps creatures by its arms in the water. “तिथि मोह जीस गारसयो।”—NP. See उद्घ, उद्घार उद्धुक।

तिथि [तिथि] n small room having three doors; cabin with three doors. 2 See उद्घ।

तिथि [तिथि] adv towards that side, to that side, in that direction. “वाहेनु तिथि गाओ कारे।”—सही।

तिथि [तिथि] [तिथि] [तिथि] [तिथि] See उद्घ।

तिथि [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [तिथि] [ति...
Sanskrit scholars have divided fires into three categories:

1. Forest fire or bush fire: This fire is used by people for cooking their food etc and is believed to devastate the forests.

2. Lightning: This is to be seen in the sky as lightning.

3. Abdominal: This is body’s heat that causes food to get digested. See सर्द्धी.

The ritualists classify three fires as under:

(a) Garhpaty fire: With this fire, utensils for performing rituals are heated and food is cooked for the ritual.

(b) Ahvaniy fire: This fire is taken out of garhpaty fire in the altar by reciting the holy hymns and kept reserved to the east of altar for performing oblation to fire-god (havan).

(c) Dakṣiny fire: This fire is kept in the south of the altar, and is used for worship as a token of completion of the ritual. Brahmins, who get this oblation performed, bestow blessings on their clients for the fulfilment of their desires, who, in turn, make offerings to the Brahmins.

Scholars assume that there are three types of sufferings:

1. Spiritual: physical ailments of body and mind like anger etc.

2. Natural: ailments, which are caused by creatures like mosquitoes, snakes, lions etc.

3. Supernatural: ailments which are caused by forces of nature like sunshine, coldness, storms, hails etc.

According to the Purans, the three deities are Brahma, Vishnu and Shiv.

According to Hath yoga, the three wind passages in the human body are त्रा (breathing through the left nostril), प्रग्ला (through the right nostril) and सूक्ष्माना which is in-between the two.

Three distinctions for distinguishing between all material objects of the world, one from the other, are:

1. Same species, class or caste e.g. Eastern, Bengali, Southern, Kabuli and Arabic horse etc.

2. Different species i.e. man and animal, stone and tree etc.

3. Within one’s body: they are various limbs.
हेम.

*दिल* [tina] *pron* to them, to those. “*tina anādu sāda sukhu he.”*–*sri m 3.*

*दिलक* [tininga] *pron* their, of them. “*nīvṛcau raj tināra he.”*–*maru solhe m 3.*

*दिलकण* [tinapa], *दिलक्ष* [tinari] *pron* their, of them. “*visārī jīna namu tināra halu kaun?”*–*asa m 5.* “*ajāhu tināra asa.”*–*tukha barāhmaha.*

*दिलक्षण* [tinarija] *pron* their, of them. “*risa karahī tināra.”*–*sri m 1.*

*दिल* [tin] *pron* they. 2 he, she. “*dhur ki bāni ai. tinī sāgli cīt miṭai.”*–*sor m 5.* 3 *adv* to that side, in that direction. “*hau pāṭh dāsai nīt khārī koi prābhū dase tinī jau.”*–*sri m 4.* 4 ग्री Middle three. “*tinī cele pārvanu.”*–*japu.* “*thalu vicī tinī vāstu paio.”*–*mūdavni.* 5 in the straw. “*bāni tinī pārbaṭī he parbrāḥam.”*–*sūkhmanī.* ‘The transcendent One inheres forests, grass, and mountains.’

*दिलिक* [tinik] *dil–dilch.* 2 *dil–dilch.*

*दिली* [tin] *pron* they, those. “*tinī jānām jye harra.”*–*anādu.* 2 they, those. 3 that much.

*दिलुक* [tinkuka] See *दिलुक,*

*दिलेक* [tineha] *adj* like you, similar to you. “*je guru mīle tinēha.”*–*maru m 1.*

*दिलेक* [tinehi] *pron* their, of them. “*bindu jē moroṇ tinēhi.”*–*sri a m 1.*

*दिय* [tip] *Skj* टिप् वर irrigate, fall in drops, drip, leak. 2 *n* drop, droplet.

*दिय* [tipat] See *दियुङ.*

*दियुङ* [tipat] *gets* satiated, gets content. 2 *adv* after being satisfied, after getting satiated.

*दियुङम* [tipatse] *gets* satisfied, gets content. “*tipatse hārgaṇ gari.”*–*sava m 3.*

*दियाथ* [tipat] See *दियुङ.* “*tipatī nahi maśa moh pāṣari.”*–*asa a m 1.*

*दियाथ* [apart] [tipati aghair] *n* full satisfaction; being satiated to the maximum. “*āṇū dāhau bāhutu upjīra prithmi rājī tipatī aghair.”*–*var guav 2 m 5.*

*दियप* [tipate] *getting* satiated. “*nāhī tipate bhukha tināra.”*–*var mājī m 1.*

*दियध* [tipda] *n* a verse having three/stanzas steps, verse of three stanzas, as in Rag Gujri. “*dukh bīnse sukhu nīvasa.”*–*sābād.*

*दियपल* [tiprār], *दियपल* [tiprār] See *दियपल,*

*दियपल* [tipia], *दियपल* [tipi] *got* satisfied, got contented. “*lāgriā pṛiṇī pēkhādī na tipia.”*–*var maru 2 m 5.* ‘Eyes turned to the loved one were not content.’

*दियन* [tiphal] *A लू n* child, infant.

*दिय न्य* [tipli] *P लू n* childhood, infancy. 2 pertaining to a child.

*दियक* [tipbabat] See *दियक,*

*दिय* [tibb] *A फू n* treatment, curing of a disease. 2 knowledge of the Ayurvedic system of medicine.

*दिय* [tibbat] *A फू a cold and hilly country to the north of India, Bhont. To its north-east is China, to the south are Nepal, Bhutan and hilly areas of the Himalayas, while Kashmir is situated in the west of it. The area of Tibet is 463,200 square miles with a population of 2,000,000. Tibet is under the administrative control of China. Its ruler is Dalai Lama who has his capital at Lhassa. Wool, musk, gold, animal skins and several medicines are exported from Tibet to many countries. The world-famous lake. Mannsar, exists in Tibet. The residents of Tibet are Buddhists. Many researchers trace its origin to Trivishtap. Because of its high altitude. the Chinese call it the roof of the world.

*दिय* [tibbati] *A फू *adj* pertaining to Tibet, related to Tibet. 2 *n* object belonging to Tibet. 3 resident of Tibet. 4 *language* of Tibet.

*दिय* [tibbi] *A फू *adj* pertaining to Tib (Ayurvedic system of medicine) i.e. See *दिय.*
**Dg** n kettledrum, large drum. 2 sun light, sun. 3 See दिम.

**स्क्रीन**: 1491

**सक्रीन** तिमीर n darkness. 2 eye-ailment, due to which vision gets blurred or sometimes nothing is visible. See दुःख, अंधकार and ज्ञानविनित्र. 3 ignorance, lack of knowledge, lack of reasoning. “नयान के सक्रीन मत्तति कहिनु.”—साये m 4 के. “तिमीर अगाज ठहरु कोकार.”—विर्या m 3. “तिमीर गायन गायन गृह गायन विश्व गृह पार राम.”—वाद चाहूँ m 4. 4 See तिमीरवल.

**तिमीरहरू** [तिमीरहरू] n one that eliminates darkness, sun. 2 moon. —सानामा. 3 lamp. 4 one that cures eye ailment. 5 the true Guru.

**तिमीरहरु बहां** [तिमीरहरू बहां] n sister of the moon—चंदरभगा रिवर—सानामा.

**तिमीरहरु बहांजिन्क द्र अग्नि** [तिमीरहरू बहांजिन्क द्र अग्नि] n द्र अग्नि—चंदरभगा रिवर; ग्रास (जल) के बजाए; ग्राजर (कारन वाला) पर द्र—deer; द्र लोर—lion, its enemy—गुन—सानामा.

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**तिमीरहरु निक्स** [तिमीरहरू निक्स] See तिमीरहरू.

**तिमीरहरु निक्स** [तिमीरहरू निक्स] one that can swallow a whale. See राज 3.

**तिर** [तिर] See तिरात and तिरु.

**तिरस्कर** [तिरस्कर] Skt तिरस्कर n disrespect, insult. “तिरस्कर नः बाहळ्टी.”—साहस m 5. 2 figurative expression in prosody. See अन्तःत्र. **तिरस्किर्त** [तिरस्किर्त] Skt तिरस्किर्त adj who has been insulted.

**तिरस्कृत** [तिरस्कृत] Skt तिरस्कृत adj who has been insulted.

**तिरस्कृत** [तिरस्कृत] Skt तिरस्कृत adj who has been insulted.

**तिरहुत** [तिरहुत] Skt तिरहुत the land of Videh and Mithila in ancient times, which was ruled by Janak, father of Sita. The territory of Muzaffarpur and Darbhanga. “बालवात्सिग्न तिरहुत को राज बार.”—सर्थ 160.

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**तिरख़ा** [तिरख़ा] See तिरख़ा.

**तिरख़ा** [तिरख़ा] See तिरख़ा.

**तिरख़ा** [तिरख़ा] adj inclined; slanting. 2 sharp.

**तिरजक** [तिरजक] Skt तिरजक adj curved, slanting. 2 a creature that cannot stand erect; that which moves aslant. “तिरजक जानै जू अपर अपरा.”—सर्थ 266.

**तिरजक जून** [तिरजक जून] Skt तिरजक जून creatures who cannot move in
standing posture like human beings. *viz* - locusts, insects, snakes, lizards etc.

**tirna** [tirna] v swim. See तिर। “jito bude haro tir।”–bher kabir.

**tirnak** [tirnak] See तिरन।

**tirlik** [tirlik] See तिर। 11.

**tirvra** [tirvra] n oily film on the surface of, greasiness spread over the water surface.

**tirasi** eighty-three, three more than eighty.

**tiranve** ninety-three, three more than ninety.

**tiri** by swimming. “hare harue tirisae।”–skabir.

**tirya** [tirya], तिरिया [tiria] n woman, lady.
2 wife, spouse, better half. “la chrtilkae tiria rove।”–asa kabir.

**tiru** [tiru] See तिरु। 2 See तिल। 3 adj a little bit, very little. “tiru kim na pori।”–savaye sri mukhvak 5. ‘is valued little.’

**tirhotit** Skt adj covered. 2 invisible. 3 See तिरवृत।

**tirodhan**, तिरोवध [tirobhav] Skt n invisible by virtue of spiritual power; act of being invisible. 2 secrecy of expression, secret expression.

**til** [til] or तिल [tilu] (Skt तिल vr go, smear) Skt तिल n sesame plant. “til buar tilu khet mahr duhela।”–sukhmani. 2 seed of sesame, fruit of sesame. L Sesamum Indicum. See तिलसक। 3 black spot in the shape of sesame seed, which is generally found on the skin; mole, speckle. 4 adj mole-sized; like the mole. “jeko pae til ka manu।”–japu. 5 momentary. “khiru ave tilu jave।”–suhi m 1. 6 A ज n guile, deception, deceit. “guru mila na tisu til na temai।”–sri a m 1. ‘He knows neither guile nor trick।'

**tilsmat** [tilsmat] plural of तिलसम।

**tilsar** [tilsar] adj very little, minute, equal in weight to a sesame seed. “nahi badhan ghatan tilsar।”–bhavan.

**tilak** [tilak] or तिलक [tilaku] Skt तिलक n mark put on the forehead and other limbs of the body, made of sandal paste, saffron or ash which looks like a sesame flower. “gari mala tilaku tilat।”–var asa. The style of consecration mark is different for different sects of Hinduism e.g. the Shaivites apply transverse consecration mark while the Vaishnavites have recourse to the vertical form. See तिलाक।

According to Padampuran, a Vaishnav should apply this mark at twelve different parts of his body by reciting twelve names of the following deities:

on the forehead in the name of Kaishav, on the abdomen in the name of Narayan, on the chest by reciting Madhav, on the throat for Govind, on the right belly by reciting the name Vishnu, on the right arm by chanting Madhusudan, on the right shoulder for Trivikram, on the left belly in the name of Vaman, on the left arm by reciting the name of Shridhar, on the left shoulder in the name of Hrishikesh, while Padam Nath is recited when marking on the back and Damodar is chanted for marking on the waist. “barah tilak mitike gumukh tilak nisan caa।”–BG. 2 ritual of putting consecration mark on the forehead of a person at coronation. 3 act of putting a saffron mark on the forehead of a would-be-bridegroom as a token of finalising the betrothal. 4 a kind of tree that flourishes during the spring season L clerodendrum phlomoides. 5 sweet basil L artinisia elegans. 6 commentary on a scripture. 7 sesame plant. L sesamum indicum. 8 Bhai Tilak, resident of...
Garhshankar, a devoted follower of the Guru. A yogi, who used to claim that the one who had his glimpse, would surely go to heaven, came to Bhai Tilak. Tilak covered his eyes with cloth and said that he did not want any salvation through any one except his own Guru. “tālak tīloka pathka sadhāgōtī sa eva hṛtakāra.”—BG. 9 adj principal, chief, main. “ṛāghubāsi tīlako sūdaru dāsṛath gharī muni bāchāhī jākī sarānā.”—sāvetye m 4 ke. 10 minute, very little, minuscule. 11 T 2.1 n kurta for women, frock. “dās dās mān ālīkē bhai khāt mān bhai ījār.”—cārittra 168. ‘Kurtas meant for women weighed about ten mounds each and salwars about six mounds each due to water seeping in them.’

Śilāṭi [tīlakna] See Śilāṭi.

Śilāṭihar [tīlakpur] a village in tehsil and district Sialkot. There is a gurdwara named “Guru Sar” in memory of Guru Nanak Dev.

Śilāṭiṁśṭap [tīlakālīṭa] See Śilāṭi Śilāṭ. 2 See Śilāṭ thu Śilāṭiṁśṭap.

Śilāṭiṁśṭap [tīlakālīṭa] This poetic metre is also known as Ugadh and Yashoda. Its characteristics are four feet, each foot comprising Ś, Ś, Ś, Ś.

cāṭak coṭē. atak oṭē.

jhāṭak jhanē. tārak tārē.—ramav.

Śilāṭ [tīlka] It is another name given to poetic metres “Akva”, “Ajba” and “Kanya” in Dasam Granth. Its characteristics are four feet, each foot consisting of SS, S, S.

Example:

bhāgge virā. lagge tirā.

pīkke rāma. dhārma dhāmā.—ramav.

2 Its second type has four feet, each foot comprising two sāgāns i.e. ĀS, ĀS.

Example:

guru ko sikh hve. nāhi pāpan chhve.
mṛīdu bol jhāre. sābh sev kāre..

See विकृतिलभ्यत् and द्रष्टव्य.

This type also appears in Guruvilas composed about the tenth Guru viṣ-
lakh log sābe. bīsmē su tābē.

in sac kāryo. un jhūṭān kāryo..

Śilāṭ [tīlako] See Śilāṭ.

Śilāṭu Śilāṭiṁśṭap [tīlakālīṭa] consecration mark on the forehead. “tīlako īḷāṭi jāne prābhū eku.”—asa m 1.

Śilāṭiṁśṭap [tīlgōji] a holy place of Guru Nanak Dev on the ocean front near Paliport in Madras. Here the Sidhs offered a sesame seed to Guru Nanak to test his practice of eating by sharing with others. The Guru ground that seed, dissolved it in water and then distributed this water among all.

Śilāṭu cauli [tīl cauli], Śilāṭu cauli [tīl cauli] n a dish of rice and sesame seed; it is also named as क्रिष्ण in Sanskrit. 2 Some Hindus consider it virtuous to feed ants with a mixture of sesame seeds and rice. They scatter the mixture of sesame-seed and rice near the burrows of ants for this purpose.

Śilā tu cūgā [tīl cūgā] n one who extracts oil from oil seeds; oilman.

Śilāṭu [tīlāṭ] n extract of sesame; sesame oil.

“bujhāt dīpēk mīḷāṭ tīlāṭ.”—mālī m 5. As if oil (fuel) has been fed to the dying lamp.’

Śilā tu tālīna [tīl tālīna] adj very little, hardly any, infinitesimal. ‘oh ghāṭēnā kīśe di ghāṭai īṣu tīl tālīna.”—gād m 4.

Śilāṭu [tīlva] n a dish prepared by crushing the mixture of sesame seeds and sugar, also called tīlā. “kou kēre tīlva mīḷāṭ gur bārīke.”—BGK. ‘tīlva is prepared by mixing jaggery into water.’

Śilā [tīla] A 15 n gold, aurum. 2 gold thread or lace. 3 paste.

Śilāṭiṁśṭap [tīlāṭi] Skt तिलाज्ञती n offering of a palmful of water containing some sesame
seeds; a ritual performed by the Hindus after the cremation of a dead body. It is believed that this palmful of water reaches the soul of the departed dead. Most of the sages regard sesame as a sacred foodgrain. Donating this foodgrain is regarded as highly rewarding.

2 also idiomatically used for giving up. For example “us ne kūkārmanā nū tīlājāli dedītti he.” i.e. ‘He has given up his evil deeds.’

तिलिम [तिलिम] See तिलिम.
	तिली [तिली] n husk-free seeds of sesame. 2 See तिली.

tīl [तील] See तिल. 2 as little as a grain of tīl i.e., very little.

tīlasar [तीलसार] very little. See तिलसार.

tīlok [तीलोक] See तीलोक.

tīlokṣīgh [तीलोकसिख] ancestor of the Nabha and Jind dynasty, elder son of Baba Phul. He alongwith his younger brother Ram Singh was baptised by Guru Gobind Singh at Damdama Sahib. The tenth Master was very kind to them, which the following edict (written command) is ample proof of:

“satī guru ji.”

One omnipresent Almighty - the true Master.

It is desired by the Guru that the Almighty protect Bhai Tīloka, Bhai Rama alongwith all the devotees. You should come to us alongwith a group of ardent Sikhs. I am highly pleased with you. Your house is my house. Present yourself immediately on receiving this order. Do come immediately alongwith horsemen. 1 Do come, for you enjoy my immense grace, as a token of which a robe of honour is being sent 2; keep it. Bhadon 2, Sammat 53 (1753).

The original version of this holy edict is preserved in the dome of Baba Ala Singh at Patiala, while its copies are with the Nabha and Sangrur (Jind) states. See तीलोक, पतिलोक and हर्किशन.

तिलोक [तिलोक] a disciple of Guru Arjan Dev. He belonged to Pathak caste. He was employed with the ruler of Gazni. According to a reference in Guru-Pratap Suray, the Guru converted his wooden sword into that of steel. See ति 2 a 40. 2 a dedicated follower of Guru Hargobind, who had spiritual knowledge and was a great warrior too. He showed his bravery during the battle of Amritsar. 3 See तिलेक सिंह.

tīlok [तीलोक] n the three worlds: hell, earth and heaven. 2 a poetic metre, which is also known as Upchitra. Its characteristics are four feet, each foot consisting of sixteen matras, with one guru after the fourth and eighth matras and one at the end:

Example:

satjug adī kāliyug āte,

jhē tāhē anād sōt māhāte,

bajāt turā gavāt gita,

jhē tāhē kalki juddhan jita.–kalki.

(b) According to books on prosody, there is also another form of Tiloki which has four feet, each foot comprising 21 matras with pauses after the eleventh and the last tenth, and lāghu guru at the end.

Example:

śri guru kāryo bākhan, sīkkh sevak suno,

parsukh ko sukh man, dukkh ko dukkh guno,

julān mītāvān het, kāmār bādhe rāho,

ñēj voddrai man, svāhān me na ca ho.

तिलोकहर [तीलोकहर], तिलोकहर [तीलोकहर] a place near Delhi, where Guru Harkrishan was cremated. There stands a gurdwara Bala Sahib at this holy place. Many authors have mentioned its named as Kilokhari. See तिली.

तिलोक [तीलोक] Skt तिलेक न one who has three
eyes; Shiv. 2 a Bhagat, whose composition is included in Guru Granth Sahib. “namdev kābir tīlokan.”—maru ravidas. See दिलोतम.

दिलोतम [tīlotam], दिलोतम [tīlotma] Skt दिलोतमा Sund and Upsund, sons of Hiranyaksh, after austerities, were bestowed upon the boon that they could not be killed by anyone else. With their excesses, they harassed all the deities. Brahma created a beautiful fairy by combining excellences collected bit by bit from all the beautiful things, who came to be known as Tilottma.1 When Tilottma reached the Vindhya mountains, where Sund and Upsund were living, both fell under her charm and tried to marry her. Tilottma said that she would marry the more powerful of the two and victorious in the battle. So the two brothers began fighting with each other and met with death.

“tīlotam ke ca ae... dohū bhārat vadhke triya gai brahmpur dhai...”—carrī 116.

दिलोड़ [tīlodāk] n water mixed with sesame seeds. See दिलोड़ा.

दिलोन [tīlon], दिलोन [tīlna] n paste prepared by mixing sesame seeds, sandalwood and many other things. At the time of marriage, it is applied to the body of the bridgroom as also to the body of a warrior ready to become a martyr in the battle field. 2 sesame oil. 3 adj stained with oil, soaked with oil. “sābh tan vostra tīlona dhara.”—paras. ‘put on oil soaked clothes to get ablaze.’

दिलाग [tīlāg] Skt दिलाग् in Sanskrit books it is also named as Trikling and Triling; a southern state which is spread from Shrishal to the central part of Chol state. It is so called because there are three mountains in it namely Shrishal, Kaleshwar and Bhimeshwar upon which are poised phalliuses (stone images representing lord Shiv). 2 a musical measure named Aurav of Bilaval family. रिसोभ and dhevāt are prohibited in it, for all other notes are pure notes. It is combined with ‘निसाद’ and pōcом. gādhar is vadi while nisād is sāvadi. The period of its singing is the third quarter of the day.

ascending - शा गम्य पा ना शा.
descending - शा ना पा मा गा शा.

Several musicians regard it सारांव and combine dhevāt measure with it. It occupies fourteenth place in Guru Granth Sahib.

दिलाग री बच [tīlag di var] There is a ballad having this name in “मके di gosāt”, composed by a devotee in the name of Guru Nanak Dev.

दिलागा [tīlagā], दिलागी [tīlagī] resident of Tilang territory. 2 British soldier. In India, Tilangis joined the British Army for the first time in January 1748, hence a ‘soldier’ came to be known as Tilanga. 3 language of Tilang-state; Tilangi, Telgu.

दिलाक्त [tīhakā] v skid from a slippery place; slide, slip.

दिला [tīla] See दिल.

दिली [tīli] Skt दिली spleen. See दिल.


दिव [tīvah] adv like that, in the same manner, same as that.

दिवर [tīvri] See दिवर.

दिवरी [tīvari], दिवरी [tīvarī] like that, similarly, likewise, like as. “jyō jal kamal aśīrōte gharbari gursīkhh tīvahī.”—BG.

दिवर [tīvari], दिवरी [tīvari] a brahmin caste; Tripathi; Trivedi derived from “one having knowledge of the three vedas”.

दिवे [tīve], दिवै [tīvē], दिव [tīve], दिवै [tīvē] adv accordingly, as like as. “jīv tu cālaīhi tīvē cālah.”—anādu.
more than fifty, fifty-three alphabet and thirty-five characters of Persian alphabet and thirty-five characters of Gurmukhi script; five parts of music viz vocal, instrumental, melodic, metrical and dancing also lead to the realization of the Almighty, i.e. the existence of the Divine has been realized by speech, writing and singing.

Gurmukhi script; five parts of music viz vocal, instrumental, melodic, metrical and dancing also lead to the realization of the Almighty, i.e. the existence of the Divine has been realized by speech, writing and singing.

Gurmukhi script; five parts of music viz vocal, instrumental, melodic, metrical and dancing also lead to the realization of the Almighty, i.e. the existence of the Divine has been realized by speech, writing and singing.
of age.


—mago.

[titar] See तिता.

[tita] See तिता.

[tin] adj three. 2 anything representing three e.g. three spheres, three properties, three deities, three fevers, three types of bodily disturbances, three periods etc. See तिता.

[tanau] adv all the three, only three.

[tin asthan] heaven, material world, underworld.

[tin agam] See तिता.

[tin avrat] See तिता.

[tin SIr] See तिता.

[tin dokh] See तिता.


—sanama. “dev nrip nrip satru.” Lord of the deities – Indar; his master – Kashyap; master of Kashyap’s people – warrior; his enemy - gun. See सम? तम?स. 2 above the three faculties of Maya – the fourth stage of consciousness i.e. the pure soul is sans the three faculties of illusion.

[tin muq] See तिता.


[tin okar] one having three defects (shortcomings). 2 one having three enemies.

“pac das tin dokhi ek m?nu anath.”-keda m 5. See पंक रण.

[tin] three breathing passages in the human body. I ra left nostril, प?gla right nostril and ?ukhmana central breathing path. 2 above the three faculties of Maya – the fourth stage of consciousness i.e. the pure soul is sans the three faculties of illusion.


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[tin] three defects (shortcomings). 2 one having three enemies.

“pac das tin dokhi ek m?nu anath.”—keda m 5. See पंक रण.
worried; sadness. 2 serving and attending to
the patients.

तिय [tiy], तिया [tiya] n woman, lady. 2 wife,
spouse.

tी र [tir] Skt तीर (vr complete, consummate).
2 n bank of a river, a place about fifty hands
away from the water-current. “ग्रा ति र जग म र न करहति.”—s kōbīr. 3 adv near, close. “ना लगे
जम ति र.”—sri a m 1. 4 Skt तीर praise of Shiv.
“कहु ति र काइ निर काइ बेदबीर.”—gau m 5.
Some are fond of meditating on Shiv, a few
prefer pilgrimage while others like practising
the teaching of the Veds. 5 P प ज n arrow. Skt
tीरख. “अद्र य प्रेम लगो न हार ति र.”—gōd
m 4. 6 bullet. “तोप्हाग केसे ति र हे.”—ramaV.
7 yard. 8 beam of a balance. 9 beam, wooden
girder. 10 mercury. 11 lightning. 12 grandeur.
13 ploughpin. 14 anger, ire.

tीरख [tirgar] P जं n arrow-maker, artisan,
craftsmen, artificer.

tीरि [tirna] See आवेन.

tीरि [tirath] or तीरि [tirathu] Skt तीरि n that
which can save one from sins; a holy place,
which is visited by people with religious bent
of mind to get rid of their sins; pilgrimage
centre; place of pilgrimage.

All the religions of the world have many
religious places as pilgrimage centres. Some
of the religions have defined these pilgrimage
centres as source of salvation that comes just
by visiting or touching them. According to the
teachings of Sikh religion, it is always noble
to visit places of pilgrimage for getting
religious teaching or acquiring knowledge
about historical events. However the
pilgrimage centres have no direct relationship
with one’s salvation.

The Guru has described this world as a
befitting centre of pilgrimage in the following
lines:

“तिराथ नावं जाऊ, तिराथु नामु हे. तिराथु
सेबाद बिचरु तारी ग्राम हे.”—dhāna m 1
chāt. “तिराथ दहाम विचर नावं पुरानिया.”
—var māla m 1.

The Guru has commented thus upon the
most-acknowledged pilgrimage-centres:

“तिराथ नहोता किरा कारे मन माहि में
guman.”—sri a m 1.
“अनेक तिराथ जेता कारे, ता अतर किहामु
कडे नो जाई.”—guj m 3.
“तिराथि नाइ नू तोरासिम में. कारम दहाम
सेब वाहामु फेल.”—ram m 5.
2 religious scripture. 3 remedy, measure.
4 vulva, vagina. 5 mentor; religious or spiritual
guide or preceptor. 6 fire. 7 the Creator. 8 a
particular class of ascetics, whose names are
suffixed with “तिराथ”. “तिराथन बिचे सिक्के मन.
tिराथ सुनाम त्रन के प्रासिम.”—dott. See सन प्रभा
मेंलामी. 9 guest, visitor. 10 parents. 11 an official
who is part and parcel of the administration.

There are eighteen तिराथिः (officials of an
administration) according to principles of
governance: minister, पुरोहित—family priest,
crown prince (eldest), raja, gateman (janitor),
harem’s incharge, jail-superintendent, diwan
—revenue-collector (revenue-minister), legal-
adviser, kotval—chief police officer, officer-
incharge buildings, presiding officer, judicial
magistrate, officer-incharge of fort (garrison-
commander), forest-officer (ranger), border
security officer, commander-in-chief and
diplomatic representative (legate). 12 a
devoted follower of Guru Arjan Dev, who
belonged to Beri sub caste. 13 a scholar and
warrior belonging to Uppal subcaste, who was
a disciple of Guru Hargobind.

tीरि त्रायत्र [tirathyatra] n act of visiting places
of holy importance; pilgrimage.

tीरि त्राय [tirathraj] n company of virtuous
persons. 2 the Creator. 3 Amritsar. 4 Prayag
— according to Hinduism.

**tirtha** [tirtha] a Khatri of Sabharwal subcaste, who was a follower of Guru Ram Das. The Guru taught him to speak the truth. 2 a follower of Guru Arjan Dev, who belonged to Chadda subcaste. 3 a soldier of the royal army, who became a follower of Guru Hargobind.

4 See भेंत्र.

**tirtha** [tirtha] in the pilgrimage centre, at the place of pilgrimage. “tirtha navān jau tirthu namu he.”—dhana chōt m 1. 2 by visiting a pilgrimage centre, through pilgrimage.

**tirtha** [tirtha] See तीर्थ. 2 Skt तीर्थार्थिन adj keen on emancipation. “ape tirthu tulha prara, aptsere prabhup apec.”—sor m 4.

**tirthakar** [tirthakar] Skt सॉर one who composes a religious scripture; writer of scriptures; a Jain sage.

The Jains have adopted their twenty-four sages on the analogy of twenty-four incarnations in Hinduism. In the old Utsarpini twenty-four sages have been mentioned as under:

śrīnivas, sagar, mahasadhu, vimalprabhu, śridhar, sudar, amalprabhu, uddhar, āgīr, sāmati, sīdhunath, kusumājī, śivgan, utsaḥ, gyanesvar, parmesvar, vimalesvar, yasodhar, kriṣanmatī, gyanmatī, sūdhmatī, śrībhadr, ətiśram and əśāti.

In the beginning of the modern Avsarpini, the twenty-four sages described are as follows: rishabhdev, ajetnath, sābhavnath, abhināḍenath, sumatinath, padamprabh, suparśvanath, cādr-prabh, pusḍapdāt, ətīnath, sreyāsath, vasupujy svami, vimalnath, əṅṭnath, dhāṛnath, sātinath, kūthunath, əmarnath, maḷāṭnath, muniṣvṛat nath, nāṁnath, nemānath, parśvanath and mahāvīr svami.

There are different colours and symbols for different sages in Jainism e.g. symbol of rishabhdeva is an ox (bullock) while of sābhavdev is a horse. Similarly lotus, tortoise, rhino etc are symbols reserved for different sages.

The stature and life-span of these sages decrease with the passage of time. The estimates about all the remaining sages can be judged from details of the first and the last deity.

Rishabh, son of Nabhi of Ikshvaku dynasty, was born to Marudevi in Avadh Puri. This sage used to wear saffron coloured clothes and the ox was his symbol. Its height was 500 bāṣ (bamboo) and he lived for 8,400,400 years. He was 2,000,000 years old when he was enthroned. Rishabh meditated for 100,000 years; that is why he was called a deity.

Mahavir was the last, but the most popular deity in Jainism. He is also termed a sage. His statue is of golden colour and the lion is his symbol. His father passed away when he was just twenty-eight years old. He ruled for two years only after his father’s demise. He abdicated kingship and devoted himself completely to meditation. At the age of seventy-two years, he got redemption after dispelling all the worldly sorrows. Mahavir (Vardhanman) lived around 437 BC.

**tiramdaj** [tiramdaj] See तीर्थंदाज.

**tira**, तीर्थ [tirah] a hilly territory beyond the North-West Frontier Province (NWFP) and Peshawar, which lies between Khyber pass and Khanki valley. This area is dominantly inhabited by Orakzai and Afridi Pathans. Bara river flows through it. Teera’s battle of 1897 is well-known in India. 2 P adj black. See तीर.

**tira** दिल [tira dɪl] P əlɪ]', evil-hearted. See तीर 2.

—one bāṣ (वाष) is equal to twelve hands (six yards) in length.


**tiru** See तीर. 2 adv nearby, close by, by one's side. "na lage jam tiru."—ram a m 1. 3 Skt n Shiv.

**tirada** [tirādaz] P जिरा archer; one who shoots with bow and arrow.

**til** [till], **tila** [tila] n poker, skewer, long straw, stem of wheat or barley plant. "jese pol til te kīlal ko su phuk nāl khēc lel balāk."—GPS. ‘Children suck water through the capillary (hollow stem) of wheat or barley straw.’

**tila** tiny straw, matchstick. 2 an ornament worn by women in the nose.

**tiru** See तीर.

**tirvādha** [tivrādha] n renette, coagulant. 2 asafoetida.

**tu** part and, as well as, but. 2 from.

**tujh** [tiru] See तीर.

**tuir** [tivr] See तीर.

**tirvādha** [tivrādha] n renette, coagulant. 2 asafoetida.

**tu** part and, as well as, but. 2 from.

**tujh** [tiru] See तीर.

**tuir** [tivr] See तीर.

**tuis** [tus] Skt तस n husk. “jārge mano pavāk bic tusa.”—krīsan. 2 egg’s shell. 3 Skt तस wr be satisfied, satisfy. tusna, tusṭi, toṣ etc are derived from it.

**tuis** [tusari] May you be pleased. See तुस 3. “ja tū tusari miharban!”—var guj 2 m 5.

**tusā** [tusā], **tusāi** [tusāi], **tusati** [tusati] See तुस and तुसी.

**tusā** [tusā] v be satisfied, be pleased, grow fond of. 2 be contented. See तुस 3.

**tusā** [tusā], **tusam** [tusā] pron you. “tusa krukarā mīra prāhu aṁ?”—sāri m 4.

**tusam** [tusamal] See तुसामल.

**tusam** [tusam] Skt तस n snow; frozen water particles at very low temperature, raining like snowfall. “dharnī pān an tusam pāryo ḍe.”—cādi 1. 2 cold, chill. 3 See तुसाम.

**tusamal** [tusamsatru] n enemy of ice – heat, warmth. 2 river, the flow of which makes the snow melt.—sānana. 3 sun.

**tusamal** [tusamal] n mountain of snow, Himalaya.

**tusāra**, **tusari**, **tusāre** [tusār] Pron your, thine. “seva kāri tusari.”—var ram 2 m 5.

**tusī**, **tusī** [tusī] happily; with full involvement. See तुसी 3. “gun purā tuṣī dīa.”—sor m 5. “tusī ape lārṇu chādāi.”—sāri m 5 pepar. “tek satīgūri dītis tūsīke.”—suhi chāt m 5.

**tusā**, **tusā** [tusā] pron you. “tusī bhogāhu bhūcāhu bhāi ho.”—sāri m 5 pepar.

**tusā** [tusati] Skt adj satiated, happy, satisfied. 2 content. See तुस 3.

**tusā** [tusati] Skt n satiation, contentment. 2 happiness. 3 Durga.

**tusī**, **tusī** [tusī] pron thou, you. “tusī bhogāhu bhūcāhu bhāi ho.”—sāri m 5 pepar.

**tusā** [tusā] adj strong, potent, hefty, powerful. Its root is उत्स, which means to have strength. “man tuṣā, tu kudrati āla.”—var māla m 1.

**tusā** [tusā] See तुस 4.

**tusā** [tusā] See तुस.

**tusī**, **tusī** [tusī] pron you only, only you. “ek tūi ek tuī.”—var mahā m 1. 2 See तुसी.

**tusā** [tusā] Skt तस n husk. “jārge mano pavāk bic tusa.”—krīsan. 2 egg’s shell. 3 Skt तस wr be satisfied, satisfy. tusna, tusṭi, toṣ etc are derived from it.

**tusā** [tusā] May you be pleased. See तुस 3. “ja tū tusārī miharban!”—var guj 2 m 5.

**tusahā** [tusahā] n husk. “tuh musālāhī chārāi.”—toḍi m 5. “tuh kūtāhi manmukh kāram kāraḥi bhāi, pāle kīchu nā pāi.”—sor m 3. 2 pron to you.

**tuhu** [tuhu], **tuhu** [tuhno] pron to you. “gavāhī tuhu āsānā pāṇi pāṇi beṣātārū.”—jāpu.

**tuhu** [tuhu], **tuhu** [tuhno] See तुह. 2 To you.

**tuhā** [tuhā] A तुह n blame, accusation.
"tuhmat det tophān uṭhara."—GPS.

**tuhā [tuhādal, tuhāki [tuhādil, tuhā [tuhār], tuhā {tuhārāu, tuhā [tuhār], tuhā [tuhār], tuhākī [tuhār], tuhā [tuhār], tuhā [tuhār], tuhākī [tuhār], tuhā [tuhār], tuhākī [tuhār], tuhā [tuhār] pron your. "gobdān das tuhā."—ramav.

"nam tuhārān līnā."—sor m 9. "bhagat tuhā rā.1. "sohi m 5. "koṭi dōkh roga prābhū drīśāti tuhari hate."—dev m 5. "nanak sārōṇi tuhārā."—maru m 1.

**tūr [tuhīn] Skt n frost; frozen water drops fallen from the sky; mist. 2 moonlight. 3 winter, coldness, cold. 4 adj cold.

**tūrī [tuhīn] Skt n moon, whose rays are cool.

**tūrīchā [tuhīndī], tūrīchā [tuhīnacāl], tūrīchā [tuhīnādi] n mountain of ice, Himalaya.

**tūrī [tuhī] pron only you. "tuhi tuhi tuhi."

—ākal.

**tu [tuk] n foot of a poetic metre. 2 last character of the foot of a poetic metre. 3 Skt tuś child, male child. 4 Skt tuś skin, derm, bark. "taur tuś ki kāṭi kin kupina."—NP.

**tuk [tukā] See **tukātā.

**tukā [tukāt] n end of a line of verse; rhyme; last word of a line of verse. See **tuṭūpāna.

**tuk [tukkā] n large kite; big kite of paper, which is flown in the air with a thick string tied to it.

**tuk [tukka] n fruit of acacia. 2 corncob, devoid of grains. 3 P ś kind of an arrow, whose front end is bent in the form of a hook. When this arrow pierces the body, it is difficult to pull it out. "tuphāg tukkān ke mare."—cartr 405. "sām sel kītak tukkē mēhan."—GPS.

**tuk [tukh] Skt tuś. See **ṭum 1. "caul karne tukh kāu muhī lā."—var ram m 5. "kaṇ bīna jese thothar tukhā."—gau m 5.

**tuk [tuxam] P ś n seed. 2 root cause, basic thing. 3 egg. 4 semen. 5 Skt तोक्तम sprout.

**tukā [tuxamrezi] P ूषष n act of sowing seeds; scattering seeds in a field.

**tukhā [tukhari] adj belonging to Tukhar area. 2 n mare. See **ṭum 1 and 3. "jītu hārī prābhū jape sa dhan dēn tukhaia."—vād m 4 ghōriā. Here mare means mortal body. See **ṭum.

**tukhārā [tukhārān], tukhāl [tukhanāl] n fire of hay/straw. In Hindu religion, dying or causing the death of sinful persons by burning them into this fire is an accepted practice.

Kumaral Bhatt (Bhatt Pad) kept on criticising the very basis of Buddhism, from which he had acquired knowledge. Because of this sinful act, he died by getting burnt in this fire of straw. See **ṛṣṭāKar, 11 and 3.

2 short-lived thing, transitory object, any object which exists for a short while; fire of straw. See **ṛṣṭā Kar, 11 and 3.

**tukhār [tukhar] Skt n Per Athravved, a country in the north-west of Himalaya. The Chinese traveller Suyentai has also mentioned this country in his travelogue. Horses from Tukhar have been admired in Ramayan and Mahabharat. They were yoked specially to chariots. Tazik1 horses and Tukhari horses are regarded the best breed in Sanskrit scriptures.

2 Skt one who belongs to the country of Tukhar; resident of Tukhar; Tukharian.

3 Tukhar horse. "ta ji rāṭh tukhar."—var majh m 1. Tazik1 (Arabian) horses are used for riding and Tukhrarian horses are for yoking to chariots. 4 Some writers have used the term Tukhar for a horse, whatsoever may be its species, or the land of its origin. "kīte pil rūḍhe kīte bṛikhbhābāhān kīte ustbāhān cārhe bahu tukhārā."—saloh. Rajasthani poet

1Skt ताजक means belonging to Persia; Persian.

2The word ताजी [tazī] is most probably derived from Skt word tājī.
Lachhman Singh writes:

telia ṭlākṛ dā turki lākhrī lākkti,

lachmансή ṭr jātī cāltί sūktkhrō he.

Poet Muraridan has written in Dingal dictionary as:

“ṣḍhūbhāv kāboj soṇ khurāsan tōktkhrā.”

Guru Ram Das also uses the Tukhai or Tukhari for a mare in Vadhāns Rag. See डुक्हणी 2.5 Bhai Santokh Singh and traditional scholars take Tukhar to mean camel. “or tōkhār dīye hit bhārān.”—NP. 6 Skt तुपār ice, snow. “manō pāhār ke sīg-hū te dhūrni pār an tōkhrā pārō ḍhe.”—cōḍī 1. 7 chill, cold. “pōkhī tōkhrā nā viāpāī.”—maṇṭh barbarin. 8 camphor. 9 adj cold, chilled. See डुक्हण.

टुक्हरी [tukhari] n resident of Tukhar country.

2 Tukhar horse. 3 mare. See डुक्हण 2. 4 a variation of a major musical metre in which home note is ṝrāj, vadi rīṣabh, fifth sāvadi and medium is anuvadi. In it are both gādhar and medium. The period of its singing is four gharīs (one gharī=22.5 minutes) after dawn.

委托 ga ga ma ma pā dā ḍhe na.

Some musicians regard Tukhari as ṝrāṇ by forbidding fifth in it. ṽrāṇ, gādhar, and nīṣad are pure, rīṣabh and dhēvāt are flat; medium is sharp. In such a situation medium is vadi and ṽrāṇ is sāvadi.

It is put at place twenty-second in Guru Granth Sahib.


टुक्कर [tukkhar] See डुक्हण 2.

टू [tō] Skt तू adj high. 2 chief. “rāṇa rau nā ko rāhe rōgu nā tōgu phākīr.”—oṅkār. ‘neither a beggar nor a chief, not even a faqir.’ See वेंक. 3 n coconut tree. 4 mountain. 5 a poetic metre. See वेंकवाध. 6 a village near Amritsar, where a pious lady left her leperous husband close to dukh bhōjīnī (tree) and went to collect alms. 7 a Jatt subcaste. 8 प bāg, sack.

टुग्ना [tugna] v get elevated. 2 progress, get promotion. 3 remain faithful; endure.

टुग्निय [tugnī] Its popular name in Punjabi is tabr or tuktār. It is called habarī in Arabic. It is as tall as a large size cock. It is white with brownish tinge, and has black stripes on the head with strands of hair hanging over both the ears. Its native territory is the plains of the western hills. It migrates to its native place after spending the winter season in Punjab. Its feed is small calcaneous nodules, green grams, rapeseed plants (mustard) etc. Sometimes it eats crickets, ants, grasshoppers etc. Its wings are very soft which are used to stuff pillows. Its flight is not long, but it can run fast on its feet. This bird does not sit on trees; it lays eggs on the ground and likes deserts (sandy lands) very much. It is hunted with the help of gun, noose, falcon and hawk. Its meat is quite tasty especially when cooked in a saltish dish of rice.

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टुग्लक [tuglak] a river in south India, which rises from Sahya mountain and merges with river Krishna. It is called Tungbhadra as it is due to the merger of two rivers named Tung and Bhadra. Its course is about 200 miles long. Crocodiles are found in abundance in this river. In Ayurvedic lore, its water is regarded as very useful.

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टुग्लक [tuglak] n ear-rings worn by men; large rings worn by men in their ears.

टुग्नक [tugnaka] n left or right.

टुग्लक [tuglak] [tuglakabad] a township and a royal fort, situated to the south-west of Delhi, which
was built by Gyassudin Tuglak. This emperor ascended the throne in 1321 AD.

**1503**

**was built by Gyassudin Tuglak. This emperor ascended the throne in 1321 AD.**

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**tugu** See **tug.**

**tughar** See **tughar.**

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**1.** thy holy place (court). 2 thy holy seat (court). 3 religious congregation.

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**tugharI** in thy holy place (court).

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**tugharI** in thy holy seat (court). 2 thy holy place (court).

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**tuh** See **tu.**

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**tuca** Skt Skt adj vacuous, hollow. 2 mean, base. 3 meagre, inadequate.

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**tuch** adj vacuous, hollow. 2 mean, base. 3 meagre, inadequate.

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**tuchmat, tucch, tucchmatr** Skt adj vacuous, hollow. 2 mean, base. 3 meagre, inadequate.

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**tuchmatsUlJ.I** Skt adj vacuous, hollow. 2 mean, base. 3 meagre, inadequate.

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**tuzak** adj glamour, splendour. 2 glory, grace. 3 law, rules and regulations.

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**tujar, tutri** Skt adj broken, separated. See **tutI.**

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**tula** adj broken, separated. See **tutI.**

---

**tulakna** v pull, stretch with a jerk.

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**tutth mutth** adj with covered face. 2 an object having nothing gainful within, but is only ostentatious from without.

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**tud** adj broken; fragmented into pieces.
**Tob** (tob) Skt n a musical instrument comprising gourd-shell and gut-cord. 2 bottle gourd.

**Tobna** (tobna), **Toban** (toban) v card cotton with hand or cotton-carding implement; separate fine fibres from cotton-wool. “njī hathan te toban kārke.”—GPS.

**Tobar** (tobar) See त्वभः.

**Todi** (todi) Skt n musical instrument made of gourd-shell. 2 gourd. 3 belleric myrobalan tree.

**Tupak** (tupak) n small gun, rifle, shot gun. 2 gun, musket. “oni tupak taṃrī colai.”—asa a m i. “tupak tabār aru tir.”—sanama. See दुधन.

**Tupkhana** (tupkhana) artillery. “diyāha cūnt bhai tupkhana.”—cārt 332.

**Tuf** (tuf) P तुफ़ n part curse, rebuke, reprimand.

**Tuphan** (tuphan) A तुफान n tornado; a circular tide in the ocean. 2 storm accompanied by dense dark clouds; typhoon. 3 quarrel, rowdynam. “tum dīś anik tuphan uthavāhi.”—GPS. 4 calamity, disaster. 5 accusation, blame.

**Tufel** (tufel) A तुफ़ a poet, resident of Kuffa, who used to dine uninvitedly with one or another on the pretext of squeezing the lemon; parasite; limpet. The meaning “resource” has been derived from his name.
1505  


dhān [tūmān] See द्वाल. 2 See द्वाल.

dhān [tūmā] See द्वाक.

dhān [tumān] pron your. “tumān dvar pār sir apān jhukā.”—chakke. 2 P द्वार ten thousand.

3 group, gang. “tumān pāthanaṅ ke tīre sis jhakavāt an.”—cārttr 221.

dhān [tumnācha], dhān [tumnātha], dhān [tumnabhā], dhāna [tumra], dhānī [tumro] pron your. “ham kire kītām tumnāthe.”—bāsāt m 4.


“koī nā jane tumrā šī.”—sukhmāni. “tumro hoi so tujhāhi samave.”—bāsāt 4 m 1.

dhān [tumal] See द्वाल.

dhānī [tumrī] See द्वासी.


dhān [tōmā] See द्वासी. “pekhadro ki bhol tōma dhāsmā sohṇa.”—var jet. It looks beautiful like a muskmelon or a watermelon but is very bitter in taste. As a laxative, it is used in curing flatulent ailments. This word tuma is also used to denote hypocrites and pretenders.

dhānī [tumah]i] pron you and only you. “tumara marmu tumahi janā.”—gau m 5.

dhānī [tumati] pron your, yours. “sābā khelum tumati.”—var m 5.

dhān [tumar] pron your, yours. 2 See द्वाल.

dhān [tumar], dhānī [tumaro] pron your, yours.
dhāṃ [tōmī] See द्वासी. 2 colocynthia.

dhān [tumul] Skt n din of marching troops.

twocounter between armies. “is prākar raṅ tumul bha.”—GPS. 3 group, band.

dhān [tumev] pron yours only. “tumev rup raciā.”—VN. 2 only you.

dhān [tume] pron to you. 2 you only, only you.

“rakhanhar tumė jadgis.”—sar m 5.

dhān [tumes] द्वासी. similar to you.
like-minded persons have mutual association with each other. Here jivta (the living one) means an enlightened person and mua (the dead one) stands for the ignorant one.

Some scholars explain it as: flowing water merges with water, flying element gets one with air; vitality (energy) unites with fire, body mingles with earth i.e. all elements of the body get absorbed into their basic essences.

Turvan, Turvan v stitch, sew, make a stitch.

Turba A wonder. 2 twinkle of an eye.

Turba A soil, earth; land. 2 grave.

"Turbat hamre baqr ki halat ke mahr." -PPP.

Turv n trumpet. E trumpet and trumpet.

Turvci he who blows a trumpet; trumpeter. 2 See Turv.

Turva It is a black-coloured, black-eyed preying bird, native of Punjab. Its height is equal to that of a dove. Its head is a bit reddish in colour. The male is named as turv. The couple, collectively, prey upon small sparrows. Especially it likes preying upon the Indian lark early in the morning. The female lays eggs in its nest made on high trees during the months of Chetar and Vaisakh. Hunters keep it for six months only for hunting small birds.

Turv n horse.

"Turva dharyo apar subhi cira." -GPS. 2 It is also plumelike made of silver and golden threads (brocade). 3 plume of the turban.

Turvi n trumpet, trumpet. "Tur-vi daph gan paṭhāri niṣana." -GPS.
turia adj fast moving, viscous, swift walker, active. "pav turia jobôri balia."—asa m 5. ‘with a foot in the stirrup of a trotting horse.’

tura n horse. “här rågi ture nit paliôhi.”

var sor m 4. 2 P ē pron to you. 3 your. “nanak bugoyôd jônu tura.”—tilôg m I. 4 See ṛuk. 5

turasah[nuraskhar] Skt and turasah[nurashat] n Indar, who resists the impact of enemies; hence the name Turasah.

turasah[nurashat] n possession of Kashyap (father of Turashat [Indar]) i.e. earth.—sanama.

turana See ṛuk. “isahî turavahu ghahalu satî.”—gûd kabîr.

turi adv immediately, quickly. See ṛuk. “nanak lagî turî mære jivôn nahi taôn.”—sêva m 1. 2 having moved. 3 Skt n weaver’s weaving tube.

turi Skt n weaver’s brush. “turi nari ki choûi bata.”—gûd kabîr. ‘does not talk about the tools of the weaver.’ 2 Skt ṛukî mare. “ik tajôni turî cågerî.”—dhana dhâna. “hâtirôgo turî cåraîa.”—vôd m 4 ghoriå. 3 fourth stage of consciousness. “guru cele vivahu turî cåraîa.”—BG. There is ambiguity regarding turi in this verse, it may be a mare or the fourth stage of consciousness. Marriage stands for relationship. 4 See ṛuk, ṛukî and ṛuki.

turaj P &; n pamela Lcitrius grandis. See ṛuk. 2 lemon.

turajbin n a kind of sugar, which is obtained from medicinal plants called archinops nivea grown in Khurasan. It is named yavas šarkra in Sanskrit. Its latent effect is hot-dry and is laxative according to knowledge or self realisation, stage of acquiring true knowledge. See ṛuk. “tṛgûna maïa mohî viape tûria gûn he gurmukhi laihî.”—bîla ē m 4. “tûria vêsthâ gurmukhi paie sôtsôbha ki oît laî.”—asa m I.

turaj Skt adj fourth. 2 the Transcendent One, who is awakened, breathes in dream and sound sleep of consciousness. 3 See ṛukîvag. 4 vocal word, word uttered by mouth, which is the word’s fourth stage. See ṛuk viasr.

ture plural of ṛukî; horses. “ture pälânê pônveg.”—var asa.

ture [tûra] plural of ṛukî; horses. “ture pälânê pônveg.”—var asa.

ture Skt n fast moving horse, so named as it moves with a high speed. “koṭî tûra gurôg se kudêt.”—əkal. 2 mind, heart. 3 blue jay. 4 P ē prison; jail, lockup. 5 sound produced by stretching a bow’s string while shooting an arrow.

ture [tûra] Skt n horse. 2 mind. See ṛukaj. 3 a poetic metre marked by four feet, each foot comprising two nagaNs followed by two guru matras. 111, III, S, S.

Example:

sârîb sukhe lâhe so. nîyam subh gâhe jo....

turaj P ē n pomelo L. citrirus grandis. See ṛukaj. 2 lemon.
there lived an intimate female friend of Radha, named Tulsi in Gokul. One day, on seeing Tulsi frolicking (merry making) with Krishan, Radha invoked a curse on her that she would acquire a mortal physique. Thus Tulsi was born as a daughter of raja Dharam Dhvaj, and was married to a demon named Shankhchur, who was also accursed in the sense that nobody could conquer him so long as his wife had no immoral sexual relationship with anyone else. Thus Shankhchur vanquished all the deities and became the master of the three worlds (viz hell, earth and heaven).

The deities went to Vishnu and prayed for help. In the guise of Shankhchur, Vishnu had sexual liaison with Tulsi. Tulsi cursed Vishnu to become a stone. Vishnu blessed Tulsi with liberation from this mortal body so as to remain his beloved just like Lakshmi. A river named Gandka will rise from her body and a sweet basil plant will grow out of her hair. Thus due to mutual curse (malediction), Vishnu became Shalgram (in the form of a stone, available in Gandka river) and Tulsi turned into a plant. See तलसी.

Most of the Vaishnavs celebrate her marriage with Shalgram with great pomp and show and wear rosary of wooden beads of Tulsi. It is especially worshipped on the last day of the dark fortnight of Kartik (lunar) month (new moon day), since it is regarded as its birth day.

In Sanskrit Tulsi is named as: वसुन्धराभा, हारिप्रिया, व्रिदा, पवनी, वहुप्रति, श्यामा, त्रिदाः मोजी, मध्यव, अम्रिता, सुर्वलि. “नासुरजामतलसिमाला.” —मरुसोहम 5. 2 a benevolent disciple of Guru Arjan Dev. See तलसी. 

According to Vaishnav theory, it is regarded sacred and the worship of Shalgram is never complete without Tulsi.

Per anecdote in Brahma Vaivarat Puran, there were a disciple of Guru Amar Das, who belonged to Bhalla subcaste. The Guru taught him to shun the vanity of being from an upper class. 2 a follower of Guru Ram Das, belonging to Vohra subcaste; he also served Guru Arjan Dev.

Tulsi [tulsi] Skt n basil, a plant having incomparable qualities; there is no other plant whose qualities can be compared with it. It is a plant having saltish taste like that of artinisia elegans. Its leaves remove phlegm and act as appetizer. Ayurved practitioners use basil for curing many kinds of fevers etc. Basil leaves when taken after boiling with milk and adding sugar just like tea, are beneficial for curing many ailments of stomach and lungs (pulmonary diseases).

Its botanical name is ocymum sacrum while in English it is named as sweet basil.

According to Vaishnav theory, it is regarded sacred and the worship of Shalgram is never complete without Tulsi.

Per anecdote in Brahma Vaivarat Puran,
Guru Hargobind. 2 a Bhardwaj Brahman, who preached the sacred religion of Guru Nanak after becoming his disciple.

Tulsidas [tulsidas] Tulsidas was born to mother Hulsi and father Atma Ram, resident of Rajpur (district Banda). This great poet was a dedicated devotee of Ramchandar. He has written the celebrated epic Ramayan in Hindi. Historians say that Tulsi Das inculcated devotion for God on the persuasion of his wife Rattanavali. He breathed his last in Sammat 1680 BK in Kashi.

"Sukla saptami tulsi ja'ya sarir." Tulsi Das was born in Sammat 1589 BK, and the compilation of Sri Ramcharit Manas (Ramayan) was begun on the 9th day of the bright fortnight of Chetar (1st month of Bikrami Sammat) in 1631 BK.
a measuring weight.' “amulu tulo amulu parvanu.”—jāpu.

तुला [tulā] A growing, germinating, sprouting. 2 rising. 3 rising of the sun.

तुल [tul] weighs. “apī tule ape vānjar.”—gau m 1. See रत्नाख.

तुलबा, तुलबाहा See मंत्र ताण and अनुमहत.

तुला [tulā] See तुलु.

तुली [tului] Skt adj equal, equivalent. 2 similar, alike. 3 n a celestial musician.

तुलना [tulāna] n equality, equivalence.

तुलियोगिता [tuliyogita] (similar qualities, identical characteristics). It is a figurative expression wherein a single attribute or characteristic is described through several comparable or compared objects.

Example:

gurubani ke path tē nitprātī sāhīsubhāt, tān man bānī ke vīkhē basī nāmrātā āt. śri guru sīkṣā dharke hārīrās līno jāhī, gur māṛī arū sāhīd sāhī lagāt phike tāhī. dhūja mīnār ru tāl tāru uce sobha det.... kutta cīrāt baz, triṛat bhāe nāhī kamke.

(b) The second form of this figurative expression is identical treatment with friend and foe.

Example:

śuni sātna ki rītī, cāḍān āgār kapur lepaṇ tiṣu sāgē nāhī prītī, bṛēta mutr khōḍi tīlo tīlo māṇī na māṇī bērītī, kāṛī prāgasu pṛacād pṛacītī ṣādhkār bīnas, pāvīṛtā pṛavīṛhī kīrṇlāge māṇī na bhāro bīkhādu.

—maru a m 5.

हराख सोज जानी हँजी बेरित समान—s m 9.

(c) Unequal behaviour with foe and friend, but both expressed through a single term, is the third form of this figurative expression.

Example:

śri guru gobīdsīgh tō me jāvā bālīhār,
dasā te jāg verīā jo ḍāda he sar,
dasā nū sar (mūkṛī) and verī nū sar (loha).

(d) Similarity of an object with many objects is the fourth form of this figurative expression.

Example:

kīrātī tīhari hō nīhari śri gobīdsīgh.
pāvaek mē pākaj mē pāne mē para mē,
cīt ki kāla me capla mē he ṭāhālsīgh
cā’dān mē cādnī mē cād mē ājarā mē,
hār mē hārā mē hār-āsan mē hāsēn mē,
hīra mē hālayudh mē has mē hīmārā mē,
śiṣā mē sūdha mē śīrsāgar mē savītā mē,
sardā mē sarītā mē sār mē sītārā mē.

—śākārsāgarsudha.

The similarity or equivalence of glory of the tenth Master with many resplendent objects has been evoked in this verse.

तुव [tuv] See तुव.

तुवा [tuva] prov because of you, due to you, like you. 2 thou, you. “jag tuva prāhārā.”—gyan.

तुर [tur] a village under police station Sarhali, tehsil Tarn Taran, district Amritsar, situated ten miles north-west of Tarn Taran railway station. There is a gurdwara in memory of Guru Angad Dev in the vicinity of this village.

Once there occurred a terrible draught and no rainfall took place. All the villagers went to a saint named Dadu (who lived in Khadoor) and requested for rains. He said that there would be no rains so long as Guru Angad Dev stayed in Khadoor. If he left Khadoor, the rain would fall. This message was conveyed to the Guru by the people, who immediately left Khadoor and alone reached this village during the night. The devotees belonging to Chhapri village brought the Guru to their village, where he stayed for a few days, then returned to
Khadoor passing through Bharowal on the request of the penitent people of his own village.

Initially there was a small and insignificant memorial at this place. Now an elegant gurdwara has come up with the untiring efforts of priest Bhai Natha Singh during the last 20-22 years. The daily prayer is held in the gurdwara. Sardar Jagat Singh Nambardar, Sardar Mangal Singh and Sardar Chandan Singh have donated ten vighas of land to the gurdwara. 2 deficiency, loss.

तुरदिया [turdiya] adv while breaking.

“गाढ़हिदा चिं भाल, तुरदिया हिकू खिनो।”-asa farid.

इ [itu], इ [tū] P जू pron you. “तु अकल पुराख नाहि सिरि काला।”-maru solhe m 1. “तु उच अथाहो अपर अमोला।”-majh a m 5.

इ [tui] pron you only; only you. 2 n needle, thorn. 3 sprout emerging from the soil. 4 P जू you exist.

ह [tus] A जू a town in Khurasan, now popularly known as Mash-had. 2 A जू a stringed musical instrument in the shape of a peacock. “तुर्हि तुस मुचैग।”-saloh. See नन्म.

हस्त [tusdan] n cartridge box; bag for storing cartridges.

हस्त [tusān], हस्ती [tusni] Skt तूष्णी adj silent, quiet. 2 n silence, quietness.

हस्ती [tusi] n resident of Toos (Khurasan); Khurasani. See होम. “हाने रुसि तुसि।”-कालिक.

हव [tuhār] See हम.

हवी [tuhi], हवी [tuhe] pron only you, you only. “तुही बन तुही गाव।”-गाव m 5. “तुही हि गावा।”-var sor m 4.

हवसि [tuṣār] will break.


हव [tuth], हव [tutha] See हव and हव. “सतीगुरु तुथा सोहाजु भाई।”-asa chât m 5.

हव [tuthi], हवी [tuthi] pleasure. See हव. 2 being pleased, with pleasure. 3 was pleased.

हव [tun] See हवि. 2 a poetic metre. See चम्रव.

हव [tun] Skt तूज vr fill, push in.

हवि [tunī], हविव [tunir] Skt n that which contains arrows - quiver. See हव 3. “तुनी काःति काँग गोने का।”-ramav.

हवितरलय [tuniralay], हवितरस [tunirale] n that thing for which a quiver is the store-house, arrow.-sanāma.

हव [tut] Skt and P जू n a tree, fruit of which is sweet and whose branches are used for making baskets. It sheds off all its leaves during Magh and Phagun. L morus alba. Grafted morus alba is also called mulberry.

हव मरलिव [tut sahəb] a holy place in memory of Guru Arjan Dev situated in the locality of Sultan wind to the south of Amritsar. Quite often the Guru used to sit under the mulberry tree. That tree still exists at the same site and is very bulky in diameter. No memorial has been raised at this holy place; there is no priest, that is why this sacred place is not so well known. A simple and kuccha house is there, which is situated one furlong west of the octroi post between Amritsar and Sultan wind. It is two miles away from Amritsar railway station in the south-east direction.

हविल्ल [tutīya] P जू and जू collyrium. “काकेर तुतीया ये दोम मस्त।”-ज़डह्सी. 2 blue vitriol, copper sulphate.

हवी [tuti] n mulberry fruit. 2 a wind instrument made of wood. 3 A जू and जू a small-sized parrot having violet neck, green feathers and yellow beak. “सुक सर्जका तुती।”-saloh.

हव [tuda] See हव.

हवी [tudhi] n also called नवी [dhuti]. It is female of besra (falcon like bird of prey) and is taller in size. See वेर.
1512

Tun [tun], Tunī [tunī] See Tun and Tunī.
Tub [tub] Skt a single stringed instrument made of shell gourd. 2 colocinth. See ṣūkṣma and ṣūma. “tub nācatūr re.”—maru m 1. See ṣūma.
Tubh [tubh] Skt n ox with short curved horns bent downwards; beardless person.
Tubh [tubh] n a single stringed instrument made of shell of gut cord. 2 See ṣūrūj. “nārad tūbhar lekar bin.”—krśan. 3 See ṣūrūj.
Tūbhī, Tūbh [tūbhī] Skt ṣūrūj and Tūbhī n gourd, colocinth. 2 its fruit. “jīna velī nā tūbhar maīa ṭhāge ṭhāge.”—sāva m 3. ‘neither creeper of meditation nor fruit of realisation of knowledge.’
Tuba [tuba] A highly fragrant. 2 most sacred. 3 n a tree existing in paradise, according to Islamic scriptures; it is laden with many kinds of fruits and it spreads fragrance far and wide.
Tūba [tūba], Tūbh [tūbha] Skt ṣūrūj and Tūbhī n a fruit of gourd family that, grows on a creeper. Tumba gourd. L asteracantha longifolia. Many types of stringed instruments are made of gourd shells. It is used as a drum by covering the shell tightly with leather on it. Faqis use it as a pitcher for water.
Tūmaru [tūmaru] See Tūva. 2 fruit. “ak nim ko tūmaru.”—asa m 5. 3 Skt ṣūrūj adj having bitter extract.
Tūma [tumā] A n a long tale. 2 misconception, exaggeration. 3 office. 4 long missive.
Tur [tur] pron your, thy. “soi sabat rāhī sāke jīs par kārṇaṇa tur.”—NP. 2 Skt ṣūrūj n war-horn, trumpet. “jag jas tur bājārau.”—sēvyē m 4 ke. 3 Skt ṣūrūj adj strong, mighty. “ādhām udhare tur bhuje.”—ākal. 4 victorious, winner. 5 n subcaste of Rajputs. 6 A Turk. 7 brave, courageous. 8 n a mountain in Egypt, also known as Seena (Kohtoor). According to the Bible and Koran, God conversed with Moses at this place. See Tūma.
TurAJ [tūraj] P n elder son of emperor Faridun. Turan is famous for his name. The name of Iran became popular after the name of his younger brother Iraj. 2 (foreign) country—Turan. 3 Turk. 4 warrior, hero.
Tur [turan], Tūra [tūra] Skt ṣūrūj adv immediately, instantaneously, at once.
Tūran [tūranta] n immediacy, quickness. “tīn te turanta pāhināni.”—NP.
Tūla [tūra] P n a country to the north-east of Persia. See Tūma.
Tul [tul] Skt n cottonwool; cotton separated from cottonseeds; silk cotton of calotropis procera tree etc is also called Tula [tul]. “lon tel tulā vívhār.”—NP. 2 sky. 3 Skt ṣūrūj adj equal, equivalent. “mūn nīd uṣṭārī tul.”—braḥam. 4 A length.
Tulcap [tulcap] cotton-carder; an implement used for carding cotton wool.
Tuli [tuli] Skt n small soft brush used for painting; painter’s brush. 2 indigo plant.
Turi [turu] chaff separated from grains, especially from wheat and barely. See Tura vr.
Te [te] pron plural of uh (he, she, it); they. “te sadhu hārī melāvo svāmi.”—bher m 4. 2 part from. “as ādese te niḥkeva.”—varasa. 3 short for. “āgad guru te amārās ramdase hoi sāhāi.”—cādi 3. 4 adv short for. “cārē rāthi
gaj ghori mar bhur te dare.”—cādi 3. 5 Skī from you, by you.

देविच [teon] Skī अन्तर्विन n pleasure garden attached with a harem; garden for merry-making. 2 Skī playing, game, merry-making. 3 a group of maidens gathered for spinning is known by this name in Punjabi. This group is also named as रिजन.

देविच [teur] See देविया.

देवी [teu] pron the same. “teu utari paripare ram nam line.”—धना काबिर. 2 they also.

देविया [teiya] See देविया.

देवी [teal] pron they, those. “bikham sagaru tei jān tāre.”—गौ म. 5. 2 See देवीया.

देविया [teiala], देविया रुप [teia tap] n Tertian fever, malarial fever recurring every third day. See बप (g). “sukha jvar tei cāthaya.”—cārīt 405.

देविया [teis] Skī विविधति adj twenty-three – 23. 2 Skī to him/her, to that. “parbṛaham ka āt na tehi.”—सर म. 5. 2 from that, from him/her.

देवी [tehi] adj similar to that. 2 irate. See देव 3.

देवी [tehi] adj affectionate, loving. 4 pron from that, by that, from him/her. “ānīk jāla je dhove dehi. mēlu na utre sudhu na tehi.”—गौ म. 5.

देव [tehu] See देव.

देव [tehe] adj plural of देव [teha]; similar to those, like those.

देव [teho] adj like that, same as. “jeha dītha me teho kātha.”—मा.ह म 5.

देवेन्द्र [tehojeha], देवेन्द्री [tehojehi] adj like that, same as that, similar, alike. “tīs de dīte nanka tehojeha dhāram.”—var ram म 3. “tehojehi dehi.”—मा.ल म 1.

देव [teg] पे n essential quality of steel; skill. 2 sword. “deg teg jag me dou cāle.”—सप. See देवेन्द्र. 3 sunlight. 4 adj sharp, bright.

देवाभावती [tec-azmai] P जू जू n attacking with the sword; fighting with the sword, i.e. war, heroism.

देवाभावत [tegbahadur] See देवाभावत मंडियावृत. 2 adj courageous and expert in fighting with the sword. “sri guru tegbāhādur nādan, tegbāhādur yē sudhī pai.”—GPS.

देवाभावत मंडियावृत [tegbahadur satīguru] the ninth Guru of the Sikhs, who was born on Vaisakh 5 (5th day of the dark fortnight of the lunar month of Vaisakh) Sammat 1678 (April 1, 1621 AD) in Amritsar. His father was Guru Hargobind and mother Mata Nanki. He was married to Mata Gujri on Assu 15, 1689 (BK) in Kartarpur. He showed the right path to innumerable human beings after assuming the seat of Guru Nanak. He reiterated true religion by preaching it in the areas of Malwa, Puadh, Bangar, the East, Bihar, Bengal etc.
hymns, full of love for the Divine and sense of renunciation, are so touching that they have the potency to soften the hardest minds.

He founded Anandpur town on the bank of Satluj by purchasing land from the rulers of the hilly states. The town became the birthplace of the Khalsa.

To eliminate tyranny from India and to safeguard religion, he sacrificed his life on the fifth day of the bright phase of the lunar month of Maghar in 1732 BK (12th Maghar; i.e. November 11, 1675). The tenth Guru has depicted this superb sacrifice in Vachittar Natak as under:

“thikar phor dīlis sīr prabhupūr kiyā payan, tegbēhadur sī kiyā kāri nā kīnhu an.”

The place of his martyrdom known as “Sis Ganj” is situated in the Chandni Chowk of Delhi. The place of cremation of his body is called “Rakab Ganj”. He remained the Guru for 10 years 7 months and 18 days and enjoyed a life span of 54 years 7 months and 7 days.

“tegbēhadur sīmre gharī no nīdhī avī dhī.”—cādi 3.

Guru Gobind Singh.

“kāha su tegbād gāḍe rāṛi?”—asa 6 m l.

P straight, broad flat sword. 2 dagger.

Skīrt n brightness, light. “ap ap te jānīa tej tejō samana.”—bīla kābir. ‘The self is submerged into the Divine.’ 3 power, strength, might. 4 fire. “ap tej bāṛ prīthmi akāsa.”—gōu kābir. 5 semen. 6 pulp. 7 ghee. 8 ire. “tīrthī tejū nīrvarī ne nhate.”—māla m l. 9 P adj sharp. 10 clever.

See 3. 2f:rf<!. 2Skt n act of causing lustre. 3 bamboo. 4 reed fibre. 5 mustard, charlock.

Guru Amar Das. He was father of Guru Amar Das. He was nick-named as Tejo.

title of raja during the Sikh rule. With the secret motive of weakening the Sikh army¹, he abetted the Sikhs to fight against the British. He died in 1862.

¹J.D. Cunningham writes in History of the Sikhs that Tej Singh and Lal Singh started the war to destroy the Sikhs, and made the English privy to this secret.
horses of Shumbh and Nishumbh. i.e. horses are cleverer than the mind.


देवाद [tejvāt], देवाद [tejvād] adj glorious, illustrious. “तेज जे परशिस काहाई।” – guj a m 5.

देवामं [tejvāt], देवामं [tejvād] adj glorious, illustrious.

देवामन [tejasīgh] See देवामन.

देवस्थ [tezab] P जेत n देव-अष्ट [tez-ab] acid-water; acid, viz sulphuric or nitric acid etc.

देवी [tezi] P जेत n sense of being pungent; acridity. 2 hurry, haste. 3 sharpness.

देव [tejo] See देव.

देव [tejo] See देव.

देवेनक्ष [tejotanay], देवेनक्ष [tejotana], देवेनक्ष [tejotane], देवेनक्ष [tejotana] Guru Amar Das, son of Baba Tej Bhanu. “भालाई भुहाल तेजोताना।” – sāveye m 3 ke. “भालाई प्रसिद्ध तेजोताना।” – sāveye m 3 ke.

देवत [तेतना] v warn, admonish. “सतिगुरु भतेज जामू ना तेता।” – prabha m 5. ‘Yam (god of death) does not admonish.’ 2 come closer. “हो नारे सागु पर्री दुख, ना तेता।” – var guj 2 m 5.

देव [तेति] adv by admonishing. “सारदार तेति बरागन भतेज।” – caret 2. ‘approached the nymph.’

देव [तेता] adv that big in size or age.

देव [तेत] adv same as, that much, as much. “जेति मारा रागत तेत पोचविया।” – asa m 5. “जेती प्रभु जोनाई रोस्ना तेत बहान।” – asa chāt m 5.

देव [तेता] adv same as, that much, as much.

देव [तेत] adv same as, that much, as much. “जब तेता थिह ते लीज।” – krisan.

3 second era of Hindu mythology. “सैत्युजिस थाता तेता जागी।” – gauravīdas.

देवाल [सताली] See देवाल.

देव [तेतिक] adv that much, as much.
“terāi tarvar samud kanare.”—bīla m I thiti.

Dēk [terah] adj thirteen. See Dēk.

Dēk akhar [terah āgam] thirteen sacred books comprising four Vedas, six Vedangs (scriptures on different aspects of Vedas), Simiriti, Puran and Tantar Shastar.

Dēk ḫak [terah ḫak] See aṣūt kāhi. 2 See Dēk ḫak. 3 Dēk ḫak [terah ḫak] There is a ritual of offering thirteen articles in the name of forefathers in Hindu mythology. These thirteen articles include—umbrella, a pair of shoes, clothes, ring, water container with top handle (kamāda), seat, five kitchen-utensils, stick, copper vessel for bathing the idol, cooked food, cash, sacred thread (worn by upper caste Hindus as a mark of initiation).

Dēk ḫal [terah ḫal] See aṣūt kāhi. 2 See Dēk ḫal. 3 Dēk ḫal [terah ḫal] If we exclude poison, there are only thirteen precious jewels. In fact poison is not taken as a precious jewel. “terah ḫal akharthe gor-updes ḫal dhan paya.”—BG.

Dēkī [terahī] See Dēkī.

Dēk [tera] pron yours (singular), thine.

Dēk nā [tera] See Dēk.

Dēk ḫer [tera jor] your strength, your power.

This term appears as the heading of many verses in Dasam Granth, which means “whatever I describe is the outcome of your power bestowed on me. On my own I am incapable of anything.”

Dēk ḫal [terā tal] a type of musical notation whose rhythm is:

dhattrīk dhīna, kīrīīna, dhadha dhīna, dhadha tīna, tīna, dhadha dhīna.

Dēk ḫal [terā ḫal] See Dēk ḫal.

Dēkīī [terī] pron your. “terī sāṭjīna ki bachau dhurti.”—baśāt m 5.


Dēk [tel], or Dēk [telu] Skt Dēk n extract of sesame oil. Initially this product was extracted from tā (sesame), hence the name Dēk. Now the extract of rapeseed etc is also termed as Dēk [tel], “tel jēle bati ḫāhrani.”—aṣa kābir. ’Breath is oil while age is wick.’ “dipakū bādhi dhārio bīnu tel.”—ram kābir. sense-light of knowledge.

Dēk [telak] Skt Dēk n oilman. “bhrāmat phīrat telak ke kapī jīu.”—guj kābir.

Dēk ḫalīd [telar caṇhaṇa], Dēk ḫal [tel caṇa], Dēk ḫalīd [tel paṇa], Dēk ḫalīd [tel laṇa] ḫ use oil during auspicious ceremonies; pour oil on both sides of the entrance door to welcome a dear one on his arrival home; apply oil on the body of the bride prior to her marriage ceremony. “sābārī saha līkhī maī karī pavāhu telu.”—sohīla. This tradition is not just an Indian custom, it finds reference in the Bible too. See Samuel ḫal 10 and 16.

Dēk [tela] n colour made by mixture of madder and oil. 2 an oily/greasy microbic organism, which ruins crops.


Dēkīī [telia] adj smooth and shining like oil.

2 n See Dēkīī. 3 horse of reddish-black colour. 4 a type of poison, popularly named as mṛṭṭha telia; aconite root. Skt ḫimīvād.

Dēkīīamūḍ [telīamūḍ] shining reddish brown in colour; oily reddish brown. See ḫimīvād.

Dēkīīāmūḍ [telīāmūḍ] adj one having subtle intellect; one who has grasp over all subjects, just like oil that spreads all over water.

Dēk [telu] See Dēk.

Dēkīīamī [teloksīgh], Dēkīī [teloka] See ḫimīvādīmī.

Dēkīī [telā], Dēkīī [telāga] See ḫimīvādī and ḫimīvādīmī.

Dēk [tev] adv like that, in the same manner, likewise.
देव[तेवा], देव[तेवा०] adj as much as, of that age. "जेवा० बहे तेवा० हो०."—जोपू। "जेवा० अ० तेवा० ते० दै०।"—सोधू०।

dev[तेवा०], dev[तेवा०] n set of three clothes, especially three clothes worn by women viz salwar, kameez and dupatta. 2 adj triple, three times, threefold. "दोवात्रो ने देवहै।"—ब्हें।

dev[ते००], dev[ते००] n a Brahman subcaste. See तेव्रूणी।

dev[ते००] pron to you (singular), to thee. "तुहु मानू तेकु देवसा।"—सुही m 5।

dev[ते००] Skt n shining object. 2 fickle horse.

dev[ते००] Skt n a section of Krushan Yajur Ved, written by sage Tittiri. 2 See देवरें।

dev[ते००] due to him/her/that. 2 to him. "कहो साकेल बिद्हि तेन।"—ाकल। 3 n strength, force. "तेन कौर जर्हि।"—काल्कि। ‘They mount the arrow on the bowstring with force.’ 4 See देव।

dev[ते००] See देवरें।

dev[तेवा०] n month of Poh; the month having eighth lunar asterism on its full moon night.

dev[तेवा०], dev[तेवा०], dev[तेवा०] adj similar, like that, similar to that. "जेसी मैं आवे खसाम किबाँ तेवा० कार गिय वे।लो।"—त्रिगृं म१। "तेवा० अ०मित तेवा० बिख कहा०।"—सुक्ष्मनी। "तेवा० ईशा जस्तै, जस्तै कार कौमाइ।"—सुही m 3।

dev[ते००] pron you (singular), thou. 2 you.

dev[ते००] adj similar, alike, like that. 2 A उ०० n anger, rage, excitement. 3 Skt देव month of
was disunity among officials of his empire. This led to Taimur’s easy victory over Delhi on December 17, 1398. Apart from committing plunder and arson in the city to the maximum extent, he massacred about one lakh people. He took away many boys and girls as slaves to his country causing bloodshed in Meerut, Haridwar, Jammu etc. He died in Samarkand on February 28, 1405. 2 son of Ahmed Shah Doorani, who was appointed subedar of Lahore by his father after defeating Adina Beg in 1755. After a fierce battle with the Sikhs in 1756, he fled away leaving Lahore in the hands of his adversaries. Thus the capital of Punjab was captured by the Sikhs for the first time.

Taimur Shah ascended the throne of Kabul in 1772. He died on May 17, 1793.

Taimur, who was lame; Timurlagh. See तेमरलाग.

Timarlāg [teyarl] adj swimmer; expert in the art of swimming.

Teyarl [teyarl] See तेयरल.

Teyari [teyari] See तेयारी.

Teyrā [terā] adj swimmer; expert in the art of swimming.

Term [ter] See तर्म.

Tera [terā] See तेरा.

Terak [terak] adj swimmer; expert in the art of swimming.

Tos [tōs] part then. See तस. 2 П第三人称 pron your (singular), your (plural). “to тαν тηαγατ ηι ηι ηιη ζαρ!”—sāveye 33. “γακ οραγ γαπταμ πεηι ηο.”—tēlāg m 1.

Tēw [too] Skt ते व water. “παραικ ηο αηαη αηα ηοης.”—sahas m 5. See वापल.

Tēmb [tōm] A प third person pron your (singular), your (plural) taste, relish meals.

Tēl [too] water. See तेल. “το ακίε βα ια βα ηοης βιηδ ηαχα.”—var mala m 1.

Tēlēga [telēga] See तेलैगा न तेलागा.

Tel [tel] See तेल.

Telāga [telāga] See तेलैगा न तेलागा.


Te [to] P第三人称 pron your (singular), your (plural). “to тαν тηαγατ ηι ηιη ζαρ!”—sāveye 33. “γακ οραγ γαπταμ πεηι ηο.”—tēlāg m 1.

Tōśak [tōsak] T तोशक n carpet, floor. 2 mattress.

Tōśakaksi [tōsakaksi] प तोशकालका n room, where carpets and clothes are stored.

Tōśakārī [tōsakārī] n servant, assigned the care of beddings; servant for laying beds; dresser. “तोशकाली ताई सभै वाष्ट्र सभै कर लिन.”—gūrosobhā.

Tōśan [tōsān] प तोशन n pleasing. See तृष 3.

Tōsakāgā [tōsakākā] प तोशकालका n bag containing food material. See तृषम.

Tōśal [tōsāl] प तोशल a mighty wrestler of Kans, who was a companion of Chanur and Mushtik. See चालुर व भूषका.

Tōsakā [tōsakā] प तोशल n travelling expenditure. 2 cash and food carried during travelling. “स्रष्टव्यम तोशला नाह पाई.”—tōdi m 5. “हरी कα नम उहास सागी तोशला.”—sukhmāni.

Tōsakān [tōsakān] प तोशकालका n storehouse for food, provisions. 2 See तोषकालका. 3 a storeroom for keeping ornaments and valuables is also called toshakānā.

Tosā [tōsā] प तोशा like you, similar to you (singular). “तोशा ना दाता, ना मोसो भट्टकारि.”—BG.

Tōh [tōh] प तोह pron to you (singular). 2 you, thee. “वारु ना दीस सराव तोह.”—basōt m 1. 3 See तोह.

Tōhmāt [tohmāt] प तोमात. See तोमात.

Tōhar [tōhar], Tōharā [toharā], Tōhara [toharo] प तोहर, तोहरात प तोहरो See तोहर and तोहरी.

Tōhī [tōhi] प तोही pron to you (singular). 2 your, yours. “तोही तरं मानु लागो.”—gāo kābīr. 3 you are. “तेरे जिया, जिया की तोही.”—sri m 1.
[tohi] pron to you, to thee. “tojh binu kavantu rjhavE tohi.”—gau m 5. 2 between you and (me). “tohi mohi åtaru kesa.”—sriurvas das.

[tok] Skt n progeny, offspring.

[tohak] Skt n a pied cuckoo, rainbird.

[toh] See [toh]–bësät a m 5.

[tohara] or musket of a gun; foreceps used for putting burning wick into the matchlock of a gun. “tora jhuthI lar man tokhro.”—toqi m 5. ubhar tote jarat.”—GPS. 3 a devotee from Mehta subcaste, who was a follower of Guru Arjan Dev. The Guru imparted him the teaching of Gurbani. He was chief of warriors in Guru Hargobind’s army and sacrificed his life fighting bravely in the battle of Amritsar.

[tohara] pron before you, near you. 2 adv than you. “topahI dugni majuri dehau.”—sor namdev.

[topk] See [top].

[topkhana] n store-house for guns. 2 artillery.

[topci] n cannoneer, gunner.

[top] n stitch. 2 mend. “ar nahi jIh


1520


topāu.”—sor ravi das. 3 C see, watch.

[œ] [topa] n stitch.

[œ] [topha] A  j n present, gift.

[œ] [tobra] P  j n horse’s feedbag. Skt ṛṭāpā.

[œ] [tobri] n water container made of gourd shell. “āṁṣāth tiraṁ majān kare tōbri.”—BGK.
2 a hollow horn or cone used for sucking blood; cupping glass. “jese jōbri lāgaiat rogi tān.”—BGK.

[œ] [tom] T  n part, portion. 2 subdivision of a district. 3 Skt ṛ m group, community. 4 fire-ritual. 5 appreciation, admiration. 6 forehead.

[œ] [tomar] Skt n spear, lance. 2 a poetic metre. marked by four feet, each foot having sāgōn, jāgōn, jāgōn. II, IS, ISl.

Example:

āklōk rup ēpar,
śabh lōk Sok udhar,
kaḷikal kārm bīhin,
śabh kārm dharm prābin.

—ākal.

(b) Some scholars hold tomār as a poetic metre based on matras i.e. each foot having twelve matras, with guru ṭāghu at the end.

Example:

mānī prittī dārsōn pīras,¹
gōbīd purān as,...
prābhū tuṁh bīna nāhi? hor,
maṇī prittī cād cākor....—bīla  m 5.

(c) There is one more variation of tomār in Krishan-avtar. In the first two feet there is a variation of mukātāmāṇī metre i.e. first pause

¹for the fluency of the verse we pronounce it as [mānī] pyas.

²naḥi [nāhi]’s [i] should be read as f [i].

at the twelfth matra, second after next thirteen matras ending with guru ṭāghu and the last two feet are of hārigītīka metre; viz: romhārakh tuto jāhā, sou aro tāhī dār, hali mādīra pit tho, kāṛī syam tahi ṭhār, so ay ṭhādī bhāyo jāhā ṭhāhī, tāhī sīr na nivayke, balbhadēr kop kāmān lekār, maṛto tīhī dhyāke.
3 a subcaste of Rajputs, which is mentioned in Prithiraj Rayse written by poet Chand. Some scholars regard this subcaste as Tuyar. Rulers belonging to this subcaste held power in Delhi for a long time.

[œ] [toy] Skt n water. “nāh chījātī tārāg toṁah.”—sāhas  m 5.

[œ] [toyaj] Skt n lotus grown in water. 2 tree. 3 grass.

[œ] [toyad] Skt n one that supplies water; cloud. 2 fragrant grass used medicinally, cyperus juncifolius. 3 ghee, clarified butter. 4 adj offering water in the name of ancestors.

Example:

manī pritī dārsōn pīras,
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4. 2 make one go; send.

नेक्त [तोरा] pron your, thine. "सद्धना जन तोरा." -bila saadhna. 2 control, administration. "अपना तोरा कराहि बतावें." -GPS. 3 thick wick used to ignite a gun’s matchlock. "तही को तक्षकोयतोरा." -GPS. 4 broke. See नेक्त. 5 See नेक्त.

नेक्तन्त्र [तोरदर] See नेक्तन्त्र. 2 adj damaging, ruinous. "गुरुन के बौं जो उसर में सड़ा, गुनी से उदार, तोरदर तरवार को." -52 Poets. ‘one who kills who commits atrocity.’

नेक्ते [तोरवे] gets broken. See नेक्त.

नेक्त [तोरी] by breaking. "बंधन तोरी रामलिव लाई." -sar m 5. “तुम सिद्ध तोरी कवान सिद्ध जोराहि?” -sor ravidas.

नेक्ती [तोरी] pron your (singular-feminine). "बिनवारिनानाक त्राहिर सिरातोरी." -asa m 5. 2 See नेक्त. “तोरी न तुधे चोरी न चुटे.” -bila m 5. “गुरी पुरे होमे ब्लिट तोरी.” -mala m 4. 3 a kind of creeper vegetable; luffa acutangula. It is used for making a vegetable dish. It is flatulent and causes anorexia (loss of appetite).

नेक्तीह [तोरिया] a type of mustard seed and plant, which is both a summer and winter crop; rape seed. Its leaves are used for preparing saag, but its seeds are crushed for extracting oil.

नेक्त [तूर] See नेक्त. 2 P 3 n fear. “जॉम जागती न लागे तोरु.” -rotanmala bāno.

नेक्ते [तोर] pron your. 2 break (imperative). See नेक्त. “अहो तोरो मुख जोरो.” -kan m 5. 3 adj broken down, forsaken. “लेट देह में सो अही तोरो.” -krison.

नेक्त [तोल] Skt n a weight equal to 96 rattis, one tola. 2 Skt नेक्त weight, unit of weight. In Sharangdhar the units of weight are as follows:
30 atoms (प्रामाण) make one त्रस्रेणु i.e. (वाशि).
6 त्रस्रेणु make one म्रिस. 6 म्रिस are equal to one rai.
3 rattis are equal to one सरसह। 8 सरसह make one जो (याव).
4 जो make one गोज (राती).
6 गोज are equal to one मासा मासा is also named as देव [हेम] and "धनंयक".

Some people hold these weights as follows:
8 रासखा = 1 rai.
4 rattis = 1 rice grain.
8 rice grains = 1 राती.
8 रातीs = 1 मासा.
11 मासाs = 1 tola.
2 tolas = 1 सरसह।
2 सरसहs = 1 अद्ध पा.
2 अद्ध पास = 1 pa.
4 paus = 1 ser.
5 sers = 1 पौजेरी.
2 पौजेरीs = 1 धारी.
2 धारीs = 1 धोन (अर्धमान). 2 धहंs = 1 मान.
5 मानs = 1 bhar.

Bhai Gurdas writes:

ek मान अथ हाद हाद हाद पां कु।
तुक तुक चरो परि परि चरो परि हे.
tahu te paise c paise ek pach tāk,
ताक ताक माय कर अनि कर प्रकाश हे.
मासा ek अथ राती राती अथ गवर की,
हाथ हाथ कानू कानू तोल तोलादार हे.
pur pur pur rāहे सकेल सार सिके,
वस वसे जेरो जेरो वीर वीर हे.
-BCGK.

In this stanza “मान” has two meanings—mind and one mound (मान) i.e. forty seers. Eight हादs (sections)—eight units of five seers each (पौजेरी), five तुकs (parts)—five seers, four पार्स (slices)—four quarter-seers (पाईया), likewise are measures of अद्ध पा (half quarter), सरसह, ताक, मासा, राती, rice etc.
Currently, the following units of weight are in use:

8 rice grains = 1 ratti
8 rattis = 1 maṣa
12 maṣas = 1 tola
5 tolas = 1 chaṭāk
4 chaṭāks = 1 pav (पाव [paia])
16 chaṭāks = 1 ser
40 sers = 1 maṇ

तोल [tolak] n weighing man. 2 Skt weight equal to one tola.

तोला [tolas] v weigh; find weight with a balance.

तोल [tolan] See तोल.

तोल [tola] n weighing man. 2 Skt तोल and तोल weight equal to twelve maṣas. P १६ “किनू
tola khīnu masa.”–bāsat m 1. ’waxing and waning with feeling of joy and sorrow.’

तोलिर [tola] got (something) weighed. 2 n weighing man.

तोला [tola] adj weighing man. 2 by weight.

“sabhir tirath vorat jagri pūn toulaha. hārī hārī nam n pujārī pujāha.”–jet m 4.


तोली [tolī] adj weighing man. 2 (you) weigh; I weigh. “ghat hi bhitarī so sahū toli.”–sūhi m 1.

3 n cannoneer, who aims at a target by adjusting the cannon.

तोल [tola] See तोल. 2 weight, standard weight.

“sācu torajī tolo.”–sri a m 1.

तोल [tor] n needle thrust in yarn’s skein while re-rolling it into a bigger honk. 2 S end, limit.

3 intoxication’s vanishing effect; hangover. 4 See तोल.

तोला [tora] (Skt तूल v break, torment). v break, separate, disunite.

तोल निकाहत [tor nībahūṇa] v stand by one till the last (death).

तोल धुरुक्तत [tor pāhucaiṇa] v help one reach his destination.

तोल [tora] n money bag. 2 ornament for wearing round the neck. 3 deficiency, scarcity.

4 wick used to ignite a gun’s matchlock. “kala pe jāre mor tore dhukhāte.”–GPS.

तोलिरुत्र [toraṇa] v get broken. See तोल and तोल.

तोल चक [tora jhara] v ignite spark on the wick of gunpowder put in a matchlock.

2 provoke, instigate. “ṣighān upār tola jhara.”–PPP.

तोलिया [torad] n gun that is fired by igniting the wick; musket. See सम.

तोल [tora] breaking. “tora bādhān mukat kāre.”–maru m 4. 2 imperative of tora.

“nanak kaṛṛīa sū tori.”–var maru 2 m 5.

तोली [tora] See तोल.

तोलेद [toredar] See तोल.

देः [to] then. See उदि.

तोल [toam] A तोम n twins.

तोलिद [tosiph] A तोर n eulogy, appreciation, praise.

तोली [tāh] n monotheism, faith in one God. 2 monism, unitarianism.

तोली [tāhin] A तोह n sense of laziness. 2 insult, indignity, disrespect.

दें [tak] See उदि.

तोला [takna] sprinkle water. See उदि.

तोलिद [takir] A तोर n sense of dignity; regard; respect.

तोलिय [takha] n apprehension, worry, trepidation.

तोल [ton] See उदि. 2 his, her, of that. “pāthe
sune man me gune pure kamna ton.”–GPS.

तोलि [t-serif] A तर n sense of being capable; capability; competence.

तोल [tor] A तर n manner, mode. “guru ko tor her bādhār.”–GPS. 2 state, condition.

तोल [torn], तोले [tore] A तोल religious scripture of the Jews, as revealed to them by Moses; first five books (Pentateuch) of the
Old Testament. See भूमि.

ढेश [tāḷ] See दुर्ग.

ढेसम [tōla] See ढेसमा.

ढेसम [tōla] n earthen cooking vessel with a wide mouth, pitcher. 2 utensil used for measuring the weight of food grains etc.

ढेसम [tāḷa] E towel n wash cloth, handkerchief for cleaning the body; large scarf, garment to cover body’s lower part.

ढेसम [tara], ढेसम [tāri] See ढेसमा and ढेसमा.

ई [tā] pron to him, to her.

ढेव [tāk] Skt तंता n fear, terror. 2 bereavement; grief on separation. 3 stone cutter.

ढेव [tāk] Skt तंता vr tremble, stumble down. 2 belt for tightening a horse’s saddle. “ताक एस तांता तयारी.”—GPS. 3 adj narrow, contracted. 4 stretched. 5 distressed, shocked. “वियु नवे कुर्तारु उक्खा ताज्ये.”—m 1 var मला.

ढेव वाल्म [tāga kāṇa] See ढेव वैल्स.

ढेव [tāga] n harassment, trouble. “पान दुत ताज्ये ताग्या.”—maru solhe m 5. 2 P ख ख belt for tightening a horse’s saddle-belt. “प्राप्ती कुक फे स गहरान के ताक्त.”—GV 10.

ढेवी [tāti] Skt तंती n wire, string. “तिघू भाई ताति तुशार नाहि अन्हे टिगुरी बायी.”—gau kabir. 2 cord, rope. 3 Skt ताती Indian lute/lyre. “जुग नात्रा तातू वाजे ताँती.”—bīla m 4. 4 तातु adj practitioner of magical incantations. 5 player of a stringed instrument.

ढेव [tātu] Skt तंतु n thread, cord. “चोकी नाली तातू नाहि नाकसे.”—gau kabir. Here तातू means vital air. 2 fish-net. See सस्सूड़. 3 string, wire. “तुजी तातू राजब की.”—oāka. Here राजब means body and तातू means vital air. 4 octopus. 5 progeny, offspring. 6 nerves. 7 Skt उह्र element. “ताते काव पराम तातू मिळाया.”—sor m 1. 8 individual soul. “आपे तातू परामतातू साखापे.”—var bha m 4. ‘He is the individual soul himself as well as the Ultimate One.’ 9 See उह्र. “तातू मातू पाक्हादु नाको.”—maru solhe m 1. “हार्ह हार्ह तातू मातू गुरी दिना.”—asa m 5.

ढेवुट [तातुकित] Skt n spider. 2 silkworm, which produces silk from its body.

ढेवुट [तातुमातू] See ढेवुट and मातू. “तातू मातू पाक्हाद नात्रा.”—suhī chāṭī m 1.

ढेवुट [तातुप] [तातुप] न बेहुट [तातुप] Skt n weaver.
2 silkworm and spider etc.

**Silkworm** [tātr] Skt तात्र vr expand, rear a family. 2 n cloth, clothes. 3 rearing family. 4 theory. 5 medicine. 6 reason, cause. 7 effort, endeavour. 8 state. 9 administration. 10 army. 11 group. 12 bliss. 13 home. 14 wealth. 15 dynasty, lineage. 16 strength.

**Spider** [tātr] Skt तात्र vr expand, rear a family. 2 n cloth, clothes. 3 rearing family. 4 theory. 5 medicine. 6 reason, cause. 7 effort, endeavour. 8 state. 9 administration. 10 army. 11 group. 12 bliss. 13 home. 14 wealth. 15 dynasty, lineage. 16 strength.

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charm through incantation of magical spell. “lakh tād mārorī.”—BG.

**Incantation** [tādul] Skt तादुल n an aquatic animal which entraps other creatures with its arms; octopus. Its maximum length including the arms is up to fourteen feet. See तादुरा. 2 Some authors regard the crocodile also as octopus, which is erroneous.

**Octopus** [tādura] Skt तादुरा n a scripture which describes the power of magical incantations and their texts. The worship of the illusionary world is predominant in this scripture. This scripture is regarded as the creation of Shiv. Many books are available on this subject in Sanskrit.

**Scripture** [tādarā] Skt तादराः n laziness, idleness. 2 state of drowsiness; state of numbness; lack of sleep. See तादु.

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**Incantation** [tādul] Skt तादुल n an aquatic animal which entraps other creatures with its arms; octopus. Its maximum length including the arms is up to fourteen feet. See तादुरा. 2 Some authors regard the crocodile also as octopus, which is erroneous.

**Octopus** [tādura] Skt तादुरा n a scripture which describes the power of magical incantations and their texts. The worship of the illusionary world is predominant in this scripture. This scripture is regarded as the creation of Shiv. Many books are available on this subject in Sanskrit.

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where Guru Nanak Dev took rest under a wild tree after doing honest business. 2 a place on the bank of a pond in Mukatsar, district Ferozepur, where the Sikhs camped. They spread their clothes on a large number of bushes in order to give an impression to the enemy that a huge army was camping there.

See भवज्ञात. 3 See ज्याज्याज्य.

तबूर [तबूर] P, ज्या and ज्या n tambourine, small drum.

तबूर [तबूर] Skt तबूरी वीणा n musical instrument, with strings; Veena (a string-instrument) introduced by a celestial musician Tumburu, which has four strings. This instrument is made by fixing a stick in a gourd’s shell. Musicians sing in harmony with the tune produced by it.

See ज्या.

तबूल [तबूल] See नेभें तांबूल.

तबौर [तबौर, तबुर, तबुल, तबुल, तबुल, तबुल] See ज्या, ज्या. "मुख्ख हारे तबौर।"-g añ kabir.

"तबूल हारे।"-asa m 5.

तबौरी [तबौरी] Skt ताबौरी वीणा n one who sells betel leaves and rolls them into bidis. "कौह सु पान ताबौरिमा हार्मा।"-asa अ m 1. “cītī cītvā jese pan tāboλi।”-bīla m 5.

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दुर्घड़ [trapauṇa] v frighten; alert and make a horse jump by striking him with a whip. See दुर्घड़ and दुर्घड़. “तजी दुर्घड़वायी.” – VN. See दुर्घड़।
दुर्घड़ [ tramā] Dg n large kettledrum.
दु [ traye] See दु।
दु [ traye] See दु।
दु [ trayo] third. 2 three. “त्रयो बान ले बांग वांत वाले.” – VN।
दु [ trayo] Dg n third more than ten; three plus ten; thirteenth; 13.
दु [ trayodsi] Skt n thirteenth day of the lunar phase.
दुर्घड़ [trayabak] Skt अन्वयक n one who has three eyes, three-eyed Shiv. 2 a Shiv temple and a town of the same name on the bank of river Godawari in district Nasik of Bombay, situated at a distance of twenty miles in the south-west direction. A huge Kumbh fair is held here after every twelve years. See दुंढ।
दुर्घड़ [trayabak] Skt अन्वयक n (female) having three eyes – goddess Durga; moon, sun and fire are thought to be the three eyes of goddess Durga।
दु [tr] Skt vr protect, bring up. 2 adj protecting, guarding।
दु [tras] Skt n fear, terror. See दु। “त्रस मिटे जंपाठ कि.” – bavan। 2 agony, distress, suffering।
दु [tras] Skt n fear, terror. See दु।
दु [trasak], दु [ traskar] adj frightening, intimidating।
दु [trasat] See दु। 2 causing fear, frightening। “ज्यो तस्कर को त्रसत बरी।” – NP।
दु [trasan] Skt n frightening, terrorising।
दु [trasu] See दु।
दु [ trahi] Skt part save, protect, give shelter। “त्राहि त्राहि कोरि सार्नी आई.” – mala m 5। 2 in Punjabi the word त्राहि also means to reprimand or rebuke, “उस नु त्राहि के पारे किता”. See दु।
दु [ tragh], दु [ tragh] See दु। “अगाहा कु त्राहि।” – var maru 2। 2 tried hard to go ahead, i.e. exert more for progressing further। “सुर कान्हूर कि सुंबे काहु त्राहि।” – krisan। ‘There was intense desire to listen to Krishan’s flute playing।
दु [ trachal)। दु [ tratak] See दु।
दु [ trata] Skt n defence, protection, safety। “त्राता करि निज पेरा।” – GPS। 2 armour, coat of mail।
दु [ trat] adj which has been protected; safe।
दु [ trata] Skt आतुर n protector, saviour। “सो किनो सुरभी को त्राता।” – NP। ‘herdsman of cows।
दु [ tramal] Dg large kettledrum।
दु [ travri] दु [ travri] See दु।
दु [tray] See दु।
दु [ trayoda;] three more than ten; three plus ten; thirteen।
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According to Harivansh, Satyavrat, son of Trayarun, abducted a married woman and kept her as his wife. His father cursed him to become a cāḍal. Thus Satyavrat began to live in the company of cāḍals. At one time, Satyavrat slaughtered the cow of Vashishat and served its meat to his sons and also ate it himself. Vashishat cursed him, “First you annoyed your father, second you killed my cow and third you served its meat to my sons and ate it yourself too; thus because of these three unpardonable misdeeds, you will be called a Trishanku”. Once Satyavrat rescued Vishvamittar and his wife from a serious crisis, who, in turn, was very pleased. He reformed him and put him on his father’s royal seat. This Trishanku (Satyavrat) married Sapateraratha, daughter of the king of Kakkeya dynasty who gave birth to a noble and charitable child Harish Chandar. 3 wild cat, male cat. 4 moth, winged-insect. 5 pied cuckoo, rain bird. 6 glow worm.

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trikāta [trikāto] Skt n a mixture of three acrid materials, viz dry ginger, black pepper and maghṛppalī—piperaceous plant. See त्रिकट.

trikāl [trikāl] Skt n a word of three matras.
2 dhaṭī, combination of three matras. See त्रिकाल.

trikat [trikat:] Skt स्त्रिकान्त n three contexts. “vedan kaha trikād vṛddhan. kāram upāsan atāmgyan.”—Gīḍ. 2 a glossary of scripture having three sections; dictionary of the Veds.
3 Amarkosh is also named as trikād as it has three sections.

trikam [trikam] adj popular in three spheres of the universe; favourite of world’s three spheres. “trībhāgi trikāme.”—japu.

trikal [trikal] past, present and future. 2 morning, noon and evening; dawn, noon, dusk.

trikṣaḥ संध्या [trikalṣaḥ], trikṣaḥ मंग मन [trikalṣaḥ] n traditional way of worship performed three times a day; any ritual performed according to religious tradition at the juncture of two periods of time. In Hindu mythology, these three worships are performed in the morning, at noon and in the evening. “sādhya kāram trikṣaḥ kāle.”—bher m.1.

trikālaḥ [trikalāḥ], trikālaḥ [trikalāḥy], trikālaḥस्म [trikalāhrs] Skt स्त्रिकाल and स्त्रिकालवर्तिन्न n one having knowledge of past, present and future.

trikotā [trikotā] Skt त्रिकोट n mixture of three acrid things, i.e. dry ginger, black pepper and maghṛppalī (piperaceous plant). Per Ayurved its use is beneficial for digestive system.

trikut [trikut] frown; scowl; three frowns on the forehead. “mathe trikut drīṣṭi kārur.”—asa m 5.
2 entangled knot (bondage) of three states of mind. “gūr mīr chūṭkī trikutī re.”—dev m 5.
3 worshipping of three gods. “brahma bīṣṭaḥ maheś trī murātī gūrpārsādi trikutī chuṭe.”—ram a m 3.
4 Trinity, triad—God, the holy spirit1 and Jesus—the son of God. 5 Skt त्रिकटस्थित् middle of the two eyebrows.

trikuti [trikutī] Skt n mountain having three peaks, on which Lanka city is poised. 2 hill, on which Jaisalmer is situated. 3 according to Vaman Puran, mountain-son of Sumer.
4 in Yog, one of the six nerve-centres in the middle of eye-brows. 5 samosa.

trikon [trikon] Skt adj having three corners; three cornered; triangular (with three vertices); triangle. 2 vagina; genital organ of the female.

trikkāl [trikkāl] adj triple, three times. “trikkāl sāgāl sāra da.”—mago. 2 n matrik combination dhāgān, comprising three matras. See त्रिकल.
2.3 See देवेन्द्र त्रुप्त 6.

trīth [trīth] Skt n cucumber; oblong fruit of a creeper—a kind of cucumber. 2 Skt vr feel thirsty, long for.
3 n thirst.

trīkha [trīkha] adj piercing, sharp. 2 Skt तुषा n thirst. See दिख 2. “trīkha nā utre sātī nā ave.”—majh m 5.
3 burning desire, intense desire.


trīkharat [trīkharat] Skt तुषारत adj suffering due to thirst; uneasy due to thirst.

trīkavat [trīkavat] adj thirsty; this word is plural of त्रिकथ. “trīkavat jal pivat thāḍha.”—majh m 5.

trīgu [trīgu] Skt तिरिगु and तिरिगु adj moving obliquely; unable to walk straight. 2 who walks aslant. “narpal nilpal kāral trīgu.”—akal.

trīgu [trīgu] Skt तिरिगु n earlier name of Jalandhar and Kangra region. “trīgu des evaśar

1It means the holy Ghost. In the sacred scriptures of Islam and Christianity, it is the name of the angel, who conveyed the message of God to Miriam that she would become pregnant.
The Trigat metre is a form of Akva and Ajba, each foot being SSS, S. (mgaṅ followed by a guru) The only difference is that one character is repeated three times in a line. This metre is used to disseminate martial spirit during war.

Example:

tatta tirā. babba birā.

Chhāḍ chhā dhālā. jajā jvalā.

-ramav.

2 This verse is also read as “tāt tirā - bāb birā”. In such a situation, characteristics of each foot are saṅg (lls) and guru (S). In the books of prosody, it is also named as Devi and Ramaa.

The Trigat metre is moving obliquely, having non-linear motion; creeping and crawling; snake, frog etc, who cannot stand erect. “posu pākhi trigād joni te māda.” — gayam 5.2. Three types of sufferings — (adhi, viadhi and upadhi).

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In many scriptures, Trijata is referred to as a maid in Ravan’s palace. 2 bīl tree (aegle marmelos) is also called Trijata as it has a set of three leaves. symbolising the trinity or triad of Brahma, Vishnu and Shiv. 3 In Sanskrit scriptures, Shiv is also named as Trijati.

Trijā [trijā] Dg n. sword. 2 dagger.


2 The Triganta metre is having three strands of matted hair; Shiv.

Trijā [trijā], Trijāti [trijāti] Trijata sister of Vibhishan, who had three strands of matted hair on her head. She stayed with Sita in Ashok Vatika and provided her help of all kinds. “tāt khe bēn trijāti būlar.” — ramav. In many scriptures, Trijata is referred to as a maid in Ravan’s palace. 2 bīl tree (aegle marmelos) is also called Trijata as it has a set of three leaves. symbolising the trinity or triad of Brahma, Vishnu and Shiv. 3 In Sanskrit scriptures, Shiv is also named as Trijati.

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but was killed by Krishan. “त्रिनावरत सो काहो जाहु तको त्यक्षे।”-क्रिसेन.

### त्रितीय [trīt] Skin 4 adj third. 2 n second era of Hindu mythology. “सत्दुपरी त्रितीय कालयुग।”-अकल.

### त्रितीय [trīt] Skin 4 adj third. “त्रितीय भवस्था मील।”-राम म 5. ‘accumulates wealth in the third stage of life.’

### त्रितीय [trīt] See त्रितीय 3.

### त्रितीया [trītī] Skin 4 adj third. “त्रितीया ब्रवस्था स्थमार।”-राम म 5. ‘accumulates wealth in the third stage of life.’

### त्रितीय [trīt] See त्रितीय 3.

### त्रितीय [trīt] n god curing three types of ailments; deity. 2 individual soul. 3 paradise, heaven. 4 adj thirty, 30.

### त्रितीय [trīt] n Indar - lord of gods.

### त्रितीय [trīt] n abode of gods - heaven. “त्रितीय नाभको छत्री हरी।”-दृष्ट. ‘as if the glamour of paradise has been stolen.’

### त्रितीय [trīt] n lord of paradise, lord of heaven - Indar. “त्रितीया लिङ्के बिले।”-गैर. “बल गुन बिले जेनु, त्रितीयसवर रे बाह।”-सातिरि 77.

### त्रितीय [trīt] n paradise, heaven. 2 sky. 3 comfort, bliss.

### त्रितीय [trīt] n lord of paradise, lord of heaven - Indar.

### त्रितीय [trīt] n three-eyed; far-sighted; Shiv. 2 scholar. See त्रितीय.

### त्रितीय [trīt] n disorder of three elements, viz psora, syphilis and sycoasis; variation of these elements from the original state. 2 cerebritis.

### त्रितीय [trīt] n ascetic’s stick. This is so named as it is made of three things - stick, four fingers wide piece of cloth and rope.
made of a black cow’s hair. The piece of cloth is tied to the end of the stick with this rope.

2 See द्रीढ़ी.

द्रीढ़ी [त्रीढ़ी] Skt त्रीढ़धिन n ascetic, monk keeping a stick with him. See द्रीढ़ी. 2 a saint having control over mind, speech and deed. मान्नु writes:

वाग दण्डार्थ मनो दण्डः काश दण्डस्वयंच।
यत्स्याति नित्या बुद्धी त्रिधार्थीति स सच्चायेत्।।

द्र्य [त्रीढ़ा] Skt adv in three different ways.

द्रृ[ृ] [त्री] See द्रृ।

द्र्रुत [त्रीयन] Skt n Shiv, having three eyes — moon, sun and fire are his three eyes. 2 scholar, whose third eye is knowledge.

द्र्रुति [त्रीरति] n द्र्रुति-विवे enemy of grass — deer — sānāma. 2 enemy of grass — fire. “उत्तेन रक्त विग्रीरति भावहुके॥” —कृत्तिर ९६।

द्र्रुल [त्रीनल्य] द्र्रुत [त्रीन] n thatched hut, house of straw, hut, hermit’s cottage. “नादिति तिर क्रोय त्रीनल्य।” —कृत्तिर २४०।

द्र्रेतेव [त्रीनेत्र], द्र्रेत [त्रीनेन] See द्र्रुतमु।

द्र्र्प [त्रीप] n drop, droplet. 2 Skt त्रीप vr satiate, satisfy, please.

द्र्र्प [त्रीप] Skt त्रीप adj satisfied, content. See द्र्र्प. 2 happy, pleased.

द्र्र्प [त्रीप] get satisfied, be content.

द्र्र्प [त्रीप] See द्र्र्प म्म।

द्र्र्पित [त्रीपित] [त्रीपितु] n sense of being satiated; satisfaction. “नाम रासिन्य महुद्र्र्पितु।” —महज ५। 2 adj providing satisfaction, satiating.


द्र्र्पितमन् [त्रीपितस्या] satisfied, satiated. “पि भ्रोम्भु त्रीपितस्या।” —बिला ५।

द्र्र्पितम [त्रीपितस्] will be satisfied, will be satiated. “कत्रिक जल पित्र्र्पितस्।” —सर ४ pार्त॥

द्र्यमु [त्रीपितस्य] son of Mata Tripta — Guru Nanak Dev.

द्र्र्यात्म [त्रीपिताँ] got satisfied, got satiated. “जर्न पिता सोत्र्र्यात्माः।” —सर म १।

द्र्र्यधव [त्रीपित] achieved satisfaction. “भा० सुत्र्र्यधव।” —सोभ २। द्र्र्यधव-विवे, fully content.

द्र्र्युष [त्रीपि] Skt त्रीपि तनय्] See द्र्र्यमु।

द्र्[क] [त्रीपितना], द्र्[क] [त्रीपिताणि] got satisfied, got satiated. “रासिन्य हृदि हि भोज्य त्रीपिताणि।” —कन म ५।

द्र्[क] पदि [त्रीपि पाति] Baba Kalu ji.

द्र्[क] मात [त्रीपि माता] wife of Baba Kalu ji and mother of Guru Nanak Dev. She breathed her last in Kartarpur in 1579. Bhai Santokh Singh writes that she expired in Talwandi. See द्र्[क]।

द्र्[क] [त्रीपि] Skt त्रीपि n sense of satiety.

“त्रीपि बहि सौच भोज्य क्षाि।” —धना म ५। 2 contentment. 3 pleasure, happiness. See द्र्।

द्र्[क] अधाभी [त्रीपि अधाभी] Skt अधाभण त्रीपि n sense of satiety, sense of satisfaction to the fullest extent; full satisfaction. “जर्न त्रीपि अधाभी।” —सर म ५।

द्र्[क] तित्वम [त्रीपित] get satiated, be satisfied.

“सोतक राधा त्रीपितवा।” —मारुः म ५।

द्र्[क] [त्रीपिठ] n three paths — deed, meditation, knowledge. 2 See द्र्[क]।

द्र्[क] माता [त्रीपिठमा], द्र्[क] माता [त्रीपिठमाता] Skt n Ganges flowing through three courses. There is a legend that rising from the matted hair of Shiv, Ganga flowed in three different currents (courses) viz Bhagirathi on the earth, Mandakini in the sky, Bhogwati under the earth (underworld).

द्र् [त्रिप] Skt n a three-legged small table. E tripod. 2 See द्र्। 3 Vishnu, who scaled the whole universe in just three steps in the
guise of a dwarf. See सनामा.

चिन्दन [tr̥pada], चिन्तु [tr̥padi] n Gayatri who has three feet. The poetic metre अनुश्वर्य having three feet with each foot comprising eight characters.

चिन्दन [tr̥pāla] Skt चिन्दन adj restless. 2 desirous.

3 See चिन्दन.

चिन्य [tr̥pauna] v cause one to walk on three feet (legs). In the olden days horse riders used to make their horses dance on three legs. This practice is still in vogue in Rajasthan. “बाजी को चिन्दल बहयो ओगे.” – GPS. 2 make it hop, cause it jump. See चिन्दन.

चिन्य [tr̥pauni] Skt चिन्यतिनि n one having knowledge of three Vedas, Trivedi. 2 a particular subcaste of Brahmans, who have knowledge of the three Vedas.

चिन्य [tr̥pal] n tent of three sheets. 2 E tarpaulin, mat made waterproof with tar or otherwise. 3 See चिन्य.

चिन्य [tr̥pap] Skt n paradise, abode of gods.

चिन्य [tr̥pata] n supreme holy scripture of Buddhism, which has three chapters. These three chapters are Sutar Pitak, Vinay Pitak and Abidharam Pitak. The holy scriptures of Buddhism are kept in the form of loose sheets in small boxes. Three chapters are kept in three different boxes, hence the name चिन्य.

चिन्य [tr̥pata] n three covers, three curtains. 2 secret of mind’s three faculties. 3 arrow. 4 lock, padlock.

चिन्य [tr̥pata] set of three objects e.g. knower, knowledge, knowledgeable; meditator, meditation, worth-meditating on visionary, visual, vision etc. “चिन्य तनिरतिनि हेता.” – GPS.

चिन्य [tr̥pāl] [tr̥pāl], चिन्य [tr̥pār] Skt चिन्य n equal to the size of three segments of sugarcane; transverse mark applied by the Shaivites on their foreheads. See चिन्य and अनाजीक.

चिन्य [tr̥pur] Skt n three towns, three cities. 2 according to Mahabharat, three dwelling places built by demon May for three sons (Tarkakash, Kamalaksh, Vidyunamali) of demon Taark. One of these places was made of gold and located in the heaven, second of silver set in the space while the third one was made of iron built on the earth. Their territory spread to about 100 yojans each. When the demons of these three cities became troublesome to the deities, Shiv destroyed all the three cities along with the three demon-brothers with a single shot of an arrow. “चिन्य तक दित बाजयो चिन्य.” – rudr. 3 a name of Vanasur.

चिन्य [tr̥purghna], चिन्य [tr̥purda], चिन्य [tr̥purātak] n Shiv – the destroyer of three cities (dwelling places of three demon-brothers). See चिन्य.

चिन्य [tr̥purātak arit] n the destroyer of three cities – Shiv; his enemy – Kam. –सनामा.

चिन्य [tr̥purarir] n enemy of three-cities – Shiv. See चिन्य.

चिन्य [tr̥purarir arit] See चिन्य [tr̥purātak arit]. –सनामा.


चिन्य [tr̥pala], चिन्य [tr̥pala] n three fruits, combination of three medicated fruits. viz chebulic myrobalan, belleric myrobalan and emblica officinalis – Indian gooseberry. According to Ayurved, it is an appetizer, as also a blood-purifier and improves eye-sight as well as is antipyric.

चिन्य [tr̥bāk] See चिन्य.


**Tripari [tribārāg]** See त्रिपरी. "नैमो त्रिपरी।"—japu.

**Triphari [tribālī], Triphasi [tribāli] n three wrinkles, three furrows on the abdomen, regarded as mark of beauty on the body because neither fat nor slim persons have it. 2 according to the science of music a two-sided drum which is long and has its sides covered with a stretched sheet of leather. 3 adj having three-times more power; three-fold power.

"ek bāli ke jor tē jāg me bāce na koi, tūv trībāli ke jor tē kese bāce hoī?"

Here trībālī is an equivocation.

**Triprah [tribadh] adj destroyer of three types of sufferings; eradicator of three types of sufferings.

**Triprah [tribidhi] adj of three types, of three kinds.

**Triprah [tribidhī] See त्रिप्रहः.

**Triprahaj [tribidhikārām] physical, vocal, mental actions. 2 pious, medium, sinful deeds. “trībīdhi kārām kamaī.”—sri m 1.

**Triprahaj [tribidhijog] pious, normal, mean. 2 religious, emotional, evil characteristics. 3 हास्योग—a type of yoga involving austerities, कार्मयोग— a type of yoga that lays stress on honesty, and साहस्योग—sincere performance of one’s duties, a kind of yoga involving concentration and meditation. “trībīdhi lōga trībīdhi joga.”—ram a m 1.

**Triprahaj [tribidhībadhan] bondage of three characteristics. 2 bondage of accumulated, destined, self-practised actions. “trībīdhi bōdhan tuṭḥi gursabdi.”—majh a m 3.

**Triprahaj [tribidhīmanasa], Triprahajā [tribidhīmārā] [tribidhīmarā] three states of mind viz pious, emotional, evil, and transcendental world of illusion. "trībīdhi mānasa trībīdhi māra.”—majh a m 3. 2 See अश्रय त्रिप्रहः.

**Triprahajjog [tribidhījog] See त्रिप्रहःजोग.

**Triprahaj [tribenī], Triprahajā [tribenī], Triprahajā [tribenī] Skt त्रिप्रहःजोग n concourse of three streams; confluence of three rivers; juncture of three rivers – Ganga, Yamuna and Sarasvati at Parayag is specifically named as Sangam. “tob hi jat tribeni bāhe. pūndan dīn kārāt bītāe.”—YN. 2 a village in district Hoogli of Bengal, which is regarded a holy place by the Hindus. It is the meeting place of three rivers (Ganga, Yamuna and Sarasvati). 3 third stream i.e. Sarasvati river. “dāt gāga, jāmuna tān syām, su lohu bhāyo tī mahī trībēni.”—cādi 1.

4 In yog, the juncture of three breathing passages viz. left nostril िra, right nostril पंगल and cerebrospinal सुष्मानa nerve. “sāci pārālī gāgānsār bhāre. jai trībēni maṁjan kāre.”—rātanmala.


**Triprahajpa [tribhāvēṇath] n the Creator, the ultimate One. 2 Shiv, Mahadev. "ānāk patak harta trībhāvēṇath ri.”—dhana trīlocān.

**Triprahaj [tribhāvēṇa] See त्रिप्रहः.

**Triprahalī [tribhavālī] n equality/equivalence of three parts; three identical parts; equal amount of ghee, wheat flour and sugar for preparing sacred consecrated pudding (kāraḥ prasād). See उद्गार.

**Triprahaj [tribhugat] adj sufferer and enjoyer of the three spheres. 2 delightful or painful in three spheres. See उद्गार.

**Triprahaj [tribhuvāna] See उद्गार.

**Triprahajā [tribhāgā] having three twists, curved at three places. This is a specific quality of Krishan, because he used to stand gracefully
with twisted abdomen, waist and neck while playing the flute. 2 having three-fold qualities of nature, pious, passionate and evil in essence. “tribhāgi anāge.”—japu. 3 a particular idol of trinity. See त्रिभागी. 4 a poetic metre, having four feet, each foot with thirty-two matras, first pause on the tenth, second and third each on the next eighth the fourth pause on the last sixth. Each foot must have three alliterations. If the fourth alliteration also occurs at the end of the line, the metre becomes all the more elegant.

Example:
khagkhād bīhādā, khālāl khādā,
attrān mādā, barbādā,
bhujādā akhādā, tej prācādā,
jetī amādā, bhau prābhā,
sukh sātā kāmā, durmātā dārnā,
kilvikh hārnā, āsī sārnā.
je jāg karon, sristī ubaran,
mān pratiparan, je tegā.—VN.
Poets have found the use of sāgān (II) and yāgān (ISS) at the end in Tribhāngi as very charming. See both these illustrations:
(b)tribhāgi ending with sāgān (II)
āti mudit kāpali, kīlkat kali,
ārī dis hali, camaṁ kali,
bāhu khaḷbhāḥi mace, pelcār nace,
raṇchitri jace, rakatrali,
dāgmag bhu kāpe, ṛaj nabh jhāpe,
rīpu kar sāpe, rudit khali,
nirkhāt sur lajē, dīggaṁ bhaṁ,
jab dal sajē, sīgh bali.
—sikkhiprabhakār.
(c)tribhāgi ending with yāgān (ISS)
pīṭh kamaṁ ḍarākke, brikhaṁ bhārākke,
bhujaṁ maṛākke jīth nāgi,
naḍī naḍḍ uchālē, udādhi ḍaṭhālē,
pābb suhālē, bāhu rāgi,
mud yogānī baḍāhe, bherav caḍāhe,
nīj gān kaḍāhe, śīv bhāgī,
raṅ dōḍābhī bājē, rīpudal dajjē,
sīg bhū gajē, jab jāgī.
—sikkhiprabhakār.
(d)If all the four pauses are after eight matras each, the poetic metre is named as “sōdēr”.
Example:
viṁ visala, gahī āśī dhala,
rup karala, raṅ ko cala,
rīpu mān hala, hve bhihala,
jan pi hala, gīr darhala....

त्रिभागी लीला [त्रिभागी दिरघ] It is not a separate type of त्रिभागी poetic metre, but is simply a lengthy hymn having twenty त्रिभागी stanzas written at one place. See अवलं त्रिमुक्ति देव अङ्ग 211.
(b) Many poets have also named the syllabic त्रिभागी as दिरघ त्रिभागी. Its characteristics are four feet, each foot having six nāgan (III), two sāgan (ISS), one bhāgan (SII), one māgan (SSS) and then one sāgan (ISS) with guru (S) at the end. making a total of thirty-four matras. Hence we have III, III, III, III, III, III, III, III, III, III, SII, SII, SII, SII, SII, SII.
Example:
sad gurumātī dhar karāmntī parhar,
tāj devāhu ritī dukhdai he gurubhai,
kalukh rahit hui janam saphal tab,
jab man me bās he śī guru ai ātsahai...

त्रिमुक्ति [त्रिमुक्ति] adj worthy of worship as trinity. “त्रिमुक्ति देव.”—japu. worth worshipping as Brahma, Vishnu, Shiv. 2 worth worshipping in three periods (past, present and future); worth worshipping in three spheres (heaven, earth and under earth).

त्रिमुक्ति [त्रिमुक्ति] adj above all the three qualities. “त्रिमुक्ति त्रिभुति हें.”—japu.

त्रिमुक्ति [त्रिमुक्ति] See त्रिमुक्ति त्रिमुक्ति त्रिमुक्ति. त्रिमुक्ति [त्रिमुक्ति] Skt त्रिमुक्ति n triad. According for details of these Tribhāngi metres, see the footnote of क्रमतति.
to the Veds – fire, air and sun. 2 In the Purans – Brahma, Vishnu and Shiv. 3 In the Bible – God, the holy Ghost, Jesus. 4 In Sikhism – The Creator with the three faculties.

त्रिया [त्रिय] n woman, lady.
त्रियक [त्रियक] See त्रियात्मक, त्रियावाट और त्रियाद.
त्रिया [त्रिय] woman, lady. “मान कयो मन बित्रिया.”–क्रिसन.
त्रियापरात्म [त्रियापरात्म] Arjun’s wife – Dropadi.–सनामा.
त्रियाम [त्रिया] what comprises three quarters. Actually the night is spread over three quarters (one quarter = 3 hours) after deducting the period of dusk and dawn, hence it is named as त्रिया (i.e. having three quarters). See त्रियात्म.
त्रियाख [त्रियाख] See त्रियाख.
त्रिलोह [त्रिलोह] Skt three metals – gold, silver and copper.
त्रिलोक [त्रिलोक] n three spheres of the universe.
विसेक्त heaven, earth and netherworld. 2 pious, medium and mean people. 3 fair, wheathish and black in complexion.
त्रिलोकन [त्रिलोकन] n Shiv, with three eyes. 2 a devotee, whose hymns are included in Guru Granth Sahib. The holyman, Vaishya by caste, was a resident of Baarsi (district Sholapur). He was born in Sammat 1325. “त्रिलोकन गरु मी भाई सुध.”–बसात ए म 5. His name is also written as Tilochan. See तिलोकन 2.3 scholar, a learned person, who has a third eye symbolising knowledge.
त्रिवर्ग [त्रिवर्ग] Skt त्रिवर्ग n group of three; combination of three. 2 mixture of three fruits. 3 mixture of three acid things, piperaceous plant. 4 Gayatri having three parts. 5 three qualities of Maya – virtue, passion and evil. 6 Per Manu – wealth, religion and passion. “नमस्त्रिवर्गे.”–जापु.

संस्कृत [संस्कृत] See संस्कृत.
संस्कृत [संस्कृत] See संस्कृत.
संस्कृत [संस्कृत] See संस्कृत.
संस्कृत [संस्कृत] See संस्कृत.
संस्कृत [संस्कृत] See संस्कृत.
त्रिया [त्रिय] woman, lady. 2 wife, better-half. “तोह त्रिय उह काठु कहाहु.”–गौ कबिर bavan.
त्रिया [त्रिया], त्रिया [त्रिया] See त्रिया and त्रिया.
त्रुत [त्रुत] Skt त्रुत vr clip, chop, break, remove doubt.
Coolness, fragrance and steadiness are three ornaments of the wind. See "FIJ-ftQ.

A single idol of three gods; God. "seta bar pita bar kache baghabar katr sajE. traylocan dng a~t du netar trEbMgi bapu chajE."-saloh.

White clothes of Brahma, yellow of Vishnu and lion-skin of Shiv; three eyes of Shiv, eight of Brahma and two of Vishnu.

Thus is written in Bhagwat Gita:

"गृण विषय वेदा निल्युग्गण्यो भावार्जुनो,"

See "tret€ vr€tHkak the author of Sastarnammala has wrongly written टेविलव फदुरंवु. See मधन 395; water, the destroyer of earth. 2 terminator of the second aeon – (tr=E [treta]); the third aeon dvapar.

adj three. "त्रैगुण भारम भुलात.‖-sri ए म 3. “जल० तरङ अग्नि पवने थुन ते मिल जगात उपरा।”–prabha ए म 1. See मधवज 2. 2 mind, speech and body. 3 mind, eyes and skin. “माई मागत ते लोबहवाही।”–ram ए म 1.

adj three.

adj three and seven i.e. ten. “त्रेसात अगुल वै कही।”–sirdhosati. In yog, exhalation is up to ten fingers away from the nostril. 2 three centuries, three hundred, 300.

म 1. See मधवज 2. three qualifies of Maya (illusionary world) virtue, passion, and evil. "त्रैगुण संबह ते तु आप करा।”–sor म 3.

3 Skt गृणु underlying essence of the three faculties; following the three faculties. “सम्वेदु त्रेगु जोजर अभरणु, ब्रह्मे भुक्ति माता हे त्रेगुं।”–maru solhe म 1.
three-eyed Shiv. 2 scholar, learned person. 3 messenger of death keeping an eye on the three spheres of universe. ‘tre jem johang loini.’—m l bano. ‘Messengers of death who are watching the universe.’

[treloki] See त्रेलेव.
[treloki] See त्रेलोकी.
[treloki] See त्रेलोकी.

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व [थांठाः] twenty-second character of Punjabi script pronounced with the help of teeth. 2 Skt n fear, terror. 3 Mars. 4 defence, security, protection. 5 mountain. 6 food, diet.

गढ़ी [थौ] part than, from. “इदेर जहा में थौ भौजिया.”—कृदिः 3. “मैंने थौ लेखा माँगी.”—मैं लाउँ।

घटी [थाई] n pile. 2 Skt स्थायिन adj established, firm. “थै हमारो धनी सदा चे.”—सोलोह।

घर [थाह] n place, spot. 2 pile, stack, layer. घटार [थाहर्मा] v stumble, stagger, vibrate. “समक्ष गैंही क्रिपाने नागी. थाहरे हाथना सनात रागी.”—GPS।

गर [थही] See घर। 2 layer.

गकर [थाहिर्ना] See घरकर।

घार [थाहु] n secret. 2 state. 3 thought. 4 extent.

घाट [थाक्ना], घाट [थाक्ना] (Skt स्त्रोत वर cover, stay) v स्वाभव cover, cover with cloth. 2 get tired, cease to work.

घाटार [थाकान्] घाट [थाकान्], घाट [थाकास्] n tiredness, fatigue.

घाड़ी [थझी] adv on being tired, on being exhausted. “थाकी पर्रो प्राभुधारबार.”—बिला 2 मैं। See घड़।

घारिणी [थाकित] adj tired, exhausted.

घारिपाल [थाकिपाल] get tired. “लेदे थाकिपाली.”—जापू।

घरेलु [थाकेवाः] See घरखेत।

घट [थत] n a musical measure, arrangement of notes. 2 site, place.

घटार [थठाँ] n composing, playing a musical measure, installation. “थठांहारे थतु अप ही थठा।”—वर राम 2 मैं।

घटन्हा [थठांहराः], घटन्हार [थठांहरू] adj composer. 2 n one who creates; the Creator.

घटन [थठान] See घट।

घटनाखा [थठारा] composed, created. See घट।

घटन्ह [थठाः] composed, created. 2 established, installed. “जिन्हें क्ति तिने थती।”—वर राम 3।

घटनाखा [थठाया] adj who creates or composes. 2 n ostentation, display. “अंतक बहत थाहारी करी थठाया।”—सवेये सै रुक्वक मैं। “बहेक कराहर कित्ता बाहु थठाया।”—राम ऋ मैं।

घट [थन] Skt मूर न teat, nipple.

घटी [थनी] due to the breast, from the breast. “मोध ना गराबु थनी।”—सवा मैं। See घट।

2 in the teats, in the breast. “दुध थनी ना नावै।”—सुही फरिद।

घार [थाह] character व। “थाहा, ठिर कौ नाही।”—बवान। 2 pronunciation of घ।

घर [थन] See घट। “थन कोक्ता मकहनु गहुला।”—गोठ नामदेव।

घासेन [थानेसर], घासेन [थानेसर] Skt Being a place of Shiv, this pilgrimage centre and the town have come to known as Thanesar. It falls under the jurisdiction of the famous pilgrimage centre of Kurukshetar in district Karnal, an important pilgrimage centre of Hindus. It was plundered savagely by Mahmood Gaznvi in Sammat 1069 and by Ahmed Shah Durani in Sammat 1812. S. Bhanga Singh established Thanesar as his capital in Sammat 1820.

Following gurdwaras are situated in Thanesar: 1. a gurdwara named Siddhbat in memory of
nākṣa thanesār
kurukṣetra
naṣan gurdvāra ———-.

MAP OF THANESAR – KURUKSHETAR
Guru Nanak Dev is situated near Kurukshetra's holy tank to the south of the town. The true Master preached righteousness to the people gathered in Kurukshetra on the occasion of the eclipse. The hymn “masu masu kərə murəkhu jhəɡərəhə.” was uttered by the Guru at this place. The gurdwara was built by Bhai Uday Singh, the ruler of Kaithal. A residential complex has also been built adjacent to the shrine. The gurdwara is situated at a distance of one mile to the south of Thanesar city railway station.

2. The sacred place of Guru Amar Das is close to the city and is situated to the west of Mohalla Khakroban. The building is small and has no priest to look after. It is situated at a distance of half a mile to the north of Thanesar City railway station. Guru Har Rai also visited this place.

3. A gurdwara in memory of Guru Hargobind is situated by the Sanet (Senayat) Pond on Pehowa Road at a distance of two furlongs from the city in the south east direction. Residential houses have also been built near the holy shrine. This holy place was built by the devotees in Sammat 1966. A woman looking after the gurdwara gets one mound of flour per month from the Patiala state.

4. A gurdwara relating to Guru Tegbahadur stands on the bank of Thantirath near the tomb of Sheikh chilli to the north west of the city. 50 vighas of land is attached with the shrine.

5. A gurdwara in memory of Guru Gobind Singh is situated to the north-west corner of Kurukshetra Pond, three quarters of a mile away in south west direction from the city. A shrine and residential houses have been constructed there. There is no permanent priest. This place is half a mile away from the mound of Karan (the battle place of Karan and Arjun).

6. The second gurdwara relating to Guru Gobind Singh stands in Mohalla Saudagarawan of the city. Responding to the devotional attachment of a female disciple, the true Master visited this place. A small shrine has been raised. An annual revenue of rupees 300 comes to the gurdwara from the village Khanpur in tehsil Ropar of district Ambala. It was dedicated to the gurdwara by Singhpuria misl.

7. Jotisar. The third and the tenth Masters visited this holy place. See नेंटीमल.

8. Jotisar. The third and the tenth Masters visited this holy place. See नेंटीमल.

9. Jotisar. The third and the tenth Masters visited this holy place. See नेंटीमल.

1. It is called Mound of Karan because the battle between Karan and Arjun was fought at this place in which Karan was killed.
2 turmoil, upheaval.

**Thermometer.** **G** thermo (heat) meter (measurement). **n** a device used to measure the temperature. It contains mercury. Mercury expands on heating while it contracts on cooling. The thermometer is calibrated between the zero and the boiling point of water. See its details in तापमात्रा and तापमात्रा.

The temperatures of the body and the weather are measured with a thermometer. The common terms used in temperature measurements are as follows:

- **Maximum**, **Minimum**, **Mean**, **Normal**, **Subnormal**.

**pu** [thara] See ग्र.

**thariya** [tharìya] **Pu** **n** flat tray or platter.

“thariya dai udai.”—**carit** 225.

**thari** [thari] **n** small platform. “vêkr bhiti râc kinas thari.”—**GPS**.

**thel** [thel] **Skt** रेतल **n** place, spot, site. 2 desert, land devoid of water, arid land. 3 **Dg** sand dune. “bhanâ thal siri saro vakh.”—**suhî** **m** 1. ‘A sea flows over the top of the dune.’ 4 150 miles long and 50 miles wide area in the Sindh Sagar doab (between Sindh and Chenab rivers).

**thulch** [thalcèr] **n** creatures living on land.

**thala** [thalan] See ताल.

**thali** [thali] at place. See ग्र. 2 of the land. “tisu bhanâ ta thali siri sarīa.”—**bhêr** **m** 5.

**thali** [thali] **n** place, site, spot. 2 desert, arid land. “thali kare ñgah.”—**var majh** **m** 1. 3 **Dg** area dotted with sand dunes; sandy region of Marwarh.

**thali** [thali] in the deserts. See ग्र. 2.

**thalla** [thalla] **n** base, bottom, lowest layer, lower portion.

**thara** [thara] **n** platform.

**tharasahib** [tharâsahîb] **n** a platform graced by the true Master by sitting on it when preaching.

Of special mention is the platform on the bank of Amrit-Sarovar towards Guru Ka Bagh side from where Guru Arjan Dev used to supervise the construction work of Harimandir Sahib and also deliver sermons. 2 place visited by Guru Tegbahadur near Akal Bunga. 3 a platform on the bank of Ramsar; seated on it, Guru Arjan Dev uttered Sukhmani. 4 a place in Khadoor Sahib where Guru Amar Das was ceremonially installed as the Guru. 5 a platform in Guru Ka Bagh in Amritsar from where Guru Arjan Dev used to deliver sermons to the devotees in the evening. 6 a place near the upper story room of Mohan ji in Goindwal where Guru Arjan Dev uttered the hymn “mohân tere uce mādār.”

7 See स्थिति नलक 2. ...

**thari** [thari] **n** small platform. “thari bënavore prêkare.”—**GPS**.

**thara** [tharha], **thari** [tharhi] See ग्र and ग्र.

**tha** the past tense of he; was. “haj kabe haujair tha.”—**s kâbir**.

**thå** [thå], **thadi** [thau] **n** place, spot, site. “sagal rog ka binsia thau.”—**gau** **m** 5. 2 stationary place; earth. “cad suraj doi phirde rakshâhi nihcâl hove thau.”—**var majh** **m** 1. ‘If we stop the revolution of the sun and the moon and bring the earth to a standstill.’

**thadi** [thadi] [thau] **n** knowledge about a place as to whether it is good or bad, proper or improper for a given purpose. “thau kuthaun jañni sâda cîtvâri vîkar.”—**var sar** **m** 3.

**thadî** [thai] **n** abode, dwelling place. “saca nhâkar njthaî.”—**sri** **m** 3. 2 adv in return, in lieu of. “kone heth jalaic balân sâde thaî.”—**s farîd**. 3 at the proper place.

**thadîpêta** [thâpêna] **v** be accepted. “sahjâ gavia tharpêve.”—**sri a m** 4.

**thâni** [thani] at places, in places. “râvîa sreab thaî.”—**bîla** **m** 5. 2 adj permanent, stable.

**thày** [thày] **n** stratum of sea or river, extent of
depth. “रिकर तह न पवित्र” – var maru 2 m 5. 2 measure of depth. 3 limit, extent.

तख [thak] S sitting place. 2 land revenue. 3 See तखन

तखने [thakas] gets tired (m); gets tired (f). “एक ना तखने मारा” – suhi kābir. See तखन

तवर [thaka] got tired. “तरका जैबा मान पाखी.” – sri bānj


तवर [thag] Mn dwelling place, place. 2 bottom, extent. 3 search, exploration.

तवर [thāgi], तवर [thāghi] adj who estimates the extent; who has knowledge about a particular situation. See तवर. “निगोसै बहिगै ताहगी नाहि कोि.” – s kābir. 2 P firm-footed; which stays on firm footing. 3 helper, supporter. 4 sleuth, detective, spy.


तावर [thatu] See तावर.


तावर [thāna], तावर [thāno] place, location, site, dwelling place. 2 police station; a large police post headed by a thanedar.

तावर [thāti] n wealth, capital. “तारै पाइ हाति को नामन.” – gau m 5. 2 accumulated wealth. 3 bag.


तावर [thān] n place, site. “तावर पवित्रा मान पवित्रा.” – sar m 5. 2 a roll of newly-spun unused cloth.

तावर [thān] Skt पवित्र स्थि adj fixed at a place. 2 n priest of a holy place; head priest. “तावर जाग भारसै होइ जुबा तिन जागु.” – dhāna m 1. 3 holy place, sacred place.

तावर [thān] Skt पवित्र m place, site. 2 town, habitation. 3 Dg house, home. “सो हाल्टि तावर अरोबहे.” – gau kābir bāvān.

तावर [thān] Skt पवित्र n pilgrimage centre, sacred place. 2 Skt स्थि सी तिन a sacred place relating to Shiv in Kurukshetar. See तावर.

“गुरीण साका तावर धाना.” – dhāna chōt m 1. “‘The knowledge of the true One is the real pilgrimage.’

तावर [thān] Skt पवित्र [thān] adj fallen; apostate; degraded from one’s status. “सौ दुकहरि तावर सातु होि.” – sukhmani.

“सकै तावर सातु फिरहि.” – gau a m 5.

तावर [thān] See तावर.

तावर [thān] Skt स्थि adj dweller, resident. “जो जान गाँ धारि जाए ताहकै तसू प्राप्तु हें तावरना.” – gau kābir.

तावर [thān] at the proper place. “निहावे कौ तूम तावर बेठाहवैहु.” – bher m 5.

तावर [thān] n place of stay; place of origin. “पारो पेड़ तावरना.” – asa m 5. 2 dwelling place, abode. See तावर and तावर.

तावर [thān] adj owner of a place; occupant of a place.

तावर [thān] pron your (singular) your (plural). See तावर.

तावर [thān] Skt स्थि adj fixed at a place. See तावर.

तावर [thān] n head of a police station; chief of a police station; police employee. See तावर 2.
thanātor [Skt] another place, alternate place.

thanātori [Skt] at another place, at an alternative place.

thanā [Skt] place, location. 2 places, in places. “bhāgvan rāmaṁ sārāṁ thanāyā.” – sahas m 5.

thap [Skt] See घप. 2 full stroke on one-sided or two-sided drum. “lagat Qholak thap he.” – sir m 5. 3 slap, smack. 4 situation, tradition. “thapyo sābhe jīṁ thap.” – japa. 5 act of striking gently; patting a child with affection. See घपि 2.


thaparna [Skt] to pat. See घप 5.

thapi [Skt] by installing, by establishing. 2 by patting gently with affection. “bālak rakhe āpe nā thapi.” – bāsēt m 5.


thapiye [Skt] See घपले. 2 n patting; patting on the back gently with affection. “gar thapi dīti kādī jīu.” – sir m 5 pepar. 3 heavy flat club to crush soil and lime.


tham [Skt] n place, spot, site. 2 stopping, blocking. “aṅk chhār bohiṁ ke chuṭāṭh tham nājahi kare.” – todi m 5. ‘could not be blocked.’


thara [Skt] pron your (singular), yours (singular).

thari [Skt] n a flat plate; platter. 2 pron your (singular-female). “mansa pure thari.” – maru solhe m 4.

thare [Skt] pron your, yours.


thali [Skt] a small flat plate. 2 स्थाली cooking kettle, cooking pot. 3 earthen cooking pot.

thav [Skt] n holy place; sacred place. “āsākh nav āsākh thav.” – japa.


thav [Skt] adj stationary, immovable. “thavār jāgam kīt bīdhata.” – NP. 2 n planet Saturn is so called, because of its slow movement. 3 Saturday. “thavār thru kār rakhe so.” – gau kabir var 7. 4 hill, mountain.

thavri [Skt] adj powerful, mighty. “prabhu mēra thir thavri, hor āve jave.” – maru 2 m 5. 2 honourable. 3 firm, strong.

throi [Skt] was; happened. “pāčaṇu vīlo thio.” – var gau 2 m 5. See घॅठित्र.

thau [Skt] S v be. “saca so thāi.” – var ram 2 m 5.

thauṇa [Skt] v achieve, find, get.
विठ [thre] happened, existed. See विठः.
विठली [thgli] Skt ग्रवटिल cover, lid, cover-cloth.
2 patch of cloth used to cover a split. “तहा कतिकै लाव तहली.”—ram m 5.
विठ [thit], विठ [thitra] Skt विठ adj stable, immovable, stationary. “धुःधाव वान तही तहि.”—var ram 2 m 5. ‘The quest has ended and the mind has become stable.’
विठित [thitit] n फिधित stability, poise, calmness. “तीति पाई कुके भ्रम गावन.”—sukhmani.
2 patch of cloth used to cover a split. “तहा कतिकै लाव तहली.”—ram m 5.
विठि, फिधि, फिघि, फिघि स्वीकार, स्वीकार वरु नाजोजी जाने.”—japu. See तो 4.
विठी [thiti] date. See विठि 2. “तिथि वर साभी साभी सच्चिदेश.”—bīla m 3 var 7. 2 a specific composition in Guru Granth Sahib, which is according to the lunar phases. See उत्तर वर्णी and विशिष्ट.
विठी [thiti] plural of तिथि. See तिथि विष विधि वली गी.
विधम [thidha] adj oily, greasy. 2 n ghee. 3 oil.
विधम्की [thidhai] n oiliness, greasiness. “शहबुधि मानि पुर तिध्मकी.” 1 साधहदुरी कौं सुध माजै.”—ga🇺 m 5.
विधान [विठीन] v stumble; tremble. 2 slide, slip.
विधात [thimak] onom n sound of विधि विधि. “तिधमक तिधमक बुद्दे जे पैरी.”—GPS.
2 leaking roof, dripping roof.
विध [thir] adj stable, immovable, stationary. “तिर तिरित तिरहा.”—asa m 5. 2 firm, strong. 3 certain.
विधवा [embrakna], विधवा [embrakna] v stagger, stumble, shake, slip.
विधिनित [thircit] having a steady mind, having an unwavering mind.
विध [thirta] n firmness, stability, steadfastness. “तिर्द्वा सी सोसार माहि लाख.”—NP.
विधवान [thirthan] n fixed place; permanent abode; self-realisation; spiritual knowledge; spiritual quitude. 2 holy congregation.
विधवान्ति [thirthant] at a stage of self-realisation; in the final stage of spiritual quitude. “घरु घरु थाप तिर्थनि सुहावे.”—bīla m 1 तिथि.
विधवाव [thirthav] See विधवाव.
विधवाव्र [thirthavri] See वधवाव. 2 having permanent abode.
वित् [thiro] See विति. “तिरु सत्तॊ जोहै.”—asa chāt m 5.
वित्र [thirakna] See वित्र.
वि [thi] v past tense of he; was. 2 state of being. “तिर ही जेसी तिरहा.”—oakar. was being. “जो गुणवति ठरी.”—vad m 1. 3 part from. “मिथा मोह मागै तिरठहा.”—suhī chāt m 5. 4 adj stable, existing. “मैं जैन लागे नाही ठिठो.”—cāntt 112.
वित [thi] adj stable, existing. “मैं जैन लागे नाही ठिठो.”—suhī chāt m 5.
वि [thi] happened, became. See वि. “श्री प्रो पिया जैन भोजा.”—jāt m 5.
वि [thi] v be.
वित [thi] v be.
वि [thia] S imperative form of verb वि: बन, become. “तिरू सत्तॊ की तिरू.”—var maru 2 m 5. “तिरू तिरू जिनी प्रावहू ठिठारा.”—suhī chāt m 5.
वि [thio] happened, became. See वि. “प्रो पिया जैन भोजा.”—jāt m 5.
वि [thio] happened, became. See वि. “श्री प्रो पिया जैन भोजा.”—jāt m 5.
वि [thio] happened, became. See वि. “तिरू सत्तॊ की तिरू.”—var maru 2 m 5. “तिरू तिरू जिनी प्रावहू ठिठारा.”—suhī chāt m 5.
वि [thio] happened, became. See वि. “श्री प्रो पिया जैन भोजा.”—jāt m 5.
वि [thio] happened, became. See वि. “तिरू सत्तॊ की तिरू.”—var maru 2 m 5. “तिरू तिरू जिनी प्रावहू ठिठारा.”—suhī chāt m 5.

1 Some authors interpret and pronounce this word as bīdhai which is totally incorrect.
2 Sanskrit scholars regard earth as acal (immovable, stationary).
ग्रीह [thi-] on becoming. “मैं जारु वेरी नान्का, जी बुधे थी- माराँ।”—सुही १।
ग्रीह [thiai] will happen, will become. “लोका ना सलाह जो मारी खाक मेरी”—सुही २।
ग्रीह [thie] became, happened. “साई थीं खाली।”—सुही ३।
ग्रीह [thisi] will become, will happen. “जो कोई बेहाव सो थी।”—सोपुराखू।
ग्रीह [thi-] n position, pause, rest. “उत्साह रित करवा सुही थी।”—ग्रीह।
ग्रीह [thi-] n day according to lunar phases; date. “सागरी थीं पास गारकी।”—भच ५।
ग्रीह [thi-] settled, sat. “ग्रीह प्रिय थीं साध थाई।”—देव ५।
ग्रीह [thido] Swill be. २ घें।
ग्रीह [thidha] adj greasy, oily. २ स्वेच्छा।
ग्रीह [thi-] adj stable, permanent, immovable. “सानु मानु साभु सिरालु, पाई सुखु थिर।”—बिर ५।
ग्रीह [thira] adj stable, immovable, everlasting. “सिमारही थिर साभी विरिया।”—मोदवनी ५।
ग्रीह [thivna] v be. See ग्रीह।
ग्रीह [thuk] n a colourless viscous fluid secreted into the mouth from glands of the tongue, which keeps the mouth wet and acts as a digestive agent when combined with food; spit, spittle, saliva. “ब्हाले थूक प्रेर नित दारिया।”—वर असा।
ग्रीह [thukna] n ग्रीह [thuk] थूक मोभल घन्धर्म अनाका घन्धर्म नित कौल।—सुही १।
ग्रीह [thurdha] See ग्रीह।
ग्रीह [thun] n act of spitting; sound of spitting. २ घें।
ग्रीह [thura] v spit, sputter. २ स्वेच्छा।
ग्रीह [thura] n loss, deficiency, shortage. “द्हार्के थूर नाभी।”—करिद्र २६९।
ग्रीह [thurdha] See ग्रीह।
ग्रीह [thun] n pillar, column, peg, support. 
ग्रीह [thuk] See ग्रीह।
ग्रीह [thun] n existence. See ग्रीह and ग्रीह।
ग्रीह [thir] adj stable, firmness. ३ इंस्टॉलेशन।
ग्रीह [thi-] adj stable, permanent, immovable. “सानु मानु साभु सिरालु, पाई सुखु थिर।”—बिर ५।
ग्रीह [thiva] n existence. See ग्रीह।
ग्रीह [thiva] n Skt stability, firmness. ३ इंस्टॉलेशन।
ग्रीह [thi-] adj stable, permanent, immovable. “सानु मानु साभु सिरालु, पाई सुखु थिर।”—बिर ५।
ग्रीह [thiva] n upright support, wooden beam. “दुमे कितै थूनी ग्रीहा।”—गव काबिर। “बाजु थूनिया चप्रा थमिया।”—असा ५। ‘Thatched-hut like body is left without any support i.e. any hope of outside support has been abandoned.’ २ पेग, stack, wooden post fixed to tie the cattle. “थूनी पाई थिदिर बाहे।”—स काबिर। Here थूनी [थुनी] means devotion.
ग्रीह [thun] adj stable, immovable, everlasting. “सिमारही थिर साभी विरिया।”—मोदवनी ५।
ग्रीह [thim] n existence; idea of being. “थिम तीता कलं थनु थिदिरा।”—सोर काबिर।
ग्रीह [thi-] n existence. See ग्रीह and ग्रीह।
ग्रीह [thi-] adj stable, firmness. ३ इंस्टॉलेशन।
ग्रीह [thir] adj stable, permanent, immovable. “सानु मानु साभु सिरालु, पाई सुखु थिर।”—बिर ५।
ग्रीह [thura] v stuff, fill forcibly to capacity so that no hollowness remains there. २ Skt भारी थूर नित काज ग्रीह।
ग्रीह [thun] adj bulky, heavy, fat. “सिमारही थूल साभी जाता।”—मरु सोले ५।
ग्रीह [thul] Skt भुलं adj bulky, heavy, fat. “सिमारही थूल साभी जाता।”—मरु सोले ५।
ग्रीह [thurna] v stuff, fill forcibly to capacity so that no hollowness remains there. २ Skt भारी थूर नित काज ग्रीह।
ग्रीह [thun] n bulkiness, fatness, heaviness. “होती थूलता तान साभी थाना।”—ग्रीह।
ग्रीह [thul] Skt भुलं adj bulky, heavy, fat. “सिमारही थूल साभी जाता।”—मरु सोले ५।
ग्रीह [thul] Skt भुलं adj bulky, heavy, fat. “सिमारही थूल साभी जाता।”—मरु सोले ५।
ग्रीह [thul] Skt भुलं adj bulky, heavy, fat. “सिमारही थूल साभी जाता।”—मरु सोले ५।
ग्रीह [thuna] n oblong mouth of animals like a horse or pig etc.
ग्रीह [thun] n loss, deficiency, shortage. “द्हार्के थूर नाभी।”—करिद्र २६९।
ग्रीह [thurdha] See ग्रीह।
ग्रीह [thunda] n Skt भुलं act of spitting.
ग्रीह [thun] n act of spitting; sound of spitting. २ घें।
ग्रीह [thura] v spit, sputter. २ स्वेच्छा।
ग्रीह [thura] n loss, in shortage. “तिरकृमुलु नाहु ठुरिडो।”—सेवा ५।
ग्रीह [thuda] n loss, in shortage. “तिरकृमुलु नाहु ठुरिडो।”—सेवा ५।
ग्रीह [thundra] See ग्रीह।
ग्रीह [thun] n pillar, column, peg, support. “सागरी थीं पास गारकी।”—भच ५।
ग्रीह [thun] n act of spitting; sound of spitting. २ घें।
ग्रीह [thu] n existence. See ग्रीह।
ग्रीह [thun] n part mark of reproach or censure or shame.
ग्रीह [thundha] n Skt foundation; support. २ Skt stability, firmness. ३ इंस्टॉलेशन।
ग्रीह [thun] n loss, deficiency, shortage. “द्हार्के थूर नाभी।”—करिद्र २६९।
ग्रीह [thuma] n sky; the sky. See ग्रीह।
ग्रीह [thun] n existence. See ग्रीह।
ग्रीह [thun] n act of spitting; sound of spitting. २ घें।
ग्रीह [thun] n existence. See ग्रीह।
ग्रीह [thun] n existence; idea of being. “थिम तीता कलं थनु थिदिरा।”—सोर काबिर।
ग्रीह [thun] n existence. See ग्रीह।
ग्रीह [thun] n existen

Page 211 of 750
वेश [the] plural of ब्र [tha]. 2 at that place. “हर
the man laōda he.”—jasa. 3 part from. “जनव
मरा दुहू रा."—सव्ये षी mukhvak
m 5. 4 Dg pron to you. “त्थे भवे दर लाहै
प्रित्त.”—प्रभा m l. “काहै खा ने हँथी चाँड
these.”—रमाव. ‘whom else should I speak to,
leaving a resolute one like you aside.’
वेश [ठे] pron from. “एक ठे की बिस्तार”
—सव्ये षी mukhvak m 5.
वेशत्र [ठे] n fixed date; appointed day. 2 the
day fixed for consuming the whole of available
milk. Milk is neither curdled nor churned into
curd on this day.
वेशे [ठे] like you, similar to you. See वेश 4.
वेश [ठेह] See वेशू.
वेशी [ठेशी] See बज्जी. 2 small mound (on ruins
of a village). See वेश. 3 a village 12 kohs south
of Muktsar. See नेऱ्ण निक्ष 4.
वेशु [ठेशु] n mound of a ruined village; a ruined
town. 2 city, town, village. The Persian root of
the word is वेश [deh]. “उजर ठेशु वााँस्र.”—षी
m 5 पेपर. ‘Body ruined by evils is
rehabilitated by good qualities.’ ‘गुंर साे
बाद्हा ठेशु.’—वर सोर m 4. “मलु खाजाना
ठेशु गहारु.”—गौ m 5. 3 place, abode.
“निकेलो तुध ठेशु.”—वर जेट. 4 situation,
existence. “सार दिहारे ठेशु.”—BG.
वेश [ठेक] n sheath. “गूं के ठेके विची समाई”
—वर राम l m 1. 2 purse, bag.
वेशी [ठेग्री], वेशली [ठेग्ली] See बजली.
वेश [ठे] n place of stay; camping place.
2 meeting place, rendezvous.
वेशा [ठेता] n fair, gathering. “बनारेस का गाढा
ठेता.”—BG.
वेश [ठेवा] n precious stone embedded in a
ring. “ठेवा अचारजारा re.”—षी m 5. Here वेश
वेश [ठे] n place, site. “गुर्देसा ते सुख पाई हर्थे
सुख nा भाल.”—वर बिहा m 4. 2 adv at the
right place; on the proper occasion. “अपे ते
साभ राखित.”—षी ए m 3. 3 with, near.
“पुकारे राजे सोभ ठे.”—ठूँ m 3. 4 suf from.
वेश [ठे] pron to you. “ठे भवे दर लाहै
पिराँ.”—मा m 3. ‘The person can look
for you, if you so desire.’ 2 suf from.
वेशल [ठेला] n bag, sack.
वेशली [ठेली] n small bag. 2 purse of one thousand
rupees. 3 nugget. “अलाकर मेला ठेली होि हे ताते
कानिक वाक्हानी.”—घाना m 5. 4 cash. “साॉ
साॉ ठेली किनी.”—ासा m 5. 5 wealth, money.
“ठेली साॉसा र्ू माॊ ठेली थाकिराॊ
गावर.”—बांवन.
वेश [ठो] past tense of he; was.
वेशत्र [ठोहा] n cactus; a thorny bush — when
cut or broken, a milky fluid secrets from its
stem or leaves L euphorbia nerrifolia. It is
generally grown for fencing around the fields.
It is of many kinds, but the डोधाठोहा is very
popular.
वेश [ठोक], वेश्या [ठोक्रा] n thing, material,
objects. “साभे ठोक्पराॉ।”—षी m 5.
“लाहे हबहे ठोक्रे।”—षी चॉट m 4. 2 heap,
pile. 3 cash. 4 wholesale material, wholesale
goods.
वेश [ठोठाॉ], वेश्या [ठोठ्याॉ], वेश [ठोठाॉ] adj
hollow from inside; not solid. 2 essence-less.
“कान बीना जे ठोठाॉ तुक्हा。”—गौ m 5.
“मुक्ख अलावाॊ ठोठाॉ。”—वर मरू m 2 m 5.
3 devoid of, empty. “सदारॉहु ठोठाॉ कुरारॉ。”—वर मरू m 2 m 5. 4 ineffective.
“ठोठाॉ वाने बना।”—षी m 4.
वेशी [ठोपी] n slap, stroke. “मराट हे मूझ को
वाय ठोपी।”—क्रिजॉन.
वेश [ठोम] P खुः n garlic. “ठोम nा वास काठु
एवे।”—BG.
वेशल [ठोराॉ], वेशली [ठोरीॉ], वेश [ठोराॉ] adj
little, small, meagre, hardly any.
वेशली [ठोरीॉ] adj (f) little; small, meagre, less,
negligible. “काहा नर गरबासॉ ठोरी बत?”—साॉ
kबिर. 2 n a subcaste like Aherian, mostly
found in Jodhpur and Bikaner region. Thoris live like primitive bauries and dhalaks. Horse flesh is prohibited for them as is beef for the Hindus. 3 Skt स्वयं adj higher, larger. “thori tum apan birad rakhavaho.”—धारा m 5. ‘you should observe your high standard and reputed practice.’ 4 स्वतः permanent, everlasting. “haha lप्तो re mure kacch na thori.”—टोडी m 5. 5 Dg hunter. 6 In Dhanni Pothohari dialect merchants dealing in the sale or purchase of horses, mules and providing these animals on hire for transportation are called thoris.

- adjectives:
  - ठोरी [thorī]: a little, small, meagre, negligible.
  - ठोरान [thorān]: n pillar, column.
  - सिर [sir]: m 5. ‘second pill for preventing loose motions.’
  - साधन [sadhān]: n oiliness, greasiness.
  - साधक [sadha]: adj greasy, oily. 2 ghee. 3 oil.
  - साधनी [sadhanī]: n oiliness, greasiness.
  - साधना [sadhana]: adj greasy, oily. 2 ghee. 3 oil.

- nouns:
  - साधन [sadhān]: n oiliness, greasiness.
  - साधनी [sadhanī]: n oiliness, greasiness.
  - साधन साह [sadhānsāh]: a column or pillar connected with the true Master. 2 a holy place in Kartarpur, where Guru Arjan Dev pitched a log of Indian rosewood tree शिऱम or तहली for upright support to get constructed a meeting hall for congregations. See तहली 2 (b). 3 a column or pillar in Goindwal, with the support of which, Guru Arjan Dev used to stand up during his childhood. See तहली 2. 4 See तहली. 5 a gurdwara, in memory of Guru Hargobind, in the inhabited area of Dumeli in Tehsil Phagwara of Kapurthala state. A four cornered five feet high pillar still exists here; it is called ठामजी. A majestic gurdwara has been built here. Kapurthala state allotted twenty-five ghumaons of land which includes three wells also. This holy place is situated on Hoshiarpur road at a distance of ten miles from Phagwara railway station. 6 A gurdwara in honour of Guru Nanak Dev in the heart of village Udoke in tehsil, police station and district Amritsar. The holy shrine is at a distance of four miles to the east of Kathunangal railway station. The Guru stayed here for nine days at the residence of a devotee. The name of the gurdwara Thambh Sahib is derived from the word ठाम (pillar) with the support of which the Guru used to sit. About 100 vighas of land has been allotted to the gurdwara. 7 See भांढ़जर....
was a celebration of the arrival of Russia in India and that Russia would totally raze the rule of Sikh states. This act of Thamman Singh annoyed the Sikhs. They could not tolerate such derogatory remarks against those states which were declared by the Guru as his own home. Many of them complained to Maharaja Karam Singh of Patiala state, who in turn, ordered to chop off the tongue of Thamman Singh. Bhai Thamman Singh died in village Bachhoana many years after this incident. A majestic memorial has been erected in the village and a beautiful monastery is built in the wilderness.

Village Bachhoana is under police station Budhlada in district Hissar.


र [dadda] twenty-third character of Punjabi script. It is dental in pronunciation. The pronunciation is clear when the tip of the tongue touches the upper teeth. 2 Skt n mountain. 3 teeth. 4 defence, protection. 5 wife, betterhalf. 6 adj giver, provider; it gives this sense only when used as a suffix with a word e.g. sukhd, jola etc.

दाल [dau] Skt दाल suppression, act of overpowering. “हो निसि जुजे दूरज़न दालु.”—ratanmala bâño. ‘Fights day and night to subdue the evil forces.’ See दूल.

दांदा [daun] Skt दांदा light, illumination. “सोंथा पाहिर भारा दांदा भिखे राम.”—tukha chât m 1. ‘Here cōtha pāhir means cōthi āvāstha (fourth stage of life i.e. old age), while bhīgh stands for time of death. “राम नाम हार्ट ते तक हेंसि दांदा सवारे.”—asa əm 1. ‘It illuminates night, the symbol of ignorance.’ 2 sunshine, warmth. 3 day.

दूल [dōr] n running about, strenuous effort. “भिट कि दूर.”—prithu. 2 A ,, circle, round, period. 3 time, age, era. “ोठा धराम को दूर.”—kālki. ‘The era of religion has elapsed.’

दूर [dōr] v run, hasten, hurry. “सुने बोले दूर भिरहे राम.”—asa rōvidas.

दूराः [dōrā] v cause to run, make one run. “दह दिसि ले इं हानु दूराइो.”—mali m 5.

दूरांक [dāula] n reign. 2 state. 3 wealth. दूरांक एरै [dāulākā lodi] See दूलाउर.


दूराल्ली [dāujā] जूज़ी, a sect of Mansur and Mangeezai Pathans. “दूराली भर्दिद कप डहै.”—cārīt 96.

दूरालीक [dāuli] adj kind, benign. 2 of the kind hearted. “सारानी नानक प्रभ भरक दूराली.”—asa m 5.

दूराल्ला [dāi] Skt दाला. n feeling of compassion at the sight of others in distress; pity, compassion. “सारी सोटकह दूराला कमावे.”—sri m 5. “ध्रुव धरामू दूरा का पुतू.”—japu.

दूराल्ला भक्त [dāira mār] compassion and joy. “कारी दूराला मारा, दाराल साले!”—asa chāt m 1. See दूराल्ला.

दूराल्ला [dāia] Skt दाला adj kind, merciful, benign. “करेन करेन समीरोध दूराला.”—gōdd m 5. 2 See दूराल्ला. 3 See दूराल.

दूराल्ला [dāiara], दूराल्ला [dāiaru] adj kind, merciful, benign. “नानक सहिक सादा दूराला.”—bavan. “काहु नानक जिसू आप दूराला.”—bher m 5.

दूराल्ला [dāial] See दूराल्ला 1. “दूराल, तेरे नामि तारा.”—dhana m 1. 2 bestower, provider. “साब्री जासे प्रभू तोम दूराला.”—bāsāt m 5.

दूराल्ला दिल [dāilar din] See दूराल्ला.

दूराल्ला [dāal] adj kind hearted, merciful, compassionate. 2 bestower, provider. “सरब सुक्ख दूराला.”—dhana m 5.

दूराल्ला [dāalu] adj merciful, kind, compassionate.

दूराल्ला देव [dāalu deu] n merciful God, the Creator.

दै [dāi] Skt दै maker, the Creator. “सिता साति दैराल्ला.”—bīla m 5. 2 adj bestowed,
gave. “sātīguru agya dasi.”—G.P.S.

देवी [daia] n deity, the Creator. adj giver, bestower. 3 to God, to the Creator. “seṣ mīla hari daia.”—bīla a m 4.

देव [daif] See देव.

देवाभास [daimara] adj cursed by God.

देव [daiv] See देव. 2 deity. “thaṭe daividano.”—VN. ‘created deities and demons.’

दे [dae] gave, donated, bestowed. 2 n mercy, compassion. “ajan agi an rakhe dhari dae.”—bīla a m 5.

स [das] Skt स adj one tenth of a hundred; ten, 10. “das dīṣi khojat me phirō.”—gau thiti m 5. 2 indicative of a set of ten objects as — “das dasi kārdini bhaṭārī.”—suhi m 5. ‘The Creator has brought all the ten senses under control.’ 3 short for स [das], devotee. “kaṭi sīlāk dūkaṁa kārdīni āpdaṁe.”—var jēt. ‘made (them) His devotees.’ 4 See देव.

सदासुअल [dasasual] adj having two holes; with two wounds. “kadhē dasasual phūṭ.”—caitr̥ 24. ‘arrows pierced through.’ The first wound of a gunshot or arrow etc is at the point where it strikes and the second one is at the point of exit.

सदासुर [dasasat] n ten incarnations of Vishnu; ten main incarnations for the Hindus. Five incarnations of the first (true) aeon (i.e. satīyug) are — mācch (fish), kacch (tortoise), varah (pig), nṛṣīgh (man & lion), vaman (dwarf); two incarnations of the second aeon (i.e. treta yug) are — Parshuram and Ramchandrar. one incarnation of the third aeon (i.e. dvapar yug) is — Krishan; while two incarnations of the fourth aeon (i.e. kalīyug) are Buddh and Kalki. “das aśtar raje hoi varte.”—suhi m 5.


सदासगत भवत मृत्युदु तृतीय dhana ravīdās. ‘eighteen Purans, sixty-eight pilgrimages.’

स अध्ययन मे अवश्य देखी [dasāṭar me āprāpo]

जी [bhill], kṣraṭ etc fall under the category of अत्याज caste.

Page 216 of 750
1. knows the ultimate Reality in four Vedas, six sections of Vedas and eighteen purans.

2. adj tenth. “rai dasā ā bhai.”—s kābir.


The ten rituals of the Hindus – garbhādhana, pūṣeṣvāna, simātonnyāṇa, jatkāraṇa, niśkramana, namkaraṇa, ānprāṣaṇa, curākaraṇa, upnayaṇa and vibhaṅga.

The ten days. 4 tenth day after the death of a person; especially in the Sikh tradition, the completion of the recitation Guru Granth Sahib and the ceremony of accepting turban by the eldest surviving son on the tenth day after the death of the deceased person.
“dascar car nīdhān.”—prīchat.

“dascarī hāṭ tudhū sajīa, vaparu kārīve.”—var sri m 8.


dast [dāsat] P ฬ, n loose motion, diarrhoea. 2 hand. 3 profit, gain. 4 power, force. 5 P ฬ, forest, wilderness.

dastāk [dāsatkā] P ฬ, n hand of producing sound by clapping. 2 act of knocking at the door. 3 summons. 4 transit permit, transit pass. This transit permit was given to British traders by Muslim rulers during the middle of eighteenth century in Bengal. They were exempted from paying octroi on their goods by showing this permit. A dispute arose between the British and Nawab Mir Kasim on the issue of this dastāt (transit permit).

dastkari [dāsatktāri] P ฬ, n handicraft.

dastātā [dāsatktāt] P ฬ, n handwriting. 2 signature, writing one’s name at the end of a document.

dastgir [dāsatgīr] P ฬ, adj who extends a helping, hand. 2 n helper, provider. 3 a holy Muslim chief, named Abdul Qadir of Baghdad. He was born in 1078 AD in Jilan, a town of Persia and was known for his religious conduct. This holyman died on 22nd February, 1166 in Baghdad, where a tomb exists in his memory. He is popularly known as dastgir. Holymen belonging to his sect are known as Kadiris. Just as the successors of Farid are named as Farid, so the successors of Dastgir are designated as dastgir. “puchā phīrke dastgir, kōn fakir kīs ka gharana.”—BG. See kālāp.

dastgiri [dāsatgīrī] See dastgirī.

dastdarazi [dāsatdārāzī] P ฬ, n act of extending hand; assaulting, beating.

Masūrā [dāsatpāṇa], Masūrā [dāsatpānah] P ฬ, n saviour of the hand; a pair of tongs.

Masūrā [dāsatpāja] See bhūmaṇa.

Masūrā [dāsatbāstā] P ฬ, adj bound hands; who has tied the hands.

Masūrā [dāsatbosi] P ฬ, n act of kissing one’s hands. "lai dastābosi uth pir."—NP.

Masūrā [dāstārtan] P ฬ, n sheet on which food is served.

Masūrā [dāstātravā] P ฬ, n act of practising, practice of firing with a gun or shooting an arrow, etc.


Masūrā [dāstā] P ฬ, n guile, deceit. 2 song. 3 narration, story, tale.

Masūrā [dāstana] P ฬ, n one of a pair of gloves. 2 handle of a sword with a frame for protecting the hands.

Masūrā [dāstāt] P ฬ, n turban. “sabāt surātī dastāt sīra.”—marū solhe m 5. ‘Having unshorn hair is like wearing a turban on the head.’

Masūrā [dāstarboḍi] n ceremony of wearing turban, act of wearing turban by the son or the heir of an elderly person, offered to him by his near and dear ones at the time of the elder’s death. 2 custom of wearing turban on the installation of a Muslim judge. See History of India (chapter 8) by Elphinstone.

Masūrā [dāstara] See Masūrā. dastara is used for dastar by the Khalsa.

Masūrā [dāstavej] P ฬ, n hand written document, certificate.

Masūrā [dāstur] P ฬ, n custom, tradition. 2 rule, code. 3 minister, vazir. 4 During the Mughal rule, the headquarters of a district was called
dastur. There used to be many dasturs in one suba.

Ten stages of the mortal frame are thus described in Guru Granth Sahib -

- parkle pari laga than bhadri,
duje mar baap ki sudhri,
tije bhaya bhabhi beb,
cath pari upshi khed,
punj khan piar ki dhatu,
chive kamu na puche jat,
sathe saji kia ghavasu,
athve krodhu hoa tush,
nave dhaule ubhe sah,
dave dadha hoa suah.

-var majh m 1.

2 In poetics ten states of the beloved during separation from her lover are described as under:

"abhikakh, sukha, gunkath, simrat, udbeh, pralap, unmad, vyadh, jarahta bhaye hot mara pun ap."-rasikpriya.

3 ten stages of the human body as described by Sanskrit scholars are -

conception, birth, infancy, childhood, teenage, adolescence, youth, old age, ailment and death.

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conception, birth, infancy, childhood, teenage, adolescence, youth, old age, ailment and death.

Ten stages of the mortal frame are thus described in Guru Granth Sahib -

- parkle pari laga than bhadri,
duje mar baap ki sudhri,
tije bhaya bhabhi beb,
cath pari upshi khed,
punj khan piar ki dhatu,
chive kamu na puche jat,
sathe saji kia ghavasu,
athve krodhu hoa tush,
nave dhaule ubhe sah,
dave dadha hoa suah.

-var majh m 1.

2 In poetics ten states of the beloved during separation from her lover are described as under:

"abhikakh, sukha, gunkath, simrat, udbeh, pralap, unmad, vyadh, jarahta bhaye hot mara pun ap."-rasikpriya.

3 ten stages of the human body as described by Sanskrit scholars are -

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-var majh m 1.
रम गुरव
रम गुरव [dās purab] ten religious celebrations of the Hindus; ten festivals. “dās purab sāda dasahra.”—dhana chāṭ m 1. “dās purbī gurpurbā na para.”—BG.
The ten religious celebrations are—eighth day of a lunar phase, fourteenth day of a lunar phase, night or day of the new moon, night or day of the full moon, first day of a month, summer solstice; winter solstice, constellation of stars having inauspicious influence, lunar eclipse, solar eclipse.
रमपूर [dāsprān] ten types of vital air are: 
“pūn dās suno nam pran he apan dou, 
janīye samān udīan he biān so, 
nag or kurāṃ kriṅkal devdētt lākho, 
dāsvī dhanāje nam kārāt bakhan so.”
—NP.
pran (vital air) in the heart, apan through the anus, samān in the navel (central part), udīan in the throat, bayan in the whole body, nag through the belch, kurāṃ for opening eyes, kriṅkal the source of appetite, yawning from devdētt, dhanāje to inflate the dead body.
रम बाङागेर [dās bāṅgārī], रम बिङागेर [dās bīṅgārī] ten she-wolves. “dās bīṅgārī lai nīvari.”—ram m 5. meaning – sensory organs and organs of action.
रम बरागेर [dās bāragārī] ten sensory organs indifferent to evil-doings. “dās bāragārī aṅīkārī.”—gau m 5.
रम [dāsām] adj tenth. 2 n tenth chapter of the Bhagwat. “dāsām katha bhagaut ki bhakha koī bānāi.”—krisan. ‘the story regarding Krishan in the Dasam Granth not only derives from the 10th chapter of Vaishnav Bhagwat but also refers to the doctrine from Devi Bhagwat and other scriptures. That is why there is praise of Devi and mention of Radha in it. 3 Skt वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया तथा वल्लक्ष्मी अन्नामलया निम्नालया

The fourth manuscript of Guru Granth Sahib did not accord with the Adi Granth compiled by Guru Arjan Dev. So Bhai Mani Singh had to face the wrath of the Sikh community and his scripture was not approved. Setting an example of a true Sikh, Bhai Mani Singh attained martyrdom in Lahore in Sammat 1794. After the martyrdom of Bhai Mani Singh, Dasam Granth was sent for a thorough study at Damdama Sahib, known as the centre of knowledge (Kashi of Sikhs). It was discussed at large in the Khalsa Diwan, and one view was that retention of bānī in different volumes, was not proper and should be bound a single volume. The other view was
to retain the scripture in different volumes was proper so that scholars, researchers and students etc could study according to their requirements. The majority were of the view that it should be in two different volumes – the first volume should contain the hymns uttered by Guru Gobind Singh himself which accord with the spiritual hymns of the other nine Gurus, while the second volume should include writings of historical importance. Many were of the view that all other writings should remain as written by Bhai Mani Singh, but Charitars and eleven anecdotes in Zaffarnama should be published separately. Thus this debate continued for long but with no definite decision acceptable to all could emerge. Meanwhile Bhai Matab Singh, on learning the disrespect shown by Massa Rangar to Darbar Sahib Amritsar in Sammat 1797, reached Damdama Sahib from Bikaner on his way to Amritsar. The Sikhs sought his advice on the issue regarding Dasam Granth. He said that if he returned to Damdama Sahib after killing Massa Rangar, then the volume compiled by Bhai Mani Singh be accepted as such. Otherwise if he got martydom in Amritsar, the scripture be divided into two different volumes. After killing the wicked and unjust Massa Rangar, Bhai Matab Singh came back to Damdama Sahib raising victory slogans. The Sikhs showered honours upon Bhai Matab Singh. The scripture of Dasam Granth compiled by Bhai Mani Singh was duly approved as per the wishes of Bhai Matab Singh.

One manuscript of Dasam Granth was also compiled by Bhai Sukha Singh, priest of Patna Sahib who included Ḍe and Ḍe ṭrīmīrī etc in it. Many more volumes of the scripture were prepared by ignorant and self-seeking authors, which have played havoc with the text. No dedicated scholar has tried to emend them. Although there are a number of such manuscripts available, yet only two of them are recognised as genuine by the Sikhs – one compiled by Bhai Mani Singh, which is also named as of Bhai Deep Singh and the second compiled by Bhai Sukha Singh, which is popularly known as Khas Bir.
was sixty thousands years old when he wanted to instal Ram as the crown prince (See रामचन्द्रिका section 2, 3).

Once Kaikeyi had came to the rescue of Dashrath in the battlefield. Pleased at it, Dashrath had promised to grant her two boons. Reminding him of these promises, Kaikeyi demanded the installation of Bharat as crown prince in place of Ram as also fourteen years of exile for him. The king had to accept her demand under great compulsion. However he was extremely grieved to send Ram into exile and could not survive in his absence. “ut dāsrathi tān ko tājyo sri rāghubir vīyog.” –rāmav.

According to Valmiki, one night a devotee named Sindhu (Shrvan), son of a Vaish from the womb of a shudā woman, came to fetch water from the pond for his blind parents. Dashrath was sitting in ambush on the bank of the pool for a prey. He killed Shrvan with his arrow by aiming it at the sound of a pitcher being filled with water which he mistook for that of an elephant or some other wild animal. He was grief stricken at the sight of dying Shrvan, who told Dashrath about his blind parents and asked him to offer them water for drinking. The king went to them with water, told the whole incident and apologised for his crime. The blind parents cursed the king that he would die grieving for his son.

1 grandson of the emperor Ashok, who lived around two hundred years BC.

Ramchandar. 2 Bharat, Laxman and Shatrughan.

समवर्त्त [dasakṣer] Skt n that which has ten qualities – religion. See समाधान.

1 According to Uttarkhand of Padam Puran, Dharam Dutt Brahman was born as Dashrath of Surya Dynasty.
and two initial syllables i.e. long & short matras, which are the basis of poetics – मा भो जो ना या रा तो ला गा।

दरांगुल [dāṣāgul] Skt दरांगुल n musk melon; cantaloupe, having ten strips. There is a legend that a fruit fell from the sky for an ascetic. He caught it in mid air by supporting it with his two hands, and all the ten fingers left their mark on it. The musk melon, in general, has ten marked strips.

दरांन [dāṣān] n Ravan with ten faces.

दरांन अर्ण [dāṣān an] enemy of Ravan – Ram.

दरां देवां दी काल्पना [dāṣā nāhā di kamai] See दरा तथा दी लक्ष.

दराप्रथम [dāṣaṛtar] See दरा अतिविंध.

दरी [dāṣi] by telling, by informing. 2 imperative form of verb तस्म: tell, inform. “तस्म दरी उदेशरा.”–suhi m 5 गुवाति।

दरिभु [dāṣīhu] please tell, please guide. “मे दरी भु मारोगो.”–var maru 2 m 5.

दरूषी [dāṣuṇi] adj ten times. “जे जुंग केर अर्ण दरूषी होर.”–jepu.

दर [dase] all the ten. See दरद्वार्क and दरभंगी.

2 tells, informs.

दरेर [dāṣera] n a measure of ten seers.

दरेज [dāṣotar] Skt दरेज n above one hundred, one hundred and ten. 2 ten more than any number.

दरे दिर [dāṣo ḍiṣa] See दर दिरम.

दरे राज [dāṣo ḍag] this is incorrect reading of राज राज (रिंग्ला) in cārttr 217 of Dasam Granth, due to some ignorant writer. “प्रत्षितिजल किनो दरे राज भागे.” The correct reading is – “दरे नाग भागे.” ‘the elephants stationed in eight directions started running.’

दरे पिय [dāṣādh] n tenth part, one tenth share; tithe. It is customary in Sikhism to offer one tenth part of one’s earnings in the name of the Creator. “दस नाख कार्त जो कार कमावे. ता कार जो दहाँ गहर माह अवं. तिस ते गुरदासिल्ह जो देई। सिंघ सुयास बहु जग मे लेई.”–prāṣotttar bhai nāḍīlal. “दसवा हिससा कहत्के सिक्का हे मुख पाय.”–maṅgo. Donating the tithe is also mandatory in the Bible. See Gen XIV 20, and XXVIII 22.

According to sage Prashar’s writing, lay householders must part with 1/21th share of their income for the sake of the deities, but a Brahmīn householder should give 1/30th part of his income.

दरांवीर [dāṣādha] one who pays tithe. 2 the child on whose behalf the tithe is offered.

The custom is like this – the parents offer prayer for begetting a child and resolve to offer one tenth of its value to the Guru if a male child is born to them. When the child, so born, starts walking, he is taken to the gurdwara, and his value is assessed by the five Sikhs; one tenth of this assessed value is donated by the parents to the gurdwara. “गुरु को सुत दरांवीर किन.”–GPS. ‘the son received from the Guru by offering tithe.’

3 During the Maratha rule, a person who was exempted from paying one tenth of the total revenue, was called dāṣādhia as tithe-man. He was held responsible for the security of the tithe-free district.

दरांचक चतुर्थ रिंग [dāṣācar caudah vīdaya]–gyan. twenty-eight types of knowledge. Adding ten more to eighteen types of knowledge as described in the word dāṣācar, we get a total of twenty-eight types of knowledge. See बल and दरांचक बल.

दरां [dāṣṭr] Skt दरां n foreign country, abroad, other country. “दरां जस चोली.”–paras. ‘who with arms has conquered other countries.’

दरां [dāṣāda] telling, informing. 2 appearing.

3 asking, questioning. “यार वे, ते रविलाला लालु
mu dasi dasada.” – jet chât m 5. ‘here jat [yar]
stands for the person who has achieved self-
realisation i.e. the Guru.

देंग [dass] n news; information. 2 imperative
form of verb देंग।

दंि [daṣṭ], दंि [daṣṭ] See दंि।

दंि अफ्सादन [daṣṭ afsādan] P v shake
off hands. 2 meaning – abandon i.e. forsake.

दंिवी [daṣṭgir] See दंिवी।

दंिवी [daṣṭgir] P अनि, अनि act of extending a
helping hand, sense of giving support. “daṣṭgiri
dehi, ďilavener!” – tralāg m 5.

दंम [daṣṭu] Skt n thief, robber. 2 foe. 3 fire.
4 an uncivilised tribe, that finds reference in
Rig Ved. The Aryans named the uncivilised
black complexioned people of India as daṣṭu.

दह [daḥ] Skt ṛ burn, destroy, torture, light
funeral pyre. 2 See दह। 3 adv having burnt.
“cuna hove ujla ṛa paṭṭhār kuṭṭe.” – BG. 4 P,ś
adj ten. “dubhīda lage ṛa ḍiṣi ḍhavī.”
–majh a m 3.

दहसन [daḥsat] A पक्ष, n terror, fear. 2 harassment,
restlessness.

दहसन [daḥsir] Skt दश्सीर n Ravan having ten
heads. “rove daḥsir ṛa gavai.” – var ram l
m 1.

दहक [daḥak] See दहक।

दहक [daḥkan] A र्य, substitute for चहकत।
villager. 2 rustic, vulgar.

दहान [daḥan] See दहान। “bhrām bhrāti ṛa ṛa
sitāl sūkh dātou.” – sāveye m 5 ke.

दह दिस [daḥ dis], दह दिस [daḥ dis] See दह
दिस। 2 adv in all the ten directions, that is –
everywhere. “daḥ dis purirāhī jasu suami.”
–suhi chât m 5. “daḥ disi puj hove harijan
ki.” – suhi chât m 3.

दह [daḥan] Skt n act of destroying completely,
burning. “sātru ṛa ṛa hārinam kāhan.” – guj
m 5. “hāri sīmān ṛa hārin bhoe mal.” – todi m
5. 2 fire. “trisna ṛa ṛa bīkhe jo ṛa.” –NP. 3 person having irate temperament. 4 P
र, mouth, face.

दाह [daḥan] See दाह 1. “duḥ daḥan bhāta,
govīd prāgṭa.” – asa chât m 5.

दाह [daḥar] A र्य, n time, period. 2 world,
universe. 3 Skt brother. 4 child. 5 Varun, god
of ocean. 6 cock; rooster. 7 hell. 8 mice. 9 adjsmall. 10 little. 11 difficult to understand.

दाह [daḥrah], दाह [daḥra] P र्य, n small
sword. 2 dagger.

दाह [daḥri] A पक्ष, n one who regards Time as
the creator and destroyer of the universe.
2 atheist, non-believer in God and the next
world.

दाह [daḥa] A पक्ष, n fear, apprehension. 2 a
disease, दाह heart’s sinking, fright, heart
sinking, heart’s palpitation, apprehension,
sudden startling. This is the first stage of
insanity. The causes of this disease are –
weakening of muscles, excessive indulgence
in sex, mental overwork, anger, fear, gastric
trouble, excessive use of liquor, hemp, smack,
hashish, tobacco etc, liver and stomach
disorders, fatigue, exhaustion and piles etc.

A patient suffering from this disease must
be given tonics, easily digestible food, fruits,
jams, milk, butter, cream etc. Syrups of
pomegranate and sandal are also useful. Every
effort should be made to keep him in good
humour. Medicines, which are beneficial to
cure insanity, also give relief to the patient
suffering from this disease. See दहाल।

3 One feels stricken with fear, if he has
committed some evil deeds, punishable by the
ruler, the elders or the teachers etc. The best
treatment of this disease of heart’s sinking is
to lead a virtuous life by avoiding indulgence
in evil deeds.

दाहल [daḥal] P र्य, n threshold; bottom part
of a wooden doorframe, doorsill.
period from the first to the tenth day of Muharram; first ten days of Muharram. 2 sense -taziyah (tajia). See ताजिय.

दाहन [dahan] प्रवाष n mouth.

दाह [daha] Skt 

निर्मानना [dahanidan] प्रवाष v cause to give, arrange to give.

दाही [dahini] a village under Anandpur police station in tehsil Una and district Hoshiarpur, which is 18 miles north of Ropar railway station. There is a gurdwara in memory of Guru Hargobind to the east of this village. The Guru came to this village several times from Kiratpur while going for hunting. A structure is in place. The priests are followers of Kabir. There is no permanent income. 2 adj destroyer, 3 right.

दाही [daha] Skt दीप n milk set to curdle, which is slightly sour, curd. “पादों दाही विलोिे भैि।” -sor a m l. sense - deeds according to invoking the essence of all religious practices.

दाही [dahia] n first ten days of Muharram. 2 adj destroyer; destroying by burning.

दाहिठ [dahidi] n earthen pitcher containing curd. “दाहिठिदे सिराजे काॅरिए” -PPP.

दाही [dahir] A अज n era of cruelty, period of oppression.

दाह [dahum] प्रवाष adj tenth.

दाहेज [dahej] See दाह.

दाहिठिमि [dahḍṛṣṭि] See दाह दीम.

दाहे [dahye] burnt. 2 n curd. See दाहे.

दाह [dak] Skt n water, aqua.

दाही [dakika] A अज n sensitive matter having deeper meaning. 2 method, remedy, plan. 3 moment, instant. 4 deficiency, shortage, loss.

दाही [dakodar] dak (water) - उदर (stomach).

दास [dakṣ] Skt दास vr be clever, be wise, be able, be strong. 2 adj clever, wise. 3 n one of the gods credited for creating mankind, who is described in Rig Ved too. According to Garurh Puran, Daksh emanated from the right thumb of Brahma and his wife from the left thumb. According to Bhagwat, Daksh is a human son of Brahma while his wife Prasuti is the daughter of Manu. In Vishnu Puran and Mahabharat, Daksh is described as son of Prachet – one of the gods credited for creating humanity. It is an agreed fact in all references that Daksh played a major role in the creation of humanity. He begot many daughters, of whom ten were married to Dharamraj, thirteen to Kashyap, twenty-seven to Moon and one (Sati) to Shiv. Shiv chopped off the head of Daksh and replaced it with that of a goat. See दासी and दासी दासी.

4 cock. 5 bull - vehicle of Shiv. 6 Shiv. 7 Vishnu. 8 power, strength. 9 semen. 10 adj right side.

दासुक [daksuta], दासुम [daksakanya], दास [dakṣja], दासवतन, [dakṣatan] n daughter of Daksh – Sati, wife of Shiv, wives of Kashyap and Moon. See दब.

दास [dakṣa] n cleverness, wisdom. 2 ability, understanding.

दासित [dakṣin] Skt adj right. 2 clever, wise. 3 n south direction, the direction to your right when your face is towards the sun early in the morning. 4 Vishnu. 5 In poetry, the hero, who has equal love for all his wives. 6 stomach, abdomen.

दासित राजव [dakṣin nayak] See राजव 5.
Period during which the sun moves from the Tropic of Cancer to the Tropic of Capricorn in the southern direction; period from 21st June to 22nd of December. See दक्षिष्ठ.

दक्षिष्ठ [dakṣīṇa] See दक्षिष्ठ.

दक्षिष्ठक [dakṣīṇayān] Skt n period during which the sun moves from the Tropic of Cancer to the Tropic of Capricorn in the southern direction; period from 21st June to 22nd of December. See दक्षिष्ठ.

दक्षिन [dakṣiṇa] See दक्षिन.

दक्षिणित [dakṣīṇaṁ] See दक्षिष्ठक.

दक्षिण [dakṣiṇa] in the southern direction. See दक्षिन.

दक्षिण [dakṣiṇa] adj southern, pertaining to the southern direction and the southern countries, as – दक्षिण वृद्धास. See अलंकार m 1, सवा 3.

दक्षिणी दिवसिकाल [dakṣiṇī dīvasikāla] a famous temple of Mandhata island in Nimar district of Madhya Pradesh (C.P.). दक्षिणी ośkar was composed by Guru Nanak Dev in Ramkali Rag to impart wisdom to the priests of this temple. This composition is also based on alphabets just like bavan akhri.

दक्षिणीकर्ति [dakṣiṇīkarati] He was a renowned and pious person from Baba Prithi Chand’s lineage. Kapial and Batriana villages were gifted to him by the Patiala state. His residence was in Gharachon of Bhawanigarh sub division. Dakhani Rai died in Sammat 1872. His descendants still live in Charachon. Tilok Ram, an Udasi saint, was a great scholar. He set up a centre for imparting knowledge. There used to be a large number of pupils in his company.

The lineage of Dakhani Rai is as follows –
- Guru Ram Das
- Baba Prithi Chand
- Meharban
- Karan Mall
- Sohan Mall
- Niranjan Rai
- Dakhani Rai.

दक्षिणु [dakṣiṇu] interrupted urination causing pain. See दक्षिणु.


The Hindus believe that the south (Sri Rangnath) is the abode of Ishwar, while the Muslims hold that Allah resides in the west (Kabba). See पांडव.

दक्षिण [dakṣiṇa] n tomb. 2 an enclosure, where the Parsis – the worshippers of fire – keep their dead bodies to be eaten by birds, Tower of Silence, hāsom. See गंगत्र और गंगत्री.

दक्षिण [dakṣiṇa] A दक्षिण n possession, right. 2 entry, approach.

दक्षिष्ठ [dakṣiṇa] See दक्षिष्ठ.

दक्षिष्ठ [dakṣiṇa] Skt दक्षिष्ठ n offering made with the right hand. 2 offerings given to the holyman or family priest etc. 3 sense – donation. “र्दक्षिष्ठ hau te pahi maga.”—prabha m 1. 4 south.

दक्षिण [dakṣiṇa] adj holder. See दक्षिण.

दक्षिणु [dakṣiṇu] दक्षिणु n मूलधार्मिक अवस्था retention of urine, intermittent urination causing pain.

The discharge of urine is painful due to the intake of eatables having warm-dry effect, drinking of wines, taking of hot food, ignoring to answer the call of nature, remaining thirsty and hungry for a longer time, indulgence in sex by retaining urine and stool etc. 1In the Bible, Jerusalem and the temple built there are believed to have such glory. See Psalm 87. “His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.”
To cure this disease one should take milk, rice and rice-pulse puddings etc instead of meat, spices, pickles, jams. The following medicinal measures are very beneficial for immediate relief from strangury.

1) to take the ground powder of cardamom, pure rock secretion, seeds of cucumber, mineral salt, saffron with rice water.

2) to take syrup prepared by crushing seeds of tribulus alortus, inner seed of cucumber, white cremin, cardamom.

3) to take syrup of sandalwood and lime squash.

4) to take one masha each of jökhar and crystalline nitre with lassi.

5) to take with honey the boiled extract of coriander and bhakkhra (tribulus alatus).

6) to take mixture of ground and filtered roots of jasmine with goat’s milk by adding lump sugar to it. If strangury is not taken care of at its initial stage, it can cause dangerous diseases like gonorrhoea, spermatorrhoea etc. “dagbajan jivat jan nə dijo.” – krsn.

“dagbajan dharm pramoh bhagfdr dakhutra.” – cgar. 4 See दक्खल. See ~. 3 See ~. 2 See ~. 4 See दक्खल. See ~. 3 See ~. 2 See ~.

“pahIrau nahi dagli lagE na pala.” – asa kəbir. Here dagli stands for the mortal frame while pala stands for death.

“hamrE mastik dag dagana.” – gaum 4. Many others are of the view that dagədəh consists of even more characters. The usage of these characters at the beginning of a verse is forbidden. See दगभजन दिशष्य.

दध [dakkh] See दध. दध [dakkhan] See दध. दध [dakkha] See दध, sənana. one having attachment with the southern region – Ravan; his destroyer – the arrow.

दध [dag] short for दध. See दधकथ. 2 See दध. 3 See दध. दध [dagen] v burn, be aflame or ablaze. 2 get burnt, blazed. 3 shine.


दध महेन्द्र [daghəd akhər], दधाक [dagdhasər] in prosody, a set of five forbidden characters: c, t, t, t, m; some poets regard dagədəh as a set of eight characters: c, c, p, t, t, m, c, t. Many others are of the view that dagədəh
दया [dāge] marked, got branded, tattooed with a circular mark, those who got branded in Dwarka. “dāge dṛgābar vad kārāe.”—BG.

दाग [dag] adj shining. 2 bright. See दग्ग. 3 See लाग्ग.

दया [dadā] got marked. 2 got burnt, burnt to ashes. “ag lage gōn sal dāgayo.”—krsan. ‘The cluster of trees was reduced to ashes.’

दर [dāṛ] vr reach, become less, go, defend, protect.

दाच [dach] See दाच.

दाचन [dachan] See दाचन and दाचन.

दाचन [dachū] See दाचन and दाचन.

दाचन [dachna] See दाचन.

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contaminated water, putting on wet clothes and due to defect in blood. In Ayurvedic system of medicine, this defect is regarded a type of leprosy. Originating from germs, the disease worsens on scratching. Mild irritation is felt on the body part affected by ringworm. Excessive rubbing may cause scratches on the skin; water oozes out and burning sensation is felt.

To cure this disease, first wash the affected body part with sulphur-soap and then apply the following medicine on it:

Sieve through a cloth crushed mixture of catechu, gall nut of oak (berry of cypress), sulphur and aconite root and then grind this mixture in a stone mortar by sprinkling water on it till it turns into a fine paste. Make small balls of this paste, dry them in shade. Rub a ball in water and apply the paste so formed on the ringworm. The affected part should not be covered with cloth till the applied paste gets dry.

Apply the paste prepared in lemon-juice by crushing six mashas of powder of water caltrop and one masha of opium.

Blood purifying drugs like ophelia chirretta are very beneficial in the treatment of this disease. A patient suffering from ringworm should avoid taking spicy food.

राप्र [dādru] Skt राप्र n ringworm. See राप्र. 2 tortoise.

राव [dādh] See राव. 2 See राव. 3 short for राप्र (राप्र). “धार रप गौ dādhsīdhu gā.”—rodr. ‘went towards the ocean of milk.’ 4 Dg ocean, sea.

रायमित्र [dādhsīdhu] ocean of milk. See राव 3. 2 ocean of curd. See सा मण्डल.

रायुतली [dādhsotni] Dg n daughter of ocean – Luxmi, goddess of wealth.

राम [dādha] burnt to ashes, aflame. See राव.

“dādha hoa suah.”—var majh m l. राव [dādhr] Skt n curd, curdled milk. “dādhr ke bohle bīrole nir.”—gau kābir. 2 cloth. 3 short for राव, ocean. “jese dādhr māddh cāhū or te bohath cale.”—BGK.

रान्ठर [dādhrsar] n butter.

रान्ठरु [dādhrsot] n son of curd, butter. 2 son of ocean, moon. 3 pearl. 4 nectar.—सा नममा. रान्ठरु मन [dādhrsot sar] n son of ocean – अमीत, pond - मन (Amrit + sar).—GV 6. This name of Amritsar is written in the form of a puzzle. रान्ठर [dādhrṣuta] n daughter of ocean–Luxmi (goddess of wealth). 2 sea shell.

रान्ठरी [dādhrkhir] Skt रान्ठरी n ocean of milk. रान्ठर [dādhr], रान्ठरिन [dādhrj], रान्ठरिन [dādhrjat] n butter. 2 moon created from the ocean, moon born from the ocean. 3 pearl. “jhalar dādhrjae.”—GV 6. ‘fringe of pearls.’ 4 See रान्ठर. रान्ठरिन फलती [dādhrsipu dhanni] An ignorant scribe has wrongly noted down this version in place of the original text dvrprīpu dhunrni in 596 section of Shastarnammala. which means – dvr (elephant), its enemy सर (lion), army producing roaring sound like the lion. 2 gun.

राव [dādhič], राविति [dādhič], राविति [dādhicə] Skt राविति Both the words राविति or राविति are correct. A Vedic sage, son of Atharav born from the womb of Shanti. There is a legend that Indar taught him the art of making wine on the condition that if he revealed it further to anybody, he would be beheaded. Ashvini Kumars persuaded Dadhichi to reveal the art of wine-making. To save him from the wrath of Indar, they attached the head of a horse in place of Dadhichi’s own head. When Indar chopped off this head of the horse, Ashavini Kumars reinstalled the original head on Dadhichi’s body.

According to Rig Ved, Indar cut the bodies
of 810 Vritr demons with the help of Dadhichi's bones. There is a reference in Mahabharat and Purans that Dadhichi got a boon from Yam (god of death) that his (Dadhichi's) bones would be mightier than the knobbed club of Indar and the dynasty of Vritr could be destroyed with these bones only.


danuvās dynasty of the demons, lineage of the demons.

danottī [दनोट्टी] Skt दुनोत्ति causes pain (vr दू means to give pain, to cause one to suffer). “na danottī jasmoren janam jāradhi mārān bhāī.”—gujdev. ‘meditating upon glory, fear of rebirth, old age, mental disorder, death does not cause any pain.’

दपात [दपात] n growl, threat. 2 sprint, attack, invasion. “दपात पेठ्यो अनु भाई.”—solo.


dapta [दप्ता] adj buried under the ground. 2 n wealth hidden under the ground, treasure trove.

dapta [दप्ता] v crouch in fear. 2 threaten, frighten.

dapka [दपका] n threat, authority, awe. “दीली में दपका बहु पायो.”—gps. 2 shelf or arch just above the roof to store domestic goods.

大多数 [दाप्तर] A दाप्तर adv suddenly, all of a sudden.

dapta [दाप्तर] P दाप्तर n office; place where documentation of files is done. 2 files wrapped or tied in a piece of cloth.

दप्तर [दप्तर] in the office, within the office. “जाके दप्तर पुच्छ ना लेका.”—gau a m 5.


dap [दप] A दप न act of pitching in the soil. 2 act of burying the dead body. Although the tradition of burying the dead body prevails in many religious communities, it is an essential part of the Islamic tradition.1 According to Hindu tradition, only the ascetics and infants (whose teeth are not yet grown) are buried. From the Bible, it becomes clear that the practice of burying the corpses was in common much before the arrival of Islam.

दप्तरना [दप्तरना] v bury, pitch. “पून हुते मुरिद जो ओडो ले निकौ दप्तरना दीया.”—NP. ‘The disciples buried half the sheet of the Guru’s garment.’

दपक [दपक] A दपक 2 n times. “अनिक दपक सम्महाँनों किनो.”—gps. 2 section, class, line. “रक्षा लय सद्ह गोप दपक.”—krīsan. 3 section of law; manual or agreement. 4 A दपक dispelling, driving away. “दानव कर दपका.”—solo.

dapik [दपिक] A दपिक adj buried under the ground.

dapika [दपिका] n crouch in fear.

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dictums of Sikhism, fearing opposition from the public and self-opinionated persons.

**dictums** [dābau] n warning, threat. 2 pressure, tension. 3 authority.

**warning**, threat. 2 pressure, tension. 3 authority.

**bury**. 2 threaten, frighten. 3 seize, occupy.

**adj** heavy. 2 whose front is heavier than the rear.

**pressure**. 2 awe.

**place of learning**, school, educational institution.

**school of religious teachings; scripture containing doctrines of various religions.**

Sheikh Mohammad Muhsin, alias Fani, a resident of Persia, disciple of Sheikh Mahibulla. It is estimated that he was born around 1615. He spent major span of his life in Kashmir. He wrote the book ‘dābīstan mājahāb’ in about 1645. He was in correspondence with Guru Hargobind and held many meetings with the true Master. Many of his writings about Sikhism are worth reading. He died in 1670.

**A n writer, author, scribe.**

**Skt** “ghābu dābu jāb jāri bichurat prem bīhal.”—caubole m 5. domestic articles.

**adj** under pressure. 2 overloaded. 3 buried under debt.

**adj** having dominating appearance, dominating, awesome, dauntless.

**deceive, cheat, ruin. See सूक्त**. 2 Skt द्वाह n type of spear grass. “thio pavahi dābu.”—s ferdid. See द्वाह.

**See द्वाह**. 2

**Skt** दम n suppress; calm one down; win. 2 n sense of controlling one’s senses.

Several writers consider Mir Zulafkaar Ali alias Mubid Shah as the author of this book.

3 home, dwelling place. 4 brother of Damyanti, wife of king Nall. 5 son of Marut – a king belonging to the solar dynasty. 6 प म breath. “ham admi hā τκdām.”—dhana m 1. 7 प ल cash, currency. “bīnu đam ke sāuda nahi ḡat.”—gau a m 1. See रिम्ब and रिब. 8 one fourth of a piece. “sram kārte đam aṭh kāw.”—bīla m 5. 9 प ल control of breathing and respiratory system, breathing exercise and regulating respiration, check on breathing. “jāb sabh đam kārke ik var. pāhūcē jahi khudāi darbar.”—GPS.

**n light, brightness. 2 cash, currency, wealth. “dāmāk de dōkh ḡapās le 亵adhu.”—BGK. 3 Skt adj that which suppresses or subdues the senses.**

**v shine, illuminate.**

**with wealth, by spending money, with money. “īs prem ki dāmākryāhu hoti ṣat.”—caubole m 5. ‘Could love for Him be purchased.’**

**See निमित्त.**

**Dg n one who accumulates wealth; miser, niggard.**

**n large kettledrum, wardrum. 2 fort’s minaret. 3 See निमित्त मरिव.**

**a raised platform for the Guru to sit for sometime. Famous holy places bearing this name are given below:**

(1) a famous place in memory of Guru Gobind Singh near village Sabo Ki Talwandi under police station Rama, tehsil Bathinda, subdivision Barnala of Patiala state, which is also known as Kashi (educational centre) of the Sikhs. The tenth Guru stayed here for nine and a half months, due to the unbounded devotion of Bhai Dalla. Mata Sundri and Mata Sahib Kaur came here with Bhai Mani Singh right from Delhi to have the Guru’s glimpse
MAP OF DAMDAMA SAHIB – SABOO KI TALWANDI
or darshan. Relying on his spiritual insight, the Guru recited the full text of Guru Granth Sahib and got it scribed as a new scripture at this holy place. Here eminent rulers of Phul dynasty, Tilok Singh and Ram Singh, were duly baptised by him. The Guru blessed this wilderness to grow and become luxuriant and verdant to be irrigated by canals. Baba Deep Singh Shaheed was assigned the duty of the head priest of this holy shrine, which passed on to his successors. Now the chief priest is Shahzadpur of Baba Deep Singh’s lineage.

A huge religious congregation is held on the 15th day of Baisakh every year. Late Sant Attar Singh contributed a lot to the service of this holy place. Damdama Sahib is a centre for Sikh writers and scholars. A monthly donation of Rs. 100 is offered by the Maharaja of Nabha state for the community kitchen. This gurdwara is situated at a distance of seven miles to the south-west of Maiser Khana railway station. It is five miles away from Rama station of B.B. & C.I. Railways.

Following are the relics bestowed by the Guru to Dall Singh of this village (Talwandi Sabo). Preserved by his successor, Shamsher Singh, they are as follows –

One sword, two turbans, two robes, two trousers, a falcon’s string.

These relics are displayed every month on the tenth day of the bright phase of the moon. Following are other holy places here:

(a) Jandsar – a shrine of the tenth Master, half a mile to the north of this village. The Guru disbursed salary to the employees here. The wild tree of Jand (L Prosopis specigera) with which his horse was tied, still exists at this place.

(b) Tibbi Sahib – a holy place in memory of Guru Gobind Singh, half a mile to the north of this village where Hola Mohalla was organised by the Guru. The pond nearby this shrine is named as Mahalsar.

(c) Manji Sahib – Guru Tegh Bahadur stayed at this place for nine days. An elegant gurdwara with a golden dome stands near the main shrine.

(d) Manji Sahib 2 – a place in memory of Guru Tegh Bahadur to the south of Gurusar pond. The Guru gathered soil in his shawl at the time this holy tank was being dug.

(e) Likkansar – this holy place to the east of the main shrine is in memory of Guru Gobind Singh who, while sharpening the reed pens, used to foretell that this place would be a centre for imparting knowledge, viz –

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\end{align*}
\]

\(-GV \text{ 10.}\)

(2) A holy place associated with Guru Amar Das is situated about half a mile to the north west of village Kanvan and two kohs away from Khadoor to the south west direction of this village, the point upto which Guru Amar Das used to go backwards to bring water from river Beas for Guru Angad Dev to bathe.

(3) a platform raised in memory of the sixth Guru, situated one furlong to the west of Vadali, where he rested after killing a wild pig.

(4) a holy place related to the sixth Guru in
Hargobindpur, where he used to hold congregations.

(5) a sacred place relating to Guru Hargobind in a garden near Una.

(6) a congregation place in Kiratpur Sahib from where Guru Har Rai used to address gatherings.

(7) a raised resting platform for Guru Teg bahadur near Dhoobari town in Assam on the bank of river Brahmaputar. See युवकी and जंगभारी.

(8) a place near Amritsar commercial market where Guru Tegbahadur stayed for a while on his way to Valla.

(9) a place in Anandpur Sahib where Guru Gobind Singh used to sit.

(10) a sacred place in memory of the tenth Guru in Delhi. See जिंदी 6.

(11) See ज्ञेय 4.

उम [dama] Skt n act of suppressing. 2 penalty imposed to crush someone. 3 act of controlling the senses.

उमत [daman] Skt adj suppressor, oppressor.

उम मर्त [dama mazan] P अन do not utter a word, keep quiet.

उमरी [dama] daughter of Bhim, ruler of Vidarbh and wife of Nall, king of Nishadh. During her time, she was a woman of exquisite beauty and piety. When the king lost everything in gambling and for long went incognito, she remained loyal to her husband and suffered a lot in separation. At last they were reunited, and led a happy and comfortable life. This legend is described in detail in Van-Parav of Mahabharat. An abridged version is also inscribed in 157th Charitar of Dasam Granth.

Cover the pot and place it over hot dung cakes. Take it out, let it cool, then grind the barley growth. Now give up to two raWs of this powder with honey or raisin to the patient.

(vii) Take six mashas of viola adorata, six mashas of rhododendron i.e. gauzuban, two pieces of figs, seven jujube fruits, eleven ripe cordia myxa. Soak all these medicines in water for the whole night and boil it in the morning, put some sugar in it and give it to the patient.

(viii) Inhale smoke of yellow leaves or roots of datura, which is very beneficial for an asthma patient.

An asthma patient should not take water for at least two gharias (45 minutes) after taking meals and should drink in small water quantity. He must take simple but clean diet and avoid taking acerbic, oily and viscuous food.

damā́ [dāmā́] P a, adja easily provoked. 2 wrathful, enraged. 3 See दमां. damad [dāmad] See दमभ. daman [dāmān] P a, n time, period. 2 adj shouting in joy or in anger. damam [dāmam] See दमभ. 2 See दमभ. “dholan bāja dādāt dāmam.”—GP S.

damama [dāmama] P a, n large kettledrum, wardrum. “gagan damama bajto.”—maru kābir. ‘Sense—the Guru’s word struck a cord in the mind.’


damī [dāmī] with each breath. “damī damī sādā somaIa.”—m 3 var bīha. ‘recites Thy name with each breath.’

damātā [dāmātā] See दमद. damī [dāmī] adj living being. “ham admi hār k damī.”—dhana m 1. 2 Skī दमिन् who controls his senses.
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here – one is situated at the place where Guru Gobind Singh dictated Zaffarnama to be delivered to Aurangzeb. This holy place is elegantly built through the efforts of Sant Mani Singh who has named it as Zaffarnama Sahib. Land measuring about 70 ghumaons, free from any revenue cess, has been allotted to this gurdwara by the Nabha state.

The second gurdwara is in memory of Guru Hargobind. While staying at Kangarh the Guru pleased with the dedication and devotion of Rayjodh visited this place. The Jand tree to which the Guru’s horse was tied still exists here. This shrine is sixteen miles to the north of Rampura Phul railway station. 2 a village in tehsil Balabgarh, district Gurgaon. Guru Hargobind visited this place while returning from Gwalior. See जगमाहिंज, जगवत.

These Sodhis are descendants of Bibi Roop Kaur (foster daughter of Guru Har Rai). Their ancestors were priests of the shrine of Mata Raj Kaur at Manimajra. This village was donated by the state because Sodhis were too indigent to manage their day-to-day affairs there. See सूणि देव.

इलाहाबाद मेंसिय दरवार [दायलपुरा सोधिया] a village near Chhat Banur under police station Lalru in tehsil Rajpura of Patiala state. This village was gifted to Sodhis of Kiratpur by the Patiala state in Sammat 1858.

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sahajidhianu.”—japu. “suni suni jiva soi tumari. tu pritam thakor ati bhari.”—mahj m 5.

(b) citr darśan— the glimpse of the beloved one’s (deity) picture. “gur ki murati mao mahi dhiyanu.”—goḍd m 5. “mohan mit ko citr lakhe bhai citr hi si, to vicitr kahā he?”—pādmakār.

(c) svapān darśan— seeing the beloved one in a dream. “suni sakhie meri ni bhai me aparā prītī mirīa”—gau chāt m 5.

(d) pratyāks darśan— viewing the beloved one in person i.e. face to face. “ādīsēt agocēr ālakh nīrājan so dekhia gurmukhī akhi.”—var sri m 4. 3 mirror, looking glass. 4 religious scripture, holy book. See bhūm. “khat darśa varte vartara. gur ka darśa agam aparā.”—asa m 3. “darśa choḍi bhae samdarsi.”—maru kābir. ‘Instead of having faith in the six schools only (they) began to respect all the schools of philosophy.’ 5 denoting the number six, as there are only six schools of philosophy. 6 religion. “ikna darsēn ki partitī na aia.”—var vād m 3.

**darsāni** on having a glimpse, on viewing. “darsāni rupī aparā.”—varasa.

**darsāni** adj having faith in a school of philosophy. “darsāni hot khat darsat atitke.”—BGK. ‘one begins having faith in the Guru’s precepts after attaining knowledge of the six schools of philosophy.’ 2 Skt उत्साहित worth seeing, beautiful, exquisite. 3 See उत्साहित.

**darsāni hūdi** [darsāni hūdi] a promissory note, on presenting which, one can get money; exchange bill. “līkhī darsāni tīh kār dini.”—GPS.

**darsāni hūdi**, **darsāni hūdi** [darsāni ḍīhūdi], **darsāni hūdi** [darsāni dāvaṇa], **darsāni hūdi** [darsāni dāvar], **darsāni hūdi** [darsāni pō] adj very beautiful gate, exquisite gate. 2 n principal gate, entrance gate, main gate of a palace or a temple. 3 the main gate of Harimandir on the bank of Amrit Sarovar. “sūdār bāṇyo darsāni pūr.”—GPS.

**darsāni** [darsāni] See दर्शन. “darsāni dekhī bhai nīkheval.”—suhi chāt m 5.

**darsa** [darsa] See दर्शन 2. “tīk luki na devāhī darsa.”—sri a m 5. 2 āra pertaining to the moonless night.

**darsānā** [darsāna] v display for glimpse or view, show. 2 suggest.

**darsānā** [darsāna] showed. 2 n glimpse, view. “mānorath purāṇu hove bheṭatī gurdarsāna.”—mahj m 5.

**darsānā** [darsāna] See दर्शन. 2 on having a glimpse. “bāli bāli gurdarsāna.”—maru solhe m 5.

**darsa** [darsa] See दर्शन. 2 appeared. **darsānī** [darsānī] showed, helped in having (His) glimpse. 2 viewed, had a glimpse.

**darsānī** [darsānī] showed, enabled one to have a glimpse. “parbhāṛhāṃ satgūrī darsānā.”—sāye m 5 ke.

**darsa** [darsa], **darsa** [darsa], **darsa** [darsa] n glimpse, view. “āvīlokan punah punah karaṇ jan ka darsār.”—suhi m 5. “hit cit sābh pran dhan nanak darsāri.”—bīla m 5. “bīdī kītī pavā vī darsārē.”—suhi m 5. 2 adj दर्शनीती worth seeing, worthy to view.

**darsānā** [darsāna], **darsānā** [darsāna] sight, vision, view. “tē pavāhī hari darsānā.”—suhi m 5 gurvāṭi.” “nēṇ triptē dēkhi darsāvā.”—sar m 5.

**darsa** [darsa] of the view, of the glimpse. “māṇī phāb bēhūt darsāvē.”—nēṭ m 5. 2 shows. 3 appears.

**darsī** [darsī] (in (His) glimpse. “nanak darsāri lina jū jālī minā.”—sar chāt m 5. 2 through a glimpse, by viewing.

**darsī** [darsī] Skt दर्शन adj viewer, beholder. 2 who contemplates, who ponders over. See दर्शन.
1575

[darāsu] glimpse, view. 2. दृशि vision. “darāsu sphli pēkhio darāsu pēkhio.” – mala partal m 5.

[darsere] view, glimpse. “dekhī sadhu darsere.” – kan m 5. 2 for viewing, to have a glimpse of.

[darso] a disciple of Guru Gobind Singh, who is said to have laid down his life in a battle fought by the rulers of hill-states against Hussaini – the Mughal army commander. See वर म 1. verse 57.

darshakīt [darsi] in fact, really, in reality.


darā [darsi] Skt adj timid, cowardly, chicken-hearted. See रण 1. 2 See गवना. 3 A रंग entrance, approach. 4 understanding. 5 ability.


darāk [darks] P रंग adj necessary, essential. गवना [darks] P रंग, n brightness. 2 lightning.

daraksā [darks] P रंग, adj bright.

daraksāda [darks] P रंग, adj shining.

daraksāda [darks] P रंग, adj shining. v shine, glitter.


darxor P रंग, able, capable, worthy.

darxāsat [darks] P रंग, wish, desire. 2 application for expressing one’s requirement.


dargaha [dargah] a follower of Guru Hargobind. He belonged to the Bhandari subcaste. The Guru taught him the definitions of four types of discourses. See टळा.

darguṣat [darguṣ] P रंग, adj past. 2 died, expired.

darguṣat [darguṣ] P रंग, v cross, pass. 2 move forward, go ahead. 3 die.

darguṣ [darguṣ] P रंग, n pardon, forgiveness.

dar ghar [dargh] main gate and residence. “dār ghar māhīla sohne.” – śri m 1. ‘main entrance and palace.’

daraj [darg] A ज़ा adj written in black and white. 2 ज़ा n crack, fissure, slit.

darjan E dozen n a set of twelve, a group of twelve.

darjā [darg] A Ɪ adj rank, status, designation. 2 class (high or low).

darzi [darg] P Ɪ n tailor; one who stiches clothes.

darg [darg] Skt n act of tearing, setting apart. 2 See टळा.

dar β Skt adj frightening, fearsome. 2 n region around Hindukhush that touches Kashmir. 3 cinnabar. 4 P रंग pain, suffering. “dārād nīvarahi jake āpe.” – bavan.


daradnak [darg] P रंग, adj painful. 2 tragic.

daradmād [darg] See टळा.

dardari Dg n earth, land.

dardavi [dardavi] Dg n earth, land.
धर्मवाद धर्म आय।"—शुहर राविदास।

धर्म [धर्म] adj in pain, in distress. 2 who realises other's pain, sympathiser.

धर्म (धर्म) See स्वर्ग and धर्म।

धर्मविशेष [धर्मयाबित] P युक्त indigent, insensitive.

धर्म [धर्म] Skt धर्म स्वर्ग n arrogance, pride. “पिर मिर सिद्ध धर्म चर्म को।”—NP. 2 fever. 3 musk deer. 4 inspiration, aspiration.

धर्म [धर्म] रंग n an object in which one's reflection makes him proud of his beauty; mirror. See स्वर्ग।

धर्मम [धर्मम] P नारद. adj inspiring, encouraging. 3 eyes.

धर्मस्थ [धर्मस्थ] पर्था।

धर्म [धर्म] n a wealthy, rich person. 2 money, wealth. “करं अधर्म धर्म याच न करार केतु?”—साधु। 3 material. “पावक विखर धर्म को दारू।”—GPS. ‘provisions like ghee, barley, sugar, dry fruits etc.’ 4 medicine, drug. 5 wine, liquor. 6 According to the Vaishnavites — earth, water, fire, air, sky, time, direction, soul and mind are the bases of qualities. 7 Skt स्वर्ग n demon. 8 adj destroyer, annihilator.

धर्मवन्दे [धर्मवन्दे] Skt रूढ़ित n gold, yellow metal.


धर्मसम [धर्मसम] लेकर See लेखनार्थ।

धर्मस्त [धर्मस्त] लेखनार्थ पर्था।

धर्मस्य [धर्मस्य] P त्रपा n gatekeeper, gateman.

धर्मवन [धर्मवन] Or धर्मवन [धर्मवन] adv door-to-door, at every doorstep. “भावक गए पर्थे धर्मवन।”—भेर म 3। 2 पर्था।

धर्मवन [धर्मवन] नेमन P जल n emperor court.

धर्मवन माहित्तेरो धर्मवन।”—गजु म 5। 3 Sikh congregation. 4 Guru Granth Sahib. 5 the Golden Temple. 6 A raja is also called धर्मवन in Rajputana. e.g. “अजमित्तेरे धर्मवन राजधानी विच पढ़हरे हाँ।”

धर्मवन [धर्मवन] P लाज।

धर्मवन [धर्मवन] लेखनार्थ। 2 adj for, about, regarding.

धर्मवन्मसिक [धर्मवन्मसिक] a bania (shopkeeper) of Sirhind, who turned a Sikh after being baptised by the tenth Master and fought bravely in the battles of Anandpur. 2 an Amritsar-based Sikh chief, pre-dating Nawab Kapoor Singh. He died in Sammat 1791.

धर्मविन्द [धर्मविन्द] धर्मविन्दी [धर्मविन्दी] n courtier, one who is entitled sit in the court of the ruler (king). “मैं मदिरे हैं।”—गदर्वी।

धर्मवर्ष [धर्मवर्ष] स्वर्ग m 5.

धर्मवर्ष n official in the court of the king .... “पाक क्रिसांवले भागी गौ, ले बाद्हि जी दार्बरी।”

धर्मबा [धर्मबा] See धर्मबा।

धर्मबा [धर्मबा] P रुपा।

धर्मवर्ष [धर्मवर्ष] n a baniya (shopkeeper) of Sirhind, who turned a Sikh after being baptised by the tenth Master and fought bravely in the battles of Anandpur. 2 an Amritsar-based Sikh chief, pre-dating Nawab Kapoor Singh. He died in Sammat 1791.

धर्मवर्ष n official in the court of the king .... “पाक क्रिसांवले भागी गौ, ले बाद्हि जी दार्बरी।”

धर्मबा [धर्मबा] पर्था।

धर्मबा [धर्मबा] P रुपा।

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धर्मबा [धर्मबा] पर्था।
word dərməl in Punjabi language is a transform of dərmən e.g. “daru dərməl da kujh əsər nəhi hūda.”

**dərməyən** [dərməyən] P ərmən  adv between, in within.

**dərməyana** [dərməyana], **dərməyanı** [dərməyani] adj medium, average.

**dərməl** [dərməl] See dərmən 2.

**dərmən** [dərmən] P ərmən  n treatment, remedy. 2 way of curing a disease.

**dərməhə** [dərməhə] P ərməhə  n monthly salary, monthly pay. “kər dərməha əhər rəkhlet.” –GPS.


**dərətən** [dərətən] See dərmən.

**dəryə** P ərəyə  n flowing water, river, stream. 2 ocean, sea.

**dəryəni** [dəryəni] adj pertaining to a river. 2 n a silky fabric. 3 See dəriləyəni.

**dəryəyi ghorə** [dəryəyi ghorə] hippopotamus; an African horse having body like that of a rhino. It is found in marshlands and shrubs on the banks of rivers. 2 According to the ancient scriptures, it is assumed to be an imaginary horse and regarded as very beautiful and agile. Poets are of the view that hippopotamus is the progeny of ucərərəva horse which appeared at the time of ocean churning.

**dəryədəri** [dəryədəri] P əryədəri  adj broad-minded, generous.

**dəryəpəthi** [dəryəpəthi] a sect residing in Sindh and Balochistan, which worships Uderolal. According to a legend, a child named Uderolal was born to river Sindhu, after whom a town was named. There stands a temple in memory of Uderolal, which is a place of worship for both the Hindus and the Muslims, who regard (Uderolal) a holyman as per their own religious beliefs. This holyman is also known by the names of Sheikh Tahir, Khwaja Khizar and Jindahpir.

**dəryəfat** [dəryəfat] P ərəfat  enquiry.

**dəryəftən** [dəryəftən] P ərəftən  v get, receive. 2 know.

**dəryəb** [dəryəb] P ərəb (imperative) get, acquire. Its root is dərmən.

**dəryəyi** [dəryəyi] See dərmən. 2 See dərətəni.

**dərətənət** [dərətəniət], **dərətəniət** [dərətəniət] P ərmətəniət  adj close to God. i.e. – who has acquired self-realisation. See rən dərmən ənəfə.

**dərmən** [dərətən] v crush, rub, tear, trample.

**dərmənə** [dərətənə] n one that crushes – army. –sanama.

**dərəvəj, dərəvəzə, dərəvəzə** P ərəvəzə  n gate, door, entrance. “nədərəvəj nəve dər phike.” –kərə m 4. ‘Transitory are the pleasures of all the senses in the nine openings of the body.’

**dərəvəjə sahəb** [dərəvəjə sahəb] a historical gate in village Bakala, where Guru Teghbadur used to stay occasionally. See dərmən.

**dərəvət** [dərəvət] court-gate, door of the court, door of the Creator’s abode. See rətəntə. 2 Skt dərəvət incantation hall, conference room.


**dərəvə** [dərəvə] See dərmən. 2 Skt dərəvət gate-keeping.

**dərəvə** [dərəvə] P ərəvə n one who stays waiting at the door, beggar. 2 devotee – beggar at the Creator’s door; saint, monk. “dərəvəsi ko jənəsi vərəla ko dərəvəs.” –var bətə hə m 3. 3 some scholars hold that the word dərəvəs derives from
durva$ (which means pearl-like).

[Darvesavi] adj pertaining to a pious person, of a monk. “darvesavi riti.”—S farid.

[Darvesi] n saintly activities, saintly temperament. See [Darves].

Dārva$ v split, tear. 2 crush, grind.

Dār [Dāra] n valley, pass—a passage between two hilltops. “kabul dāra bād jab bhāyo.”—Cārī t 195. 2 of the court. See [Dār].

“ek mukam khudai dāra.”—maru solhe m 5.

Dār [Dāra] P ā, ḍ in him.


Dāra$ in the gate, within the gate. “jese dano caki dāral.”—Māli m 5.

‘Grain sticking close to the axle in the centre escapes grinding.’


Dāraz [Dāra] adj big, large, long. 2 much, more. 3 transform of the English word ‘drawer’; a sliding box of a table or an almirah that is pulled with the help of a knob/handle attached to it.

Dāram [Dāram] adv in between, in the middle, inside, within. “jāna kīre dāram.”—PPP.

Dār [Dār] n crack, split. See [Dār]. “bhumī dārakoi pāhcane.”—NP.

Dārī [Dārī] adv within, inside. “nānak dārī didārī sēmāi.”—Vār rām l m l. 2 at the door. “bīa dārī nahi ke dārī jau?”—Sri m l. 3 in the court. “hārī dārī sobhā pār.”—Māl l 3.

Dārdī [Dārdī] n cave, cavern.

Dārī [Dārī] See [Dār].

Dārī [Dārī] See [Dār].

2 Daryai is one an offshoot of the sect of Ram-loving Bairagi saints. The tale of the origin of their name is traced to a son born to a widow, who, feeling ashamed, got rid of the child by abandoning him at the bank of a river. A cotton carder picked and brought him up with great affection. The child became popular as Dārī. On growing up, he became a disciple of the sect of Ram Charan Das and proved himself to be an excellent preacher. His disciples are named as Dārī. The main seat of the Dārī sect is at Merta' in Rajasthan.

Dārīghorā [Dārīghorā] See [Dārīghorā].

Dārīdasi [Dārīdasi], Dārīpāṭhi [Dārīpāṭhi] See [Dārī].

Dārīpat [Dārīpat] See [Dārīpat].

Dārī dārves rāsid [Dārī dārves rāsid]—sri a m l.

Dārī dārvesi [Dārī dārvesi] unbounded devotion to the Creator, with no expectation from any other quarter.

Dārī dārves [Dārī dārves] a devoted saint with unbounded faith in the Creator, who does not expect any other quarter.

Dārīda [Dārīda] n a blood-thirsty and fierce animal; a wild animal like a lion, tiger, leopard etc.

Dārīdrā [Dārīdrā] Skt adj poor, penniless. 2 indigent. 3 n poor man. See [Dārīdrā]. 4 poverty, indigence, penury.

Dārīdrat [Dārīdrat] Skt n penury, poverty, indigence.

Dārīdrā [Dārīdrā] Skt vr be idle, be in distress, get feeble.

Dārīdrī [Dārīdrī] See [Dārīdrī].

Dārī [Dārī] within sight, in sight. See [Dārī].

Merta is in Jodhpur state. It is situated nine miles to the south-east of Merta Road railway station (Jodhpur–Bikaner section). It was founded by Dooda Rajput in about 1488.

1Merta is in Jodhpur state. It is situated nine miles to the south-east of Merta Road railway station (Jodhpur–Bikaner section). It was founded by Dooda Rajput in about 1488.
See also:

**darā** [dārā] n cotton mat, reed mat. 2 Skt cave, cavern. “ārī arātvāt dārān dhāse hē.”—cādi l.

**darā** [dāri] n small door, window, peephole.

**darā** [dāridān] P .fold n split, tear, saw.

**darā** [dāridā] P .fold adj torn, tattered.

**darad** [dārud] P .fold, n prayer, request. “pārde rohanī dārud.”—sri m l. 2 panegyrical recited at the time of prayer. “bājhañ sañgur apne betha jhaku dārud.”—var maru 2 m 5. Here dārud means a hymn recited by the royal priest at the time of offering the large baked bread (rot).”

**darūr** [dārun] P  necessary adj within, inside. 2 n heart, mind.

**dār** [dāre] in the court (of a ruler). “hārī dare harī dārī sohanī tere bhagat.”—asa m 5. “at the door and in the court of the Creator.’

**dāres** [dāres] muslin (fabric) printed with floral designs. 2 See E dress.

**dāresī** [dāresi] E dress n preparation, finishing, levelling.

**dāreca** [dāreca] P  deficiency, lack. 2 sorrow, grief. 3 hesitation, avoidance.

**dārer** [dārer] See सर्न.
The noose war very prevalent in ancient times. The enemy was pulled by throwing a noose around his neck.

1580

दलिया [dalī] See दलिया.

दलब [dalak] adj crusher, destroyer. 2 अज नायक mean person, base man. 3 tattered quilt. 4 अज नायक massage; act of massaging the body.

दलबत्ता [dalabata] n tremble, be scared. “सून प्रशासन दलाइको तिथि रिहा।”–GPS.

दलखर [dalakh] adj cruelly crushed, trampled, trampled under the hooves of horses. “दलखर करै अनि सहहर।”–GPS.

दलिहर [dalini] 2 group leader. 3 chief of the army. 4 son of Bhim Jatt, resident of village Maur. Whenever the tenth Master used to stay at Sabo Ki Talwandi (Damdama), Dalpat always presented a pitcher of milk for which he was bestowed with a turban.

दलिन [dali] adj by crushing, by smashing. See दलिन.

दलित [dalit] adj crushed, trampled. 2 the downtrodden, tread upon by the higher castes.

दलितात्त्व [dalitattva] n business of a broker, brokerage. 2 charges for brokerage. “जपु तपु देव दलितात्त्व।”–ram kabit. 3 also used for दलाल. “दलित राज है देवता लाल में दलितात्त्व।”–var ram 3. ‘(He) decides after listening to the pleas of the individual souls. ’

दलित [dali] by crushing, by smashing. See दलिन.

दलितीर [dalitar] See दलितीर.

दलितिहर [dalitihar] by crushing, by smashing into bits. “दली तमाज देवता गर्मिक्या गिनाँ।”–ram beni. ‘Self realisation is attained by destroying demonic evils through the Guru’s precepts.’

दली [dali] adj who destroys. “की सूबा दली हे।”–japu. 2 having army. 3 leafy. 4 नायक tree.

दलित [dalia] n coarsely ground cereal. 2 meals cooked from coarsely ground grains. 3 woolen cloth thickened by rubbing. 4 adj which grinds.

दलित [dalas], दलित [dalas] दलित-टीम. chief of the group, army chief. 2 people’s ruler, king of the subjects. “तब अन दलित दलित बने।”–dilip. “दरा से दलित दलित दर्शन दें नदंड्रि।”–akal.

दलित [dali] See दलित.

दलिया [dalip] See दलिया.
[dalipsfgh] youngest son of Maharaja Ranjit Singh, the lion of Punjab. He was born to Maharani Jind Kaur in February 1837 in Lahore. He ascended the throne on September 18, 1843 (Sammat 1901) after the death of Maharaja Sher Singh. During his regime, the war between the Sikhs and the British, caused in general by rivalry, selfishness and lack of patriotism among the chiefs and officers, began without any specific reason. After the first Anglo-Sikh war, peace agreement was signed on March 9, 1846. The gist of sixteen sections of the agreement is as under:

1. There will always be peace and friendly relations between Maharaja Dalip Singh and the British government.
2. The territory between Satluj and Beas will be acquired from the Lahore empire.
3. A sum of Rs. 1.5 crores will be paid as compensation for expenses of the war.
4. Maharaja Dalip Singh will keep an army of not more than 25 platoons and a cavalry of twelve thousand horses.
5. No British or European and American person could be employed without the prior permission of British government.

Some historians have incorrectly spelled Maharaja’s name as Dhalip Singh or Duleep Singh.

Many authors take this date as September 4, 1838.

Among the Sikh sardars who stood around the throne of the young Maharaja Dalip Singh, there was not one, who honestly fought for his country, or who would have made the smallest sacrifice to save the homeland.

(The Panjab Chiefs by L.H. Griffin).

The Lahore Darbar was unable to pay this amount at that time, so the territory of Kashmir was offered for Rs. 75 lakhs, which was bought back by Maharaja Gulab Singh of Jammu by paying the sum from his personal treasure to the British.

(6) The government will not interfere in the internal affairs of the kingdom.

Another agreement was signed at the end of the year, according to which a council of Sikh chiefs was formed to run the administration as Maharaja Dalip Singh was a minor. A British resident was appointed as the chief of this Sikh council. An annual expenditure of Rupees twenty-two lakhs was imposed on Lahore empire in lieu of the British army deployed for maintaining law and order in the kingdom.

This arrangement could continue for a short period only, when another Anglo-Sikh war broke out in April 1848, which caused the downfall of the Sikh rule. The ten years old minor Maharaja Dalip Singh was sent out of Punjab to Fatehgarh (U.P., district Farookhabad) on March 29, 1849 under the supervision of Sir John Spencer Login. The Maharaja was compelled to forefeit his claim in writing on his father’s empire.

No person accompanied him who could impart him religious knowledge and the officials attached to him (Ayudya Parsad, Purohit Gulab Rai, Fakir Azhooruddin) had no faith in the Sikh religion. Bhajan Lal, a Brahimn of Farookhabad, who converted to Christianity after his schooling in a missionary institution, was attached to the Maharaja as his personal attendant. He was successful in converting this son of the lion of Punjab, Maharaja Ranjit Singh, to Christianity on March 8, 1853. Dalip Singh gifted his hair (symbol of Sikhism) to Lady Login a few days prior to his conversion.

Dalip Singh moved to England on April 19, 1854 and began living in Elveden Residency of Norfolk. He solemnised his first marriage on June 7, 1864 with Miss Bamba Muller, daughter of a German merchant and a student.
in Mission School in Cairo. She gave birth to three sons\(^1\) and three daughters\(^2\). She expired in 1890.

After her death, he married Miss A.D. Wetherill, who survived him.

The last days of Maharaja Dalip Singh were very troublesome. He was intercepted at Aden on his way to India and his pension was forfeited, and his financial position worsened. At last he had to apologise to Queen Victoria,\(^1\) Prince Victor Dalip Singh, Frederick D.S. and Edward D.S.

The late Maharaja Duleep Singh, son of the “Lion of the Punjab,” was still a child at the time of the annexation of the Punjab. He received an allowance of £50,000 a year and went to England, where he eventually settled down in Norfolk as a country gentleman. He left two sons, who were brought up as English gentlemen. The elder, Prince Victor, held a commission in the 1st Royal Dragoons and married a daughter of the Earl of Coventry. He died in 1918 at the age of 52 and the death of his younger brother, Prince Frederick, took place at the age of 58. (August 1926.)

Prince Frederick was educated at Eton and Magdalene College, Cambridge, where he took the History Tripos and later did his M.A. He held a commission in the Suffolk Yeomanry and then was transferred to the Norfolk Yeomanry. He resigned his commission in 1909 but rejoined the corps in 1914 and was for two years on active service in France. He was awarded the Territorial Decoration. Prince Frederick was deeply interested in archaeology and became a Fellow of the Society of Antiquaries and contributed articles to various periodicals on the subject. He lived at his father’s country house, Blo’Norton Hall in Norfolk. (C. & M. Gazette August 18th, 1926.)

\(^2\)One daughter of the Maharaja has married Doctor Sutherland and lives in a house in Lahore. Her name Princess Bamba Sutherland derives from the names of her mother and her husband.

and his pension was restored.

He breathed his last like an orphan in Grand Hotel of Paris on October 22nd, 1893. His body was buried in the graveyard of Elveden in England. See निर्देश and लस्लासिन्धु.

रलील [dəlil] \(n\) logic, argument.
2 discussion.

रलेम [dales], रलेगु [dalesur] रल–रीम, रल–रीम न chief of army.

रलेव [daler] See डिलेव.
रलेव [dale] See डिलेव. “kher dəlal dəlel.”—BG. ‘show the path of righteousness with reasoning.’ 2 E drill; in the military jargon, drill ordered as punishment is called dalel.

रलौज [dələya] adj destroyer, crusher.
रङ्क [dalla] \(n\) pimp, panderer, go-between in a mean-act, procurer, prostitute’s agent.
ख़ [dav] \(n\) forest, jungle. 2 forest fire.
3 agony, heart-burning.
ख़वर [davrana] v make one run, cause one to flece. See ख़ब and ख़वरा.
ख़वरी [davri] ran (f). See ख़ब.
ख़व [dava] \(n\) any substance used for curing a disease, medicine. 2 See ख़व and ख़व. “sraun ko pan kəryo jyo dava hər.”—cədɪ I. ‘as Krishan had swallowed the forest fire.’ 3 See ख़वः.
ख़व [davā] \(P\) अ, adj running, racing. See ख़वर.
ख़ववी [davai] See ख़व 1.
ख़ववव [davagən] Skt दववगीन \(n\) jungle fire, forest-fire.
ख़ववत [davazdah] \(P\) दवव, twelve.
ख़व [davat] \(A\) अ, \(n\) inkpot.
[dāvami] A adj permanent, everlasting.
[dāvāt] compresses. 2 get compressed.
“dāvāt dusātmālī.”—gyan.
[dārna] n hide within one's house, yield to threat, ignore.
“dārāparasti kare nadā amdah.”—jīdgi.
satīguru.”—bāsāt m 5.
[dau] n border-hem; rope. 2 tightening cord of a cot.
[dau] a warrior in the army of Guru Hargobind, who fought bravely in the battle of Amritsar. 2 elder brother of Krishn—Baldev. 3 elder brother.
[dauδ] E David. an Israeli emperor of Jerusalem, son of Jaisy and father of Soloman. He is counted among Prophets. The holy scripture Zaboor was revealed to him, hence the name Psalms of David. David expired in Jerusalem at the age of 70, where a memorial stands on his grave.

According to the Bible, Jerusalem was founded by David because it is called the city of David as well.
[dau] n follower of Prophet David. 2 a plant, which shows multicoloured flowers in winter. It is popularly known as Chrysanthemum.
[dajia] a branch of Mansoor and Mongeet Pathans. “cale cōg dajia bir ae.”—GPS.
[daim] n wish, desire. 2 intention, determination. See 齁.[daim] n wish, desire. 2 intention, determination. See 齁.
[dai] n stake; act of achieving a specific target in a game. “bhag calē nahl det gahai.
atī lāghuta kar chvehē dai.”—NP. 2 Skt fostermother, wet nurse, baby sitter. See लघुता.
3 adj giver, bestower. “sukhādī purān pāmāṣesur.”—keda m 5. 4 trickster. “jāgi
dusnān dai.”—BG.
रसिंह [daia] See रसिंह। “daia sis den lo
rakhte.”—PP.
रसिंहे [daie] with determination. See रसिंह।
hukmi sīrt jōdar mare daie.”—var majh m 1.
राम [das] Skt दास vr serve, present offerings.
2 Skt दास vr give, harm. 3 n follower. “das āpne ke tu visārah nahi.”—sor m 5. 4 worshipper,
devotee. “dasāhī ekā nīharā.”—bāvān.
5 servant. 6 a Bhatt bard, whose verses are
included in the sāvēyas. “ab rakḥahū das bhaṭ
ki laj.”—sāvye m 4 ke. 7 pen-name of poet
Lal Singh. See लल सिंह, ललिन्द्र. 8 a pen-name of Bawa
Ram Das. See राम दास, रामचन्द्र. 9 n demon, bandit.
pāch das tīņ dokhi.”—keda m 5. 10 slave,
bonded labourer. “dada ka das vīra koi
hōī.”—basāt m 3. 11 fisherman. “das jalpan
he.”—NP.
राम अलम [das ānay], राम आलिश [das ānīn]
adj devotee, who does not worship any one
other than his only master. “das ānīn mero
nīrup.”—sārnāmdev.
रस [dasat] Skt दस n sense of being a slave, slavery.
See दसतंगि. 2 P दस, पेस bringing up, rear-
ing. 3 adj employed, engaged. See दसतुः.
रसक [dāstān] P दस, पेस vr engage, employ.
रसतंगि [dasatbhai] slavishness, feeling of
being a slave. “apu chōḍi hōi dasatbhai.”
—basāt m 3.
रसटंगि जाल [dasatā hājar] See जाल रसटंगि.
रसटंग [dastān] P जाल n story, tale.
2 instance, illustration.
रसद [dasatul], रसद [dastvā] n obedience,
humility, feeling of slavishness.
रस दसप ब्रजि [das dastān bhar] feeling of
being most humble, sense of being servant of
all. “das dastān bhai mīṭā tīna gōṇ.”—asa
m 5.
रसदमतिक [dasdasān], रसदमांतिक [dasdasān],
रसदमतिक [dasdasān], रसदमांतिक [dasdasān],
रसदमांतिक [dasdasān], रसदमांतिक [dasdasān],
रसदमांतिक [dasdasān], रसदमांतिक [dasdasān],
slave of slaves, servant of servants. “nānak
dasdasān.”—bāvān. “tere dasan dasdasān.”
—nāt m 5. “kōr dasān dasdasān.”—dānō
m 4. “nānak dasdasān.”—maru solhe m 4.
“nānak dasdasān.”—sār m 5. “nānak/
dasdasān.”—majh ā m 3. “nānak
dasdasān.”—var kan m 4.
रसदमांतिक दान [dasdasān bhai] feeling deep
humility. “dasdasantbhai tīni pāīa.”
—sukhmani.
रसदमांतिक [dasdasān], रसदसर [dasdasro],
रसदसर [dasdasera], रसदमांतिक [dasdasān],
रसदसर [dasdasān] servant of servants,
most humble. “jōn nānak dasdasān.”
—bālā m 4. “nānak jōn ka dasnādāna.”
—sukhmani.
रसदमांतिक रसदमांतिक [dasānī das dasain] humility
of the ultimate sort.
रसदमांतिक रसदमांतिक [dasānī das dasak] service
by the servant of servants. “kār dasānī das
dasak.”—dānā m 4.
रसदमांतिक [dasnādāna] servant of servants.
“dasnādāna hōi rehū.”—var kan m 4.
रसदमांतिक [dasnādasu] servant of servants.
“Dasnādāsu hōe ta hāri pae.”—sor m 3.
रसदमांतिक [dasnādasu] servant of servants.
“Dasnādāsu hōe ta hāri pae.”—sor m 3.
रसदमांतिक [dasrāth], रसदमांतिक [dasrāthi], रसदमांतिक [dasrāthi] adj of Dashrath,
pertaining to king Dashrath. 2 n Dashrath’s son Ramchandar.
3 Bharat, Laxman, Shatrughan.
रस [dasra], रस [dari] devotee, follower,
devotee (f) nurturing feeling of devotion (f).
“das das ko dasra nānak kārīleh.”—bālā m 5.
“tere dasre kō kī kī kānī?”—asa m 5. “sōta
ki hōi dasri.”—asa m 5.
दासियाँ [dasai] are maids (female servants).
“jāke keśi dasai.”—guj m 5.

dāsi [dasī], dāsī [dasīnu] humility, feeling of being most humble.

dāsanidas, dāsanudas servant of servants, devotee of devotees.

dasari, dasara of the servant, of the servants. “nanak renu dasara.”—maru m 5.

dasavia, humble servant, humble maid. “man darsan ki pīyas cērandasavia.”

—var ram 2 m 5.

dasi, dasika, dasi n maid servant. “jake smāroṇi kavla dasi.”—mali m 5.
“gōri bhuja lini dasi kini.”—bīla chāṭ m 5.
“ṭhakur chordi dasi kau smāroṇi.”—bher m 5. “Here ṛṇi [dasi] stands for the illusory world.”

—GV 6. 3 follower. “hāri sukhmīchhan nanak dasi pari.”—dhana m 5. 4 See ṛṇi.


dasiut maid-servant’s son. “dasisut jōn bidār.”—gau namdev. See धीत.

—bher kabir. 2 Skt ṛṣṇu giver, bestower. 3 given, bestowed.


dasy [dasy] Skt n devotion, humility.

dah [dah] Skt n act of burning; causing to burn. See धीत.

2 burning, heat. 3 an ailment that causes intense thirst and dryness of throat, burning, sensation, unquenchable thirst. According to Ayurved, pīṭh dah (syphilis-burning/irritation), and mādy dah (burning due to drinking) etc are two of its seven types.

This ailment is caused by excessive heat produced within the body, high blood pressure, remaining thirsty for a long time, excessive drinking, obsessive sexual indulgence, too much hard labour, fasting, injury to sensitive parts of the body etc.

The symptoms of this ailment are a feeling of burning in the heart and the body, anxiety, headache, giddiness, repulsion to food etc.

Its general cures are – to avoid using those things which cause this burning, to take simple and less fatty food instead of spicy, pungent and greasy ones, to apply paste of the barks of jujube trees, Indian gooseberry prepared by grinding them in water along with sandalwood, to lie down on lotus flower and leaves of banana plant, to sprinkle extracts of rose, sandal and kIura (pandanus odoratissimus) on the face, to sit by cool banks of canals, rivers or fountains, to inhale fragrance of roses etc, to take syrups of sandal, orange, lemon, pomegranate etc, to take light laxatives so as to keep the intestine clear.

हाद [dahak] adj act of burning, act of putting to fire.

हादक [dahakam] See धीत.

हादा [dahā] v burn, cremate. 2 adj right. See धीत.

हाद [dahā] Skt n act of burning, act of putting to fire.


हादी [dahī] See धीत.

हाद [daha] n decade, set of ten, multiple of ten. 2 first ten days of Muharram. See ध.

3 day. “jis no tū āsthītū kērī manāhī, te pahun do daha.”—asa m 5. ‘are guests for a couple of days only i.e. are short-lived.’

धार [dahā] See ध.
दहर [dahīna], दहर [dahina] adj southern, right.
दहिने [dahine] See दहिने.
दहोदा [dahodahe] 10 tens – 100.
दक्षिण [dakṣīṇy] Skt दक्षिण n cleverness, efficiency. 2 happiness. 3 adj pertaining to the south.
दाख [dakh], दाख [dakha] Skt dried grape, raisin. “lore dakh bijuria.”–s farid.
दाखिन [dakhin] See दाखिन 3.
दाखिल [daxil] A जज, adj entered, joined.
दाख [dak] P जज, n mark, sign. 2 blot, stigma. “dag dos mohi cāla lai.”–dhana m 1. 3 burn-mark. 4 See दाख.
दाखाण [dagna] v brand with a hot metal, mark the body with a hot metal. 2 give fire for igniting a gun.
दाखाणनार [dagāgana] branded; marked with a hot metal. “hāmrē mosātīk dag dāgana.”–goun m 4. See दाखाण.
दाखर [dagna] See दाखाण.
दाख बार-रु [dac bār-ru], दाख बार [dac bār] P बार, n slave, who has a mark on his forehead. In olden days, for their identification, the slaves were branded on their foreheads with a hot metal. The slaves of different masters were marked (branded) with different signs to distinguish them. Every master had his own distinguishing mark to brand foreheads of his slaves.
दाखर [dagār] adj blemished, stigmatised, ignominious. 2 P जज, n deceit, guile. “bīnē dukh dagār.”–var kan m 4. 3 adj not genuine. 4 deceitful.
दाखदाग [dagādag] immense stigma, huge blot. “sobha kalāk dagādag.”–dhana m 1.
दाङिक [dagi] adj branded. 2 blemished, accused. 3 a subcaste similar to kolis in the districts of Kangra and Shimla.
दाङ [dage] adj branded with a mark. “dage hor su ran māhī jujhāhī, bīnu dage bhāgījai.”–ram kābir. ‘those, who have mark of a wound caused by a weapon on their body, do not get afraid, while, those who have never experienced the stroke of a weapon, flee.’
दाङ [dagh] Skt n heat, burning, irritation.
दाङ [daj], दाङ [daju] Skt दाङ n material, wealth, etc gifted to the bride at the time of marriage by her father, brother and other relations; dowry. “hori manmukh daju rākhi dīkhalahī su kuru aḥākaru kacupajo.”–sri chāt m 4.
दाङ [daj] n See दाङ. 2 thirst, burning sensation. 3 feeling of getting burnt. “nīt dajhātī te bīl-lai.”–sri m 3. 4 Skt दाङ adj combustible, inflammable. 5 a disease. See दाङ 2.
दाङ [dajhun] n jealousy, heart-burning “dave dajhun hot he.”–s kābir.
दाङ [dajh] n fire; burning fire; that which has the capacity to burn. 2 adj burnt, burnt to ashes. “dajhī gāe tīn pap somer.”–ram m 5. ‘straws of sins were abundantly burnt to ashes.’
दाङ [dajhri] n fire that burns. “kopār ut dajhri.”–m 1 bāno.
दाङ [dajhi] n beard. 2 adj burnt, caused heart-burning, aroused jealousy. “avat hī dajhī chati dajhī chittapalān ki.”–52 Poets. ‘made kings feel jealous or frightened when he grew into a youth.’
दाह [dān] See दाह.
दाह [dān] See दाह.
दाह [dān] n seed of grain, grain. P दाह, “joha dāhe toha khane.”–var sor m 2. 2 P तो, adj wise, intelligent, knowledgeable. “sātguru sahu pāto vadh dāna.”–jet m 4.
दाह [dānu] See दाह 1. “pāhīla dharti sadhike saunamā de dānu.”–sri m 1. ‘sow seeds of
the true-name.' 2 See र्त। “ape deve dau.”—sor m 4.

दानु [dau] Dg n demon.

दाँत [dant] Skt द्यं n implement for reaping the crop; sickle. “ले ले दाँत घास करे tāiaru.”—sri m 5. 2 See र्ड। 3 Skt दय adj segmented, fragmented. 4 pure, pious.

दाँत [dant] Skt पैं n teeth. “जिन दाँत घास गोधो बल हर्यो.”—क्रिस्रान। 2 Skt बान्तy adj oppressed. 3 oppressor. 4 made of ivory.

दाँतक [dantak] teeth. See र्ड। “र्वीयो तक दातक थे.”—क्रिस्रान। 2 oppressor. See र्ड। 2.

दाँतों [dantos], दाँत [dant] Skt पैंयन्त n twig used for brushing the teeth. “दाती निती करेत, न दुख पवे लल जी.”—तनामा। According to a writing in Hareet Simriti, one, who brushes his teeth on 1st, 6th and 9th day of the moon as well as on the new moon day, faces destruction of his coming seven generations. See a 4, § 10. Attri writes that cleaning the teeth with a finger is like eating beef. See अधी निमित्तः § 313.

दाती [dantī] Skt n suppression of senses, control of senses. 2 humility, gentleness.

दाती [dati] Skt दाती n small scythe; implement for cutting crop and grass etc. 2 boon. See दाती।

दाती [dati] Skt दाती n gift, boon, blessings. “ेखा पई दाती।”—सुही a m 5. 3 donation, blessing. “दाती खासौं के पुरी हो।”—सुही चों पत 5.

दात [dāt] Skt n part, portion, share.

दातु [datu] Skt दातु n worth-offering, bestowable. 2 n generosity.

दातव [dātv] Skt दातव n adj worth-giving article. 2 worth-giving article. “दातव तले के हाथी दाती हे.”—sri m 3. 3 See र्त, र्षी। “मानस दाती न होव, तु दाता सरा.”—मारु a m 1। ‘Man cannot be a bestower, You are the perfect provider.’ 4 donation, blessing. “दाती खासौं के पुरी हो।”—सुही चों पत 5.

दातई [dātāi] Skt n male donor, donor (both male and female), donor (f). “हरि की ब्लाक फालदाती.”—sor a m 5. 4 with boon, with blessing. “हरि जिय तेरी दाती राजा.”

दात [dāt] Skt दाै n charity, blessing. “से से बर्मू बहरे अहाती नाता.”—वर सर m 7। 2 Skt दाती a skin disease. See र्त। 3 P ,j, justice. See र्ती। 4 appeal.

1 Mr Griffin has erroneously named the aunt (father’s sister) of the Maharaja as Raj Kaur.
which saints recite with great devotion.

The tenth Master visited this place in Sammat 1764, while going towards Deccan. Jait Ram was the chief priest of the shrine at that time. The Guru asked the priest to recite some hymns of Dadoo. Jait Ram read out the following slok –

“dada dava duri kari kai lije hhai.
je ko mare it dhir lije sis caadhai.”

The Guru then asked the priest to read this verse as –

“dada dava rakha kai kai lije hhai.
je ko mare it dhir pathar hanse risai.”

There is a historical anecdote to the effect that the Guru paid obeisance at Dadoo’s tomb with the tip of his arrow-head. The Khalsa penalised the Guru for violating the Sikh doctrine by bowing before a tomb. The Guru told that he did so for testing the Khalsa and happily underwent the religious penalty, thereby, setting an example of beginning noble tradition.

The disciples of Dadoo are called Dadoo Panthi. Saint Nishchal Dass was a great scholar of this sect, who wrote Yuktiprakash, Vichar Sagar, Vrittiprabhakar etc. Nishchal Dass was born in village Dhanana of Punjab in 1849 and died in Sammat 1919 in Delhi. 2 a monk, resident of Khadoor. See दुर्गा.

3 a pious saint of Pandori, who sheltered and saved the wife of Sardar Matab Singh Mirankotia from tyranny of Meer Mannu.

el~~lal [dadudvara] See दुर्गा. दुर्गापति [dadupathi] See दुर्गा.

Sahib [dadumajra] a village near Kalaur in Patiala state. Guru Tegbahadur visited this place, but the holy shrine built in memory of the Guru, now falls in the territory of village Bhagran. See दुर्गा.

दद्योन [dade dithad], adj dispenser
of justice. "na dade dīrhād admi."--var majh m 1.

दधन [dadh] See दधि.

दधन [dadhna] v burn, put to fire.

दधन [dadhi] adj burnt. "disārī dadhe kan jīnu."--s kābir. See दधि. 2 burnt, burnt to ashes.

दधि adj burnt. "bān ki dadhi lakri."--s kābir.

दधिल v burnt. "dadhile lakagar uparile raval bā. u."--dhana trīlocaṇ.

दन [dan] Skt n act of giving; charity. "dan datara dēpara."--ram chât m 5. "ghārī ghārī pṛṭrārī tū mūre! dade dan nā todu lātra."--asa pāti m 3. ‘You have not acquired the quality of giving charity.’ 2 material which is given in charity. 3 octroi, cess, tax. "raja māge dan."--asa a m 1. 4 intoxicating liquid, tripping from the neck of an elephant. "dan gojūd māhī sobhāt apar he."--NP. 5 fire-ritual. “sahāsār dan de īdr roaīa."--var ram 1 m 1. 6 a political tactic; effort to win over an enemy by bribing. 7 P ī, short for दन्त (dant), particle, seed. 8 adjective for vr दनिसन – knower. 9 P ī, a suffix; when used thus gives the sense of a container etc e.g. kalamdān, jūzdān, atīsdān etc.

दन [danās] See दनिस.

दनस्वाध्य [danāsavadu], दनस्वाध्य [danāsmād], दनस्वाध्य [danāsvād] P ī, adj wise, intelligent, knowledgeable. “danasvādu soī dīl dhove.”--dhana m 1.

दनसविद्य [dansīgh] a Malwai Bairarh, resident of Mahimasaraja, brother of Charhat Singh, who remained with the tenth Master in Anandpur and Malwa. He fought with great valor in the battle of Mukatsar. When Bairarh got salary from Guru Gobind Singh, he told Dana Singh to take his share. Instead Dana Singh beseeched the Master – “sunke dansīgh kār jore. dudh put dhan sābh ghar more. krīpa kārho sikhī mojhi dijē. āpno jān bāxās kār lije.”--GPS.

दनद दोजन [danat dàcchan] charity and offering made to a teacher or family priest. “danat dācchan deke pradācchan.”--cādi l.

दनद [danad] P ī, knows, will know. Its vr is dānīsan. 2 Skt donor, bestower.

दनदी [danadir] See दी 7. 2 very generous in giving charity, highly benevolent.

दनध [danam] P ī, 1 know.

दनदे [danaye] adj donor. “cātār cākr danaye.”--jāpu. 2 worth donating; which is suitable for donation. 3 learned, wise. See दन.

दनध [danav] progeny of Kashyap from the womb of Danu – daughter of demon Daksh. “dev danav gān gādhārāb saje.”--maru solhe m 3.

दनधारबु [danavguru] family priest of the demons; Shukrachary.

दनधारविर [danavir] n enemy of the demons, deity. 2 Indar.

दनधी [danvi] adj pertaining to the demons, of the demons. 2 n wife of a demon.

दनधेव [danvedr] शुक्र-निंदु lord of the demons, king Bali.


दनधी [danai] P ī, n wisdom, intelligence.

दनधयक्ष [danadhyakṣ] Skt n official arranging for distribution of charity; the state official-incharge of the distribution of charity.

दनधपुर [danapur] a village in Bihar, which is thirteen kohs away from Patna. Guru Tegbahadur visited this place. The earthen pitcher, in which a cooked dish of rice mixed with kindey beans was served to the Guru, is still preserved here. That is why the gurdwara is popularly known as hāḍi vali sāgātī.” The priests are Udasi saints.
dana bina] P दनाभिन adj knower and perceiver. “dana bina saṁeṣa.”—var guj 2 m 5.

शर्म [dana] See शर्म. 2 from the charity. 3 in the charity.

दिनेश [danae] See दिनेश.

danāś [danaś] P दनाश, n wisdom, intelligence. 2 knowledge, act of understanding.

danāstān [danāstān] P दनास्तान, v know, be acquainted.

danāśah [danāsk] P दनाशक, adj seeker of knowledge, having quest for knowledge.

danāmati [danāmati] one who has propensity to donate; he, who has donating tendency. “tū prabhun data danāmati pura.”—sor m 1.

danaye [danaye] See दनये.

danī [dani] Skt दानी adj donor. “urvarī pari saṁbh eko dani.”—gau kābir. ‘There is one and only one bestower (God) in the mortal and the eternal world.’ 2 P दानी, you know. “tāh kik dīl dani.”—tīlāg m 1. 3 when used as a suffix, it has the meaning of ‘knowing’ as in saxundani, असुजनि [razdani] etc. 4 when used as a suffix, it also gives the sense of ‘containing’ as in surmedani, गुलाबदानी etc.

danīan [danīan] O! God, O! bestower. 2 O! knower. “urvar pari ke dani!”—gau kābir. ‘There is one and only one bestower (God) in the mortal and the eternal world.’ 2 P दानी, you know. “tāh kik dīl dani.”—tīlāg m 1. 3 when used as a suffix, it has the meaning of ‘knowing’ as in saxundani, असुजनि [razdani] etc. 4 when used as a suffix, it also gives the sense of ‘containing’ as in surmedani, गुलाबदानी etc.

danāsh [dana] Skt दाना n gift, charity. “tahkik dīl dani.”—tīlāg m 1. 3 when used as a suffix, it has the meaning of ‘knowing’ as in saxundani, असुजनि [razdani] etc. 4 when used as a suffix, it also gives the sense of ‘containing’ as in surmedani, गुलाबदानी etc.

Danū [danu] O! God, O! bestower. 2 O! knower. “urvar pari ke dani!”—gau kābir. ‘There is one and only one bestower (God) in the mortal and the eternal world.’ 2 P दानी, you know. “tāh kik dīl dani.”—tīlāg m 1. 3 when used as a suffix, it has the meaning of ‘knowing’ as in saxundani, असुजनि [razdani] etc. 4 when used as a suffix, it also gives the sense of ‘containing’ as in surmedani, गुलाबदानी etc.

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Danū [dana] Skt दानान n cord, string. “prem dān te ḍeṇa ḍhā.”—GPS. 2 rosary. 3 garland. 4 group, cluster. 5 people, world. 6 P प्रदान, net, trap. 7 ancient copper coin, which was equal to 1/50th of a rupee. Some scholars hold it to be 1/40th of a rupee. See रु. 8 price, cost. 9 wealth, property. “jāl bīnu sakh kumāvī ṭāpajā nahi dān.”—mājharāhāra. 10 money, cash. “jīv bāgāri ke sīrī dījāhī dān.”—gau m 5. “jīv kīrpan ke nīrārah dān.”—sukhmani.

Danā [danā] Skt दानान n cord, string. “daman kūp bīkhe lātkā.”—GPS. 2 P प्रदान, end portion of a scarf. “nīr hathan dānān te kholā.”—NP.

Danāgir [danāgir] P प्रदानिय, adj holder of the end portion of a scarf, seeker of refuge. 2 person dependent on others' support for his livelihood. 3 plaintiff, who drags one to the court.


Danā [dana] Skt दानान n that which can trap with a rope; army.—sānāma. 2 Skt दानानि, light, lightning. “danāni camākī dāranā.”—sor m 5. “damāni camākār tū vārtāra ḍhā.”
a resident of Sultanpur and a disciple of Guru Arjan Dev.

damodari mātā [damodri mata] daughter of Julka Khatri Narain Das of Dalla born to Bhagbhairi. She was married to Guru Hargobind in Sammat 1661. She expired on Magh 11th, Sammat 1688 at Daroli, where a shrine is built in her memory. “gurugharni damodri dotry nanki jan.”—GPS. She is also named Damodari. See दमोदरी मात्र.

day [day] n See दिन. 2 Skt reserve wealth, wealth that can be parted with. 3 wealth that can be gifted as dowry. 4 wealth to which sons etc. or relative are legally entitled. 5 charity.

dayā [dayā] adj bestower. “dākh nāsān sukha dāyā kṣara.”—sāvyay m 4 ke. n the Provider.

dayā [dayā] A १, adj moving, circulating. 2 continuous, moving.

dayā [daya] A १, adj moving, circulating.

dayā [daya] See दाय.

dayā [daya] See दाय.

dar [dar] See दर. "godhūm ko cūn makh dar lān grhāt bāhū.”—NP. 2 Skt wife. 3 See दरि and दर. 4 P ॐ, when used as a suffix, it gives the sense of having, as in खबर्दर, राजिदर etc. 5 n crucifix, cross.

darākṣānī vihar [darākṣānī vihar] Skt a दाराक्षानिक adj pertaining to illustration.

darāk [darāk] Skt n boy. 2 son. 3 adj who splits, divider (of property). 4 See सदर.

darçini [darçini] n दार्जिलिंग. china wood, cinnamom. L cinnamomum cassia; cassia bark, which is used in condiments and spices. Its
latent effect is warm and oily.¹ Quality-wise, it is a digestive stimulant and cures intestinal disorders. Cinnamon enhances sexual prowess. It cures diseases like insanity, dropsy etc. Massaging its oil relieves joint pains. Cinnamon is produced in abundance in Sri Lanka, Malabar, China etc.

² Skt n act of tearing/sawing. ³ the tool which is used for cutting. ⁴ See दरा. ⁵ Skt pomegranate.


Dara was a Muslim believing in Sufism. He was a devotee of Guru Har Rai and a great scholar. He wrote many books under the pen name of Qadiri.
दरापा [darapad] arrow that pierces/tears as under hardships. “darapad dūstākār nam tir ke jana.”—sanāma.

darab [darab] son of Dara, who was the ninth ruler of Persia. His name appears in the eighth Hakayat.

darab [darab] daughter.


darim [darim] See दरि and दरिम.


darika [darika] Skt girl, female child. 2 daughter.

dark [darak] Dg n person belonging to the Kalal subcaste, who prepares liquor. 2 maker of gun powder.

darer [darer] crack, slit. See दरेर.

daroga [daroga] P सदव n supervising official.

darhdar [darhdar] adj cutter, reliever. “gaṇ kasa ṣabādu daru sīṣī dhārī.”—basāt m 4. ‘The Guru placed on the head of his disciple the goad of word, which could pierce the head of an intoxicated elephant.’ “sabh aokhaḍh daru lai jū.”—asa chāṭ m 4. ‘by using all the medicines.’ 2 See दरु. 3 P अब n medicine, drug. “haṃ hāri nam diō daru.”—sor m 5. “avkhaḍh sabhe kīṭgāṇu nīḍak ka daru nāhī.”—vargāval m 5. 4 wine, liquor, whisky. “dikhīa daru bhōjan kha.”—ram m 1. 5 gunpowder. “daru su doṣ hutsāsa bha.”—GPS.

darukan [darukan] Dg n person belonging to the Kalal subcaste, who prepares liquor. 2 maker of gun powder.

darur [darur] adj horrible, terrible. 2 unbearable, intolerable; which cannot be tolerated. “darur dūkha sahī ṣa jai.”—basāt kabīr.

darunan [darunan] n female manikin of wood, wooden image.

daruputri [daruputri] wooden puppet, puppet.

darulan [darulan] adj terrible. 2 n Caliph’s chief monastery, capital, headquarters. Ever since the rulers was named Caliph, the capital (headquarters) of the state was named so.

daru [daru] adj cutter, reliever. “gaṇ ṣaḥa ṣabādu daru sīṣī dhārī.”—basāt m 4. ‘The Guru placed on the head of his disciple the goad of word, which could pierce the head of an intoxicated elephant.’ “sabh aokhaḍh daru lai jū.”—asa chāṭ m 4. ‘by using all the medicines.’ 2 See दरु. 3 P अब n medicine, drug. “haṃ hāri nam diō daru.”—sor m 5. “avkhaḍh sabhe kīṭgāṇu nīḍak ka daru nāhī.”—vargāval m 5. 4 wine, liquor, whisky. “dikhīa daru bhōjan kha.”—ram m 1. 5 gunpowder. “daru su doṣ hutsāsa bha.”—GPS.

darukar [darukar] Dg n person belonging to the Kalal subcaste, who prepares liquor. 2 maker of gun powder.

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darur [darur] adj horrible, terrible. 2 unbearable, intolerable; which cannot be tolerated. “darur dūkha sahī ṣa jai.”—basāt kabīr.

darunan [darunan] n female manikin of wood, wooden image.

daruputri [daruputri] wooden puppet, puppet.

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player — relative of Bhai Mardana.

राजा [dalan] प न open large room, open house without a gate, courtyard.


राजसिन [dari] molar-ache, pain in the grinder tooth. “दात रोग दरहिप गाँ.”—वैक्टर 405. See राष्ट्रीय.

राज [daram] See राज and राजम.


राजन [davan] See राजन. 2 Skt न jungle fire, forest fire. 3 forest, jungle.

राजनी [davan] See राजन. 2 end portion of a shirt/sheet/scarf. See राजन.

राजनी [davan] under the end portion of a sheet, scarf or shirt; holding the end portion of a sheet, scarf or shirt. “हरी सान दावनी लगी.”—माज्ह भारभरामाहा. 2 with a cord. 3 in the tightening cord of a cot.

राजन [davat] ए म act of inviting, calling. 2 feast. 3 invitation.

राजन [davan] See राजन. 2 Skt स न cord, string. 3 Skt दावन ए विश्वास giving. “हरिद्र प्रिंहमा सक्षीमान.”—रामाव.

राजवर्न [davangir] See राजवर्न. “हवेहो दावंगिर तुहारो.”—वैक्टर 38.

राजन [davani] with a cord, with a string. See राजन 2. “दावनी बोहीजो नाज़ा.”—सवे सरी मुक्तवक्तम 5. 2 See राजनी.

राजन [dava] Skt न forest fire; fire produced by friction due to mutual rubbing of trees in the forest; jungle fire. “दावनी बोहीजो त्रिं जारे.”—सवा म 5. 2 ए म 5. act of asserting one’s right over some object. “दावनी कहु को नाही.”—सकोबी.


राजन [davat] See राजन.

राजन [davanal] See राजन 1.

राजन [dara] Skt स तो molar, grinder tooth. 2 pig’s tusk.

राजनादेश [dargaर], राजन [dardhर] ए म one having a hard tusk – Varah, the incarnation of God; God in the form of a pig having tusk. “धार्यो विश्वास मार्गवार्तरा.”—वराह. “धारां जयो रान गाँध हवे.”—कल्की.

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राज [daram] See राज and राजम.


राज [daram] See राज and राजम.
Bhai Dyala, a devoted follower of Guru Tegh bahadur. He was imprisoned along with the ninth Master in Delhi. When the body of Bhai Mata Das was cut with a saw, Bhai Dyala was martyred by immersing in boiling water in a large cauldron. This devout but valiant person took this horrible punishment as of no consequence and breathed his last while reciting the holy hymns.

Adding two more — ऊँच (upwards) and आँच (downwards), we get ten directions in all. 2 number of ten, as there are ten directions.

In Hindu religion, there are inauspicious days or periods for travelling in specific directions. e.g. — Friday and Sunday for travelling towards the west, Tuesday and Wednesday for north, Saturday and Monday for the east, while Thursday is regarded unlucky for travelling towards the south. “तीस वर भाद्र भारं दिशसुल साहस सोसा.”—BG.

In the direction of other territories, abroad. “जिन के कोट दिसपुरि.”—var suhi m 2.
दिसाब्राम [dīsabṛam] n confusion about the direction; taking east for north and south for west by mistake.

दिसाब्रिम [dīsabṛim] n direction in the form of clothing.

दिसारणि [dīsāraṇi] adj resident of the other territory (f), foreigner (f). “ek dīsāraṇi so rāhe tāki priti.”—cārīt 194.

दिसाव [dīsāv] n other country, foreign country, alien land. “bāhut dīsāvar pāḍha.”—var ram 2 m 5. sense – many births, transmigration.

दिसावरी [dīsāvarī] pertaining to (belonging to) other land; of foreign land. 2 towards the other land, abroad. “pākhi cale dīsāvarī.”-sīkār.

दिसाविन [dīsāvina] n direction; sub-direction.

दिसावी [dīsāvī] in the direction, towards the direction. See दिसा. 2 Skt n vision, sight, eyesight.


दिसेम [dīse] be in sight, be visible. “nānak jīvat dārā dīse.”—bīla m 5. 2 looking at, by looking.

दिसेय [dīsेy] n lord of directions. See दिसा.

दिसेय [dīse] n appearing, looking. “āṭhās bed sune kāh dora. koṭī prāgas na dīse ādhera.”—ram m 5. ‘How can a deaf person hear eighteen Purans and four Vedas? A blind person can never see in light illuminated by countless lamps.’ It means that an agnostic person having vast worldly knowledge remains devoid of true knowledge, relating to spiritual realisation.

दिसार [dīsār] See दिसतर.

दिसारित [dīsārit], दिसारिदी [dīsārdī] in the foreign land, abroad. “jog na dīsārit bhavī.”—sūhi m 1. “bhuli phīre dīsārdī.”—sīr m 1.


दिसात्र [dīsādra] apparent, visible, within sight.

दिसात्रिवि [dīsādrīvī] adv on seeing, on beholding. “jīna dīsādrīvī durnāti vānē mītr āsaṛē sehī.”—var guj 2 m 5.

दिसेट [dīsāda] See दिसर.

दिसेतिस [dīsānī] are seen, appear. “se mūh sohē dārī sahe dīsānī.”—sāva m 3.

दिस्त [dīś] Skt n luck, fortune. 2 teachings.

दिस्त [dīś] m 3. 3 time. 4 See दिसम.

दिस्त [dīś] Skt n joy. 2 festival, celebration.

दिस्त [dīś] m 3. 3 luck, fortune. 4 See दिसम.

दिस [dī] Skt rādh n day. “nānak se dīh avānī.”—sohīla. 2 See देव. 3 P, imperative form of dādaṇ; give, donate. 4 when used as a suffix, it imparts the meaning of ‘give or provide’ as in aramīdī. दिसात्र [dīsād] P 4 gives, provides.

दिसाम [dīsam] P 4 I give.

दिसान [dīsan] See देव.

दिसान मन्दिव [dīsan sāhi] See देव मन्दिव.

दिसाल [dīsāl] See देव. 2 See देव.

दिस [dī] of days, for days. See देव 1. “etē dhādā kura car dīha.”—vad m 1 slāhanī.

दिसाल [dīsāla] adj of the day, for the day. “teri kīhtā do dīsāla.”—ram m 5. Here kīhtā means mortal frame.

दिस [dīs] n day, daily. “īku gharī dīnas mokāu bāhut dīsāla.”—asa m 5.

दिसाल [dīsāla] See देव.

दिस [dī] P 4 of days, for days. See देव 1. “choḍī cālī ek dīsāla.”—asa m 5.

दिस [dīs] n wages for one day; daily wages. “lāha khaṭīhu dīsāla.”—anādu. “kācchī lāha mīle dīsāla.”—būsāt a m 1. 2 adj daily subsistence. “tīnī ser ka dīsāla mīhanu.”—asa m 5.
1599

दिल [dīl], दिल [dīlo] n day. "जी दिल नाला कोरा."—स फरीद. 'the day the umbilical cord was cut (at birth).' 2 sense—knowledge, realisation. "अधी दिल ने तोंह रति॥—मला m 1.

दिलदारी [dīludivi] adv in spite of daylight and glowing lamps, despite the sunlight outside and illumination of lamps inside. "दिलदारी अधी घोर.”—सुही a m 1. sense—'not withstanding wisdom and knowledge.'

दिहु [dīhu] See देघु and देघु.

दिहाद, दिहाद [dīhāda] P स्, adj giver, bestower. "दिहाद सूि.”—वर माह m 1. 'The Creator is the bestower.' "केर खुबी को दिहादा.”—ग्यान.

दिक [dīk] Skt दिक n direction, side. 2 A न्, adj microscopic, fine. 3 upset, grieved. 4 n tuberculosis, consumption (or phthisis). See मकी.

दिक्पाल [dīkpal] n god – the lord of direction. According to the Purans; there are ten lords of the ten directions – Indar of east, Agni of south-east, Yam (god of death) of south, demon Nairat of south-west, Varun (god of water) of west, Vayu of north-west, Kuber (god of riches) of north, Shiv of north-east; Brahma of upward direction and Sheshnag of downward direction (under-earth). 2 See दिक्पाल. 3 a poetic metre. See दिक्पाल 2.

दिक्कत [dīkkat] A त् n fineness, subtlety. 2 distress, difficulty, trouble.

दिक्खातुली [dīkhakulī] This word is an incorrect transcription of दिखळास्नी by an ignorant scribe in verse number 1125 of Shastarnammala. See दिक्खातुली.

दिक्खा [dīkhah] See दिक्खे.

दिक्खन [dīkhān], दिखन [dīkhān] n sense of seeing; come into view.

दिखाते [dīkhanthe] for seeing, for having a glimpse of. “लोकार्थ प्रभु दिखाते.”—काल m 4.

दिखाता [dīkrava], दिखाता [dīkhlava] showed, made apparent, brought to notice. 2 n sight, view. "सो पयो जहा दिखाता.”—नप.

दिक्ख [dīkha] (I) may see. "दिक्ख कैन किन्न आँि गरारा.”—वर गुज 1 m 3. 'let us see, if anyone has offered money or not.' 2 saw. "सभ तुहे तुही दिक्खा.”—सर m 5. 3 enlightened. "जीसो बोझाे आपि, बोझाइ देई सोइ जानु दिक्खा.”—वर कण m 4. 4 See दीक्ख.

दिक्खातुल [dīkhaatul] v cause to have a glimpse, bring into view.

दिक्खातुल [dīkhkabha], दिखातुल [dīkhadhaha] show, give a glimpse. "दरास दिखातुल हे तेरे हाथ जानकारा.”—सलोह. 2 shows. "सभ अपने खेलू दिखातुला.”—सर m 5.

दिखात [dīkhan] See दिक्खातुल. 2 saw.

दिखातुल [dīkharīa] showed.

दिखातुल [dīkhahalna] v show.

दिखात [dīkhava] n pompousness, ostentation. 2 adj who shows.

दिखात [dīkhita] was seen. "त्रिल मेरो दिखिता.”—बिला m 5.

दिखात [dīkhēya] adj observer, viewer. 2 demonstrator.

दिग [dīg] See दिख 1.

दिग त्रास [dīg dārṣan] Skt दिग्दर्शन n indication, sign, gesture. 2 act of showing the direction. 3 sample, specimen. 4 device for indicating the direction, mariner’s compass. See त्रासक्रास. दिगकाल [dīgkal] Skt दिग्काल n an inauspicious omen according to Hindu scriptures; redness remaining visible in the horizon even after sunset. “दिग दिग दिगकाल लक्ष्यो सबो.”—रमयान.

दिगातुल [dīgdise] direction and intermediate direction (angles), directions and angles. 2 ten directions. "दिग दिसे सेलारा.”—मला नम्देव. See मलान्देव.
In astronomy, eight lords of eight directions - Mars of south, Saturn of west, Mercury of north, Sun of east, Venus of south-east, Rahu of south-west, Moon of north-west and Jupiter of north-east.  

2 See दिक्वन.

**दिक्वल** [dīgpal] See दिक्वन. 2 a poetic metre also named मृदुगोत्र, characterised by four feet, each foot having 24 matras, two pauses – one each after 12 vowels each, fifth and seventeenth matras are लघु, with two gurus at the end.

Example –

अम्रत प्रदान करता, दसन रज दता, दित देश पूर्ण पयर, वर्ष तत माता, 
सुर्य ग्यान साती, अगर राज्यनी, एस मोहन गुरु से, जिक अक्षाद प्रिति।

**दिक्वनिति** [dīgpīj] See दिक्वनिति. 2 imperative form of verb दें , give please. "दोहि दें दुर्जना।"—सवा म ।

2 companion of the direction-supporting elephant, female spouse of direction-supporting elephant. See दिक्जाजः.

**दिक्जाजः** [dīgaj] n earth, supported by elephants in eight directions.—सनामा. 2 companion of the direction-supporting elephant, female spouse of direction-supporting elephant. See दिक्वनिति.

2 See सनामा.

**दिक्ज** [dīji] n twice born, one natural, second from religious ritual. According to Hinduism, Brahmans, Khatris and Vaishy are twice born because their sacred-thread wearing ritual is performed with the chanting of holy hymns of Gayatri.

This word, दिज or दिव्य, specially stands for Brahmans, but in general, it can be used for the other three classes. See रिन as used for Vaishya in Ramavtar. 2 teeth, as they grow twice. 3 birds, also take birth twice – one from mother’s womb and secondly hatched from the egg. 4 a word, which is a combination of words belonging to two languages as gurbहास स्व, हकिकत राय etc. 5 according to Sikhism all the baptised Sikhs are twice-born, because
they take second birth in the lap of Mother Sahib Kaur and Father Guru Gobind Singh. “sātīgur ke jānme gāvanu mīṭāīa.”—sidhgosāṭī।

तिध्योजयवनोनि [दिजैंद्यांदनिः] दिन्द्रजुन-रूण- आरुती lord of twice born classes (Brahman, Khatri, Vaishya) i.e. Brahma, goddess who takes pity on him — Durga.—cādi. 2

तिष्वत [दिजार] n celibacy. 2 celibate. “दिजार तुल्म मिठाम अरोह.”—datt. ‘like a celibate.’

तिन्द्रे [दिजैव] lord of the twice born (high classes of Hindus), Brahma. 2 Dattatreya. “दिजैव तबे गौरव के से.”—datt.

तिनचति [दिजपैति], तिनवन [दिजर] Skt तिन वन n chief of the twice born (high classes of Hindus) — Brahma. 2 Brahma. 3 moon. “कीति प्राक्षबे को सो दिजर हे.”—GPS. 4 blue jay. See तिन।

तिनतिम [दिजरम] n Parshuram. “तुहि आप दिजरम को रुप धर हे। निचत्रा प्रथि वर ्तिक्स कर हे.”—cādi. 1

तिनति [दिजै] रूण-अरोट People belonging to upper classes of Hindus came. “जाल लेन दिजै.”—ramav।

तिनसात [दिजसैत] रूण-रूण spiritual guide of दिजै, chief among the twice-born; respected Brahmans. “बिसैत को दिजसैत को.”—ramav।

तिनैद्र [दिजेद्र] रूण-रूण, leader of the twice-born; Brahma. 2 Jupiter. “बाह गाहि ततक दिजद्रहार.”—mādhata।

तिनीम [दिजे] रूण-रूण, Brahma. “कौ दिजे को माना हे.”—sāvéy 33।

तिनेम्बर [दिजभजम] the best among the twice-born; Brahman. 2 Superior Brahman, who is perfect in his deeds।

दिि [दिज] See दिि।

दििर [दिजांता] See दििछ।

दििष्टेता [दिजहाणि] v assure, convince, ensure. 2 make firm।

दिि [दिन] Skt दिि n day।

दिि [दिि] See दिि।

दििरे [दिंतन] given. “क्रिपानिद्धि मे दितन。”—गौ म 5।

दििमु [दितोम] gave. 2 I gave।

दििरामदिद्ध [दितयदित्ति] रूण-अरोट demon and deity, progeny of Diti and Aditi. “दितयदित्ति गद्धे दुहु हृ गृज।”—cādi 120।

दििअं [दित्रा], दििभक्त [दित्री] given (m), given (f). “तौ मुनु दित्रा.”—दूह चत म 5। “बाबै दित्री दुरु.”—सूह चत म 1।

दिि [दित] given, gave. 2 n given material. “दूहे थावाहु दित्रा गाः।”—वर माह म 2। self-centred persons prefer the gift to the giver।

दिि [दिती] Skt दिती n gift, boon. “हिर्के दित्रा खासौ दित्रा।”—वर रम 3। 2 Skt दिती daughter of Daksh and wife of Kashyap, who gave birth to demons. “बिता काद्रु दित्री दित्री रिक्षि बारी बनाई।”—VN। ‘The sage, Kashyap, married them।

दििस्वत [दितसौत], दििरनीच [दित्रनाद], दििरिपु [दित्रपृत्र] n demons, descendants of Diti। 2 Hiranyakash. “सुर दित्रनाद पर।”—GPS। ‘as an incarnation of pig (Vishnu) overpowered Hiranyak (son of Diti।)

दििशी [दिती] See दिि।

दििमु [दितिमु] gave. “इन्द्रु मो भान, भोरी दितिमु भाहि।”—वर जेट।

दिित [दितु] Skt दितु adj illuminated, lit. “सुक्षमारु पात्रू दितु।”—sāवे्ये म 4 के।

दििते [दिते] given, gave. “तिस दिते नांका।”—वर रम 1 म 3।

दिितैल [दितन], दिितेय [दितनू], दिितेय [दितमू] he gave, he has given. “दितनू भागत्तिबहादर।”—sri म 3। 2 given to me, gave to me।

दिित [दिता] demon, son of Diti. “पूपत भुतला दिता।”—ramav। ‘Demons collapse to the ground।

दिित [दित] given, gave. “सुराजदृत उहु पे हे मानं।”—krisan। ‘The gem given by the sun is
in his possession.’

*dityaditi* demons and deities, progeny of Diti and Aditi. “chāke dekh dou dityaditi bhupā.”—nārâyana.

*dīdar* See dīdar.

*dīdar ahl* chief of the army of Shahjahan, who along with Mūkhas Khan, fought against Guru Hargobind in the battle of Amritsar and was killed by Painde Khan.

*dīdari* adj worth seeing, beautiful, handsome.

*dīn* Skt n period between dawn to dusk, time from sunrise to sunset. “dīn te sāpar pausi rāt.”—asa m 5. 2 day, period of eight quarters.

*dīnas* Skt [dīnasu] n day. “sūdh ghatē dīnasu reṇa re.”—sohīla.

*dīnāra* [dīnārī] n night.—sānāma.

*dīnagan* adv before sunrise, dawn, early morning. “sabh tērāg pragtāt dīnagan.”—saśeye m 4 ke.

*dīnap* [dīnas], *dīnan* [dīnāsu] n day. “sūdh ghatē dīnasu reṇa re.”—sohīla.

*dīnaha* [dīnāhā] n night that terminates the day.—sānāma. 2 moon. See jīmāna.

*dīnakār* [dīnakāra], *dīnakārā* [dīnakāra], *dīnakāt* [dīnakāt] n sun. “dīnakāra oṃdīnu khat.”—asa chōt m 5. ‘The sun is reducing one’s life, day by day.’

*dīnakhatini* [dīnakhatini] n night.—sānāma.

*dīnacarya* Skt dīnacarya n daily routine, day’s routine, daily schedule. 2 daily work.

*dīnache* [dīnache] given (m) given (f). “sobha hāri prabh hu dīnache.”—bāśāt m 4.

*dīnthe* [dīnthe] let us give. See दिन.

*dīndut* [dīndut] n Arun, charioteer of the sun, according to the Purans, whose appearance is indicated by redness seen in the sky before sunrise.

1See footnote of kālakaṇṭha.

*dīnadhī* [dīnadhī] n bearer of the day, day’s gem, sun. “dīnadhī laṭyo nispati thyo.”—GV 10.

*dīndhōj* [dīndhōj], *dīndhūj* [dīndhūj], *dīndhīk* [dīn-nāik], *dīndhīk* [dīn-nayak], *dīndhīk* [dīnpratī] n sun, Martand, Prabhatkar.

*dīn parna* [dīn parma], *dīn pēč* [dīn pej] v have a hard time, go through bad days. “sabh devan ko dīn parce.”—kṛṣṇa.

*dīnpratī* [dīnpratī], *dīn bādu* [dīn bādū] adv daily, everyday, always. “dīnpratī kēre kēre pachute.”—dhāna m 5.

*dīnaman* [dīnamani] n sun.

*dīnman* hub abāda [dīnmanī sūt astra] n sun’s son - Yam (god of death), his weapon, the noose.—sānāma.

*dīnman* [dīnman] n duration of the day, measure of the day, period between dawn to dusk, period between sunrise and sunset. This period varies with the relative position of the sun with respect to the northern or southern hemispheres i.e. relative to the equator.

*dīnrau* [dīnrau], *dīnśeṭ* [dīnrai], *dīnraj* [dīnraj] n sun.

*dīnraj nad* [dīnraj nād], *dīnman rāṣṭ* [dīnraj nādan] n son of the sun, Yam (God of death). 2 Karan. 3 Sugreev.

*dīnrat* [dīnrat] See footnote to kālakaṇṭha.

*dīnraves* [dīnrat] for day and night, thoughout day and night. sense – continuously. “kānē dīn reṇar.”—var ram 2 m 5. ‘sings eulogies day and night.’

*dīnreṇ* [dīnreṇ] day and night. 2 sense – continuously, always. 3 It is the particular title of a hymn in Majh Rag, in which deeds to be done during day or night are described —“sevi sāt guru apṇa hāri simri dīn sabhī reṇi.”—majh 5.

*dīn reṇaj* [dīn reṇaj] throughout day and night.
sense – continuously. “japı nathu dīnu renai.”—ram m 5.

**dīnāt** [dīnāt] n end of the day, evening; termination of the day, dusk. 2 moon. “dhō hō dīnātavtar.”—cādī. ‘will assume the incarnation of the moon.’

**dīna** See dīna da pher) passage of time. vidhī hot phuhaṣ kālpātru thuhaṣ so bhumīṣur cihār ki hot parīpaṭī ko, bhupāṭī māgeya hot kāmdhenu geya hot gayād mādcvart su cera hot cāṭī ko, ‘śriṣṭā’ sujan bhaṇḍ bēri nrj bap hot pūn me ju pap hot sāp hot sāṭī ko, nīdhan kuvēr hot sāyar sam śer hot dīnaṇ ke pher sō sumeru hot maṭī ko.

**dīnādī** Skt n dayblind, one who can’t see during the day. 2 eye disease, due to which one cannot see during the day. See **dīnādh**.

**dīnar** See dīna.

**dīnī** during day time. “rati kalu ghāṭe dīnī kalu.”—var māla m 1. ‘reduces the age.’

**dīnīṣ, dīnīṣ̄, dīnīdr, dīnīdr̤** lord of the day; master of the day; sun, Dinesh, Dinendar.

**dīnīār, dīnīār̤** [dīnīāru] Skt rāṣṭr sun. “kēd dīnīārī dekhīe?”—asa chāṭ m 5. 2 See dīna dīnīārā.


**dīna** [dīnu] See dīnī. “dīnu reṇī simrat sādā nanak.”—sar m 5.

**dīnūrenai** [dīnūrenai] See dīnūrenai.

**dīnes** [dīnes] lord of the day, sun.

**dīnēdr** [dīnēdr] lord of the day, god of the day, sun.

**dīnōdī** [dīnōdī] See dīnōdī.
wise. 2 arrogant.

दिय दिय [dīya] given.

दिय [dīyab] n act of giving, giving. “कमक्षा
ko dīyab tāu na ḍam te hot.”—carrtr 91.

दिय [dīyar], दिय [dīya] n lamp. “dīya jorave
dham.”—carrtr 57.

दिय [dīyar] See दिय.


दिय [dīrām] A प्रर n an ancient silver coin, which weighed twenty-four rattis. 2 See दिय.

दिय [dīraph] See दिय.

दिय [dīrā] Skt रुप्त wealth, money. “jīm
dīrā-ḥin kačhā kār bīpar.”—ravav.

दिय [dīrā] plural of दिय.

दिय [dīrho] from the core of the heart.
“dīrho muḥabat jīn sei sācīa.”—asa fārid.

दिय [dīl] plural of दिय.

दिय [dīlo] P ḍो, n jealous, heart burning.
2 adj dear, favourite, pineful; that which causes pain for not being attained.

दिय [dīl] adj pure mind, pious soul.

दिय [dīlo] P ḍο, n jealous, heart burning.
2 adj dear, favourite, pineful; that which causes pain for not being attained.

दिय [dīl] P ḍो, n an ancient silver coin, which is now equivalent to two annas. 2 weight equal to three and a half mashas.

दिय [dīl] n wealthy person, Kuber – the god of riches. “cīrī taś cino saḥi
dīrāpalā.”—aj.

दिय [dīl] P ḍो, n an ancient silver coin, which weighed twenty-four rattis. 2 See दिय.

दिय [dīl] n wife of husband’s younger brother. “sunahu jiṭhānī sunahu dīrani.”
—bīla kābir.

दिय [dīl] P ḍो, heart n It is the central organ of the body which controls blood circulation. It is located in the middle of two lungs under the chest. The male heart is heavier than the female heart. It supplies blood to the whole body through aorta. Two chambers (auricle and ventricle) on the right contain the unpurified blood while those on the left have purified blood. The pulsation is due to beating of the heart. If it stops beating even for a short span of time, the person dies instantly. The beating of the heart (i.e. its contraction and expansion) is exothermic to keep the blood warm, and is a primary source (requirement) of life. The pulse rate varies with variation in the heart beats. The pulsation is the motion of the wave produced by it in the blood. It contracts and expands 72 times a minute, hence the pulse rate of a normal person is 72 per minute, but in children this rate is 120 and in very weak and old persons it can be even lesser than 72. 2 mind, inner consciousness. “dīl māhr sāi pārge.”—s kābir. Scholars hold that its location is in the brain. 3 concept, idea.

दिय [dīl] P ḍो, n act of encouraging.

दिय [dīl] P ḍो, n act of discouraging.

दिय [dīl] P ḍो, wealth, money. “jīm
dīrā-ḥin kačhā kār bīpar.”—ravav.

दिय [dīl] adj desirable, charming.

दिय [dīl] P ḍो, n act of bringing conscience under control. “dīl kābaja kābja
dakro.”—tīl g m 5.

दिय [dīl] adj pleasure giving, delightful.

दिय [dīl] P ḍो, n search for emotional relief, consolation, solace.

दिय [dīl] n act of controlling the mind, keeping vigil on the mind to stop it from hankering after the outer world. “dīlāravani jo kare darvesi dīl ras.”—var maru I 11 l.

दिय [dīl] P ḍो, adj broadminded, generous, liberal. 2 lover. 3 dear, darling.

दिय [dīl] P ḍो, adj which wins over the heart.
1607

दिलप [dilp] father of Raghu belonging to the Surya dynasty. 2 son of Anshuman and father of Bhagirath. “भयो दिलप जागत को राजा.” –dilp. 3 son of Mann, who finds a mention in Hakayat 1. “हकायत सुनिदेम राज दिलप। निषादेह शुद्ध निजेद माहिप.”! 4 adj ruler of Delhi.

दिलपसिंह [dilpści] See दिलपसिंह.


रिम [dil] adj brave, bold. 2 courageous.

जिल [dil] father of Raghu belonging to the Surya dynasty. 2 son of Anshuman and father of Bhagirath. “भयो दिलप जागत को राजा.” –dilp. 3 son of Mann, who finds a mention in Hakayat 1. “हकायत सुनिदेम राज दिलप। निषादेह शुद्ध निजेद माहिप.”! 4 adj ruler of Delhi.

दिलपसिंह [dilpści] See दिलपसिंह.


रिम [dil] adj brave, bold. 2 courageous.

मिल [dil] adj pertaining to the heart, cordial.

रिम [dīles], रिमसिंह [dīles] रिम–टीत ruler of Delhi. 2 Aurangzeb. “ठिक्कर फॉरी दिलिस सिर.”–वन. 3 a scribe has inadvertently put dīlis for dālis at some odd places. See रिम.

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Page 270 of 750
Delhi was captured by the British in 1803, although it remained nominally the capital of the Mughal empire. It was annexed to the British rule after the mutiny of 1857 and it was officially declared the capital of India by George V on December 12th, 1911. Delhi was put under the control of a chief commissioner after detaching it from Punjab on October 1st, 1912.

Lahore is 297 miles, Calcutta 956 miles, Bombay 982 miles while Karachi is 907 miles away from Delhi.

The population of Delhi is 304420 according to 1921 census, of which 174303 are Hindus, 114704 Muslims, 8791 Christians, 3862 Jains, 2669 Sikhs while the remaining 91 include Buddhists, Parsees and Jews.

The new city founded by George V is named New Delhi, which is situated between Pahar Ganj and Safdar Ganj.

The following gurdwaras are located in Delhi:—

(1) Sees Ganj – It is located in the Chandni Chowk. Guru Tegbahadur sacrificed his life for the country and the faith here on Maghar 12th, 1732 BK. This gurdwara was first got constructed by Sardar Baghel Singh, then a mosque was built at this place after its demolition by the Muslims. At the end of 1857 mutiny Raja Saroop Singh of Jind got the building of Gurdwara Sees Ganj constructed and now an elegant building made of marble stone is coming up with the efforts of the devotees.

Apart from daily offerings by the devotees (approximately rupees three thousand per annum), the permanent source of income for this gurdwara is as follows – Rupees two hundred as a share of revenue from village Dosanjh (in tehsil Nawanshahar of district Jalandhar), which was donated by Maharaja Ranjit Singh to the gurdwaras of Delhi, rupees sixty-two from the princely state of Jind, rupees two hundred and fifteen from the Nabha state, rupees three hundred and eighty from the Patiala state (rupees two hundred and forty from the rental income of Zeenat Palace and rupees one hundred and forty as offerings for prayers in this holy place).

Village Raiseena, which was purchased by the Jind state and presented to Gurdwara Sees Ganj and Gurdwara Rakab Ganj now falls under the territory of New Delhi. The compensation paid by the administration for the same was used for purchasing promissory notes. The property of Gurdwara Sees Ganj valued at rupees thirty-two thousand earns an annual interest of rupees one thousand and fifty-two. Apart from this, the Government has allotted land measuring 15 squares (one square equals a square or rectangular tract of 25 ghumaons) to the gurdwara, which draws reasonable lease-income. The priests of the gurdwara are Bhai Hari Singh B.A. and Bhai Ranjodh Singh.

(2) Rakab Ganj – The headless body of Guru Tegbahadur was cremated at this holy place. This sacred place is situated on the Gurdwara Road and is about three miles from Chandni Chowk. The annual income of this holy shrine is rupees three hundred and thirty-two as share from the revenue income of village Dosanjh, rupees one thousand three hundred and ninety-eight as annual income from Jagirs of Wadaali Ala Singh and Hindupur

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1 The gurdwaras in Delhi were got built for the first time by Sardar Baghel Singh, chief of Karoria Misl in Sammat 1847. After that the other devoted Sikhs came forward to undertake the service.
villages donated by Patiala state, the annual interest of Promissory Notes purchased in lieu of value of the village Raisina, rupees one hundred and forty for offering prayers in the gurdwara and rupees two hundred and fifty from rent earned from bungalows donated by the Patiala state, an eight-ghumaons garden attached to the gurdwara which fetches an annual income of rupees two hundred and fifty, the income from lease of 15 murabbas allotted by the Government. The priests of the gurdwara are Bhai Gurbux Singh and Bhai Jeevan Singh.

(3) Bangla Sahib – Guru Harkrishan visited Jai Singh Pura in Sammat 1720. A bungalow was built by Mirza Jai Singh, the ruler of Ambar for the stay of Guru Harkrishan. This gurdwara is situated in between Jai Singh Road and Cantonment Road. The annual income of the gurdwara is rupees one hundred and sixty-nine as share from revenue of village Dosanjh, rupees four and a half from Nabha state, rupees sixty-two from Jind state, rupees one hundred and twenty-five as fixed donation and rupees three hundred and six as offerings for prayers from Patiala state. In addition an annual interest of rupees two hundred and twenty comes from the amount received as compensation for some land acquired by government for populating a new colony. The priest is Bhai Hakam Singh.

(4) Bala Sahib – Child Guru Harkrishan was cremated here in Sammat 1721. Mata Sahib Kaur and Mata Sundari were also cremated at this place. This holy place is situated outside Delhi Gate across the nullah and is about four miles away from Chandni Chowk. The annual income of the gurdwara is rupees seven hundred and two as share from the income of village Dosanjh, rupees sixty-two from Jind State, rupees one hundred and twenty-five as fixed donation and rupees three hundred and six as offerings for prayers from Patiala state, rupees one hundred nine and a half from Nabha state, rupees forty as income from land attached with the gurdwara. The priests are Bhai Tara Singh and Bhai Beer Singh.

(5) Moti Bagh – Guru Gobind Singh visited this place in Sammat 1764. This holy place is situated outside the Ajmeri Gate and is five miles away from Chandni Chowk. The annual income of this gurdwara is only rupees twenty-five as fixed donation and rupees one hundred and forty as offerings for prayers from Patiala state. The priest is Bhai Deva Singh.

(6) Damdama Sahib – Guru Gobind Singh arranged a fight between an elephant and a stud buffalo at this place. The gurdwara is situated near the tomb of Humayun. It is three miles away from Chandni Chowk. Maharaja of Patiala state has offered rupees one hundred and forty per annum to the gurdwara. A devout Sikh donated 38 vighas of land in village Joga Bai to this holy place, which earns an annual income of rupees sixty-four. The priest is Bhai Raghubir Singh.

(7) Haveli of Mata Sundari – It is situated outside Turkman Gate and is about one and a half miles from Chandni Chowk. Mata Sundari and Mata Sahib Kaur stayed here till death. The annual income of this holy place is rupees twenty-five as fixed permanent donation and rupees fifty-one as offerings for prayers from Patiala state, rupees sixty-two from Jind state. There is also an annual income of rupees forty-eight as interest on compensation amount paid by the administration for acquiring a portion.
of land of gurdwara for establishing a new colony. The priests are Bhai Kahan Singh and Baba Dayal Singh.

(8) Majnu Da Tilla – Guru Nanak Dev and Guru Hargobind visited this place. Baba Ram Rai stayed here during his assignment in the court of Aurangzeb. This gurdwara is situated near village Chandarval on the bank of Yamuna. It is three miles away from Chandni Chowk and is situated outside the Kashmiri Gate. There is no estate allotted to this gurdwara. The priest is Mahant Niranjan Das.

See map of Delhi.

According to Bhai Santokh Singh, when Guru Hargobind was confined in the Gwalior Fort, Baba Buddha stayed five kohs away from Delhi, on the bank of Yamuna river alongwith the Guru’s horses. But we could not find the location of this place.

“c ole agre te sōh bh ae, dīllī nagar pīkhyo samudae, sūnyo ghas jahī khāro udare, pāc kos pur tāyag padhāre, hārit tirāṅ dekhaṅt harkhae, kāryo sīrīr utre sāmudae, āb lō tīs thal cīṅh lakhēte, jāga bṛtṛdh kī lok kahēte.”

–GPS rasi 4 a 61.

[div][Skt]tīvṛ indulge in amorous playing, feel ecstatic, enjoy, love. 2 n heaven. “manāhu pran cāyo div, anān kaj vīdā brīraj pē ayo.”–krīṣan. 3 sky. 4 day. 5 Dg jungle, forest. 6 This word has been used for ḍev [dev] as well. “div pīṭī na pavēk manāhīgē.”–kalki.


[divai he] will cause to give, will make one give. “nātā kudhka divai he.”–bīla kābīr.

[divas] Skt n day. “divas car ki kārāhī sahībī.”–sar kābīr.

[divaspātī] n lord of the day, sun.

[divasu] day. See [divas]. “divasu ratī dur dai dara.”–jāpo.

[divkār] n sun, lord of the day.

[divpātī] n lord of heaven, Indar.

2 lord of the day, sun.
दिवपातिसुत son of Indar – Jayant.
2 son of the sun – Yam.

dिवमाली n dwellers of heaven, gods.
“dिवमाली साग्रें अनाक्षे।”—GSP.

dिवयया adj giver, bestower, provider.

dिवर n lord of heaven, Indar.
“दिवर जुत दिवराज दंरान।”—cādi 2. 2 lord of the day, sun.
“दिवरधिक में दिवराज्रियो।”—क्रिसान।

dिवया Pu adj giver, bestower. 2 wall.
“जहू दिवया पहाड़।”—c०र 3.

dिव पा may (I) present.
“इं जिय साभ दिवा।”—फूँहे m 5. 2 Skt n day. 3 a poetic metre, also named Madira. See मैत्यें ए तु म 9.

dिवारा adj caused to provide, caused to give. 2 made sacred.
“कारे पुराक्रि तालो दिवया।”—सोर m 5. ‘The Creator sanctified Amritsar.’

dिवारबा has caused to provide, has caused to bestow. 2 will cause to give, will cause to donate.
“हारि हो दात्लो दिवारबा।”—जॆत m 4.

dिवाकर n sun.

dिवाकरी adj occurring during the daytime.

dिवाज n a piece of silken cloth. 2 introductory words appreciating a book, preface of a book. 3 silken dress. 4 ostentation, pompousness.
“e भुपारि सभ दरा सर के जुटे ने करत दिवाज॥”—bila कबिर।
“अवार दिवाजे दुनी के।”—वर माज म 1.

dिवाध adj who cannot see during the daytime. 2 owl. 3 See अंद्रेंतू।

dिवान See रीथं।

dिवाँ adj ghostly, insane, mad, stubborn.
“वारस लक्ख पहिरे दिवाँ।”—बहर कबिर। ‘Eighty four lakh creatures wander about hither and thither without attaining self-realisation.’ 2 absorbed in love.
“भारा दिवाना सह का नना कबराना।”—मारु m 1. 3 a sect of Udasi saints, founded by Meharban, son of Baba Prithichand. See रीथू।

dिवानी adj tenacious, unyielding.
“ससु दिवानी बाँवः।”—ośkर. means ignorance. 2 n status of a diwan, title of a diwan.

dिवान See रीथं। 2 tenacious, insane, mad.
“मानमूख फिरे दिवान।”—ग्रिः m 3.

dिवाने two Jatts, namely Haria and Bala, who were followers of Meharban – son of Baba Prithichand. With their faces blackened they used to wear crests made of peacock’s feathers on their heads. That is why they, themselves, as well as the sect initiated by them, were called dīvane. Their religious seat is in village Kotpeer in Malwa. The dera of Bawa Ram Das in Patiala belongs to this sect. These mendicants are counted among the Udasis. They believe in the holy scripture Guru Granth Sahib.

dिवाबहिसारका In poetics, the heroine who goes to a fixed place to meet her lover after adorning herself during the daytime. To the contrary, she who goes in black clothes during dark nights to meet her lover, is called क्रिष्णबहिसारिका.

dिव र See रीथं। 2 रें-हेत– the enemy of gods, demon. “जिता सुरें हरे दिव र।”—ब्रहम। 3 short for devānhar, bestower.
“जो बार्दान चाहो सो माको सभ हाम तुमे दिव र।”—परस।

dिवारदन रें-हेतारा. demons who torture deities. “कार रोत दिवारदन धार पारे।”—रामव।

dिवार र adj who torture deities.

dिवाल adj willing to pay back. 2 wall. See रीथं। “देदे निव दिवाल उसारी।”—गाउ m 1.
TEMPLE, PLACE OF WORSHIP, SHRINE. “SOBH DIVALAY PAVAHIGE.”  
PARAS. 2 ABODE OF GOD, HEAVEN, PARADISE. “SAN SIJH DIVALAY PAVAHIGE.” —KALKI.

TEMPLE, PLACE OF WORSHIP, ABODE OF GOD. “JAGANATH KO NIRAKH DIVALA.” —CARRTR 261. 2 SĪḤ-ḴĀṬ BANKRUPTCY, INSOLVENCY, THE STAGE AT WHICH A TRADER (BUSINESSMAN) IS UNABLE TO PAY BACK HIS DEBT. IN SUCH A SITUATION, HE OVERTURNS THE MAT OF HIS SHOP AND KEEPS THERE A LIGHTED EARTHEN LAMP HAVING FOUR WICKS EVEN DURING THE DAY TIME. THIS INDICATES HIS POOR FINANCIAL STATE. 3 ACT OF SHOWING INABILITY TO PAY BACK ONE’S DEBT BY KEEPING A LAMP LIT.

WALL, BOUNDARY WALL. “BETHE JAI SĀMĪP DIVALI.” —NP. 2 ROW OR STRING OF LAMPS; A FESTIVAL OCCcurring ON THE LAST DAY OF THE DARK PHASE OF LUNAR MONTH KARTIK. IN THE HINDU TRADITION, IT IS A FESTIVAL OF WORSHIPPING LUXMI. AMONG THE SIKHS, THE RITUAL OF LIGHTING LAMPS ON THIS DAY WAS INITIATED BY BABA BUDDHA, BECAUSE GURU HARGOBIND ARRIVED IN AMRITSAR ON THIS AUspicious DAY AFTER BEING RELEASED FROM THE GWALIOR FORT. THUS THE ILLUMINATION WAS DONE TO CELEBRATE THIS OCCASION.


GIVES, BESTOWS. “DAN ANMĀGIA DIVE.” —SUHI CHŌṬ M 1.

DIVESTEE [DIVELI] ADJ. BESTOWER.

DIVESMAN [DIVODAS] IN MAHABHARAT, SON OF BHIMRATH, RULER OF CHANDAR DYNASTY, WHO RULED OVER KASHI. HE IS REGARDED AS THE INCARNATION OF DHANVANTRI. HIS SON PRATARDAN WAS A GENEROUS AND BRILLIANT PERSON. 2 ACCORDING TO HARIVANSH, SON OF VADHRSHAV, WHO WAS BORN TO THE NYMPH MENAKA ALONGWITH AHLAYA. 3 A PIous RULER WHO FINDS MENTION IN RIGVED. INDAr DESTROYED 100 CITIES BELONGING TO DEMON SAMBAR FOR THE SAKE OF THIS PIous RULER.

DIVAŚA [DIVĀSKĀS] SKT N ONE WHO HAS HIS ABODE IN PARADISE; GOD (DEITY) DWELLING IN HEAVEN.

DIVĀGNA [DIVĀGNA] N WOMAN BELONGING TO HEAVEN, NYMPH. “NIRAKH DIVĀGAN KO MAN LAJE.” —CARRTR 346. 2 WIFE OF A DEITY, GODDESS.

DIVYAYA [DIVYAYA] SKT ADJ PERTAINING TO PARADISE/HEAVEN, HEAVENLY. 2 SHINING, BRIGHT. 3 SUPERIOR MOST. 4 N BARLEY. 5 CLOVE. 6 WHITE SANDALWOOD. 7 CUMIN SEED. 8 IN POETICS, A HERO, WHO IS GOD-LIKE AND IS NOT COUNTED AMONG HUMANS. E.G. KRISHAN. 9 MODE OF JUSTICE OF ANCIENT TIMES, CONSIDERED DIVINE. WHEN TWO PERSONS IN DISPUTE, APPROACHED THE RULER, THEY WERE, IN THE ABSENCE OF A WITNESS, SUBJECTED TO AGANIDIVY TO DECIDE WHO WAS TRUE OR FALSE. ONE WAS DECLARED TRUE AND INNOCENT, IF PARTS OF HIS/HER BODY DID NOT GET BURNED BY FIRE OR BY HOT OIL Poured ON THE BODY OR ON TOUCHING WITH HOT IRON. SIMILAR TEST “JALDIVY” OR “VĪṢDIVY” WAS DONE BY IMMERGING THE PERSON IN WATER BY GIVING POISON. THERE WERE SO MANY OTHER ORDEALS. SEE आधार रूढ़ 255 AND जातकवर्ग समूह, डक्कनपथ, इलाहाबाद.

EMPEROR AKBAR BANNED THESE TYPES OF ORDEALS IN INDIA. SEE उपदेश.

DIVYABHOG [DIVYABHOG] SKT ADJ DIVINE, DIVINE.

DIVYDHUNI [DIVYDHUNI] SKT N GANGES, JANVI. 2 SOUND OF DIVINE MUSICAL INSTRUMENTS. 3 MYSTICAL MUSIC.

DIVYANA [DIVYANAY] SEE DIVYANAY.

DIVYADISTI [DIVYADISTI] SEE DIVYADISTI.

DIVYADHUNI [DIVYDHUNI] SKT N GANGES, JANVI. 2 SOUND OF DIVINE MUSICAL INSTRUMENTS. 3 MYSTICAL MUSIC.

DIVYANAY [DIVYANAY] SEE DIVYANAY.

DIVYAVEDVAM [DIVYAVEDVAM] SKT ADJ TIGHT, FASTENED TIGHT.
2 firm, strong. 3 firmly determined. “dīr kābīr
caran gahe prabhū tumre.”—asa m 5.

2 stability, permanence. 3 firm devotion.
“sātsāgat mīle to dīrta ave.”—nat a m 4.

dīrmāt [dīrmaṭi] n firmness, steadfastness.
2 stability, permanence. 3 firm devotion.
“satsagat mīle ta dīrta aVE.”—nat a m 4.

dīrmāt [dīrva] a village in tehsil Bhawanigarh,
subdivision Sunam of Patiala state. A
gurdwara built of baked bricks in memory of
Guru Tegh Bahadur stands to the west of this
village. Some residential houses are also built
nearby. The priest is a Sikh. There is a 15
mile long metalled road in south-east direction
from Sangrur railway station up to Sangatwala.
Beyond that there is unmetalled road for the
next five miles.

dīrve [dīrve] makes up (his) mind, determines.
2 Skt dīrva n the southern territory, which
stretches upto Rameshwar on the seashore in
the south of Orissa. 3 resident of Dravid.
“dīrve tilāgi pāhīcane dhārāmdham he.”
—akal. It is sometimes, spoken as dīrve which
has the same meaning.

dīraūṣ [dīraūṇa] v make firm in faith, to
cause one to be determined.

dīr [dīr] See dīr.

dīrmāṭī [dīrmaṭi] See dīrmāt.

dī [di] gave. “jāra hak di sabh māṭī thaki.”
—suhī kābīr. 2 donated. 3 indicative of
possession. “tīs di kimāṭi kīku hoi?”—bīla
m 3.

dī [di], dī [dio], dīrn [dīra] donated. “kārī
dirpa jis diu.”—maru m 5.

dīnā [dīra] n lamp. “utam dīra nirnāl
bati.”—dhānā triloṭān.

dīrnā [dīra] gave. “dia adarī lia bulari.”—bher
kābīr. 2 n lamp. “tīh ravan ghari dia na
bati.”—asa kābīr.


—ram kābīr.

dī [dī] gave, donated. 2 plural of dīrn [dia];
lamps. “cōd surāj mokhī die.”—ram m 1. ‘main
lamps.’

dī [dis] See dīrn.

dīr [dis] Skt dūṣī n vision, sight, eyesight.

dīr [dis-vaṭ] seems. “dis-vaṭ he
bhat bhihala.”—asa m 5.

dīr [disā] Skt guide, master. “kār sukdisā.”
—datt. Datta adopted parrot’s the trainer as
his master.

dī [dī] adj long, tall. 2 large. “dere dere dih
damama.”—paras. 3 character with a long
matra, character with two matras. 4 Dg day.
See dīh.

dīr [dikṣa], dīr [dikṣa] Skt dīrṣ vr perform
fire-ritual, preach, teach religion. 2 n religious
instruction, imparting instructions about
religious doctrine. “pure gur ki puri dīkṣa.”
—sukhmānī.

—saḷabh.

dīr [digar] P ṛ, adj second. 2 other, another.
3 stranger, alien.

dīr [dichā], dīr [dichā] See dīrn.

dī [de] kindly give charity. “dej namu rāhe
gun gai.”—bāsō m 9.

dīr [dīth], dīr [dīth] Skt dūṣī n sight, vision.

Leger-de-main, jugglery, by which one sees
what actually does not exist – deception by
quick sleight of hand so that viewer is unable
to see the reality.

dīr [dit], dīr [dita] gave, bestowed. “kārī
dirpahāṛījās dit.”—nat pārtal m 5. “tīs
abhedanu dita.”–bīla m 5.

पीठ [did] प्र सः adj viewed, saw. 2 n show; pageant.

पीठ [didah] प्र एः n eye. 2 adj seen.


पीठी [didāban] प्र आः n watchman, guard.

2 orifice (hole) made for viewing. 3 hole on the barrel of a gun through which one can aim at the target fixing the point at the end of barrel in a straight line. “didman, mān, drīṣṭi, lōch, mākhī jut sāb sot. pācō jē īksut hāvē hātyo bāce nāhī koi.”–GPS.

पीठ [didām] प्र अः I saw.

पीठ [didam] See पीठि.

पीठ [dida] See पीठि.

पीठ [dinar] प्र रः n glimpse.

पीठ [dinarsār] See पीठि.

पीठ [dīdari] See पीठि.


पीठ [dim] प्र अः we saw.

पीठ [dīdā] See पीठि, पीठि and पीठि. “bāde! cāsamiddā phanaī.”–tīlag m 5.

पीठ [dīr] प्र mor–kraṣṇa. sen the allotted land is mine; land earmarked for my dwelling.

पीठ [dīdār] प्र अः n ray of the sun or the moon.

पीठ [din] gave, bestowed. “din gāribi apnī.”–s kābir. 2 By taking the first and last letter of “data guru nanak” Bhai Gurdas has interpreted, as under–

dade data guru he kāke kimāri kīne na pai, so din nanak sātī guru sārānai.” 3 Skt adj poor, indigent. “dindukh bāṣāṇā dayal prabhu.”

–sāhas m 5. 4 infirm. “bhāvna yākin din.”

–ākal. 5 orphan. “din duare aṇo ēhākrā.”–dev m 5. 6 Skt रूढ़ n poverty, indigence. “dukh din na bhāu bīapse.”–maru m 5. 7 A अ, religion, faith. “din bāsāro re divane.”–maru kābir. 8 the next world. “din dunia ek tuhi.”–tīlag m 5.


पीठ [dīr] प्र raz [din kārpati], पीठ [dīr] प्र raz [dinkṛpāl] adj kind-hearted or benevolent to the destitute. “mohān dinkṛpā.”–maru m 5.

पीठ [dīr] प्र raz [dīnta], पीठ [dīnta] Skt n poverty, indigence. 2 sadness, confused state of mind. 3 humility.

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his estate worth Rupees 46460/- per annum remained intact. He died in 1857 AD.

Many historians have mentioned Adina Beg as Dina Beg. See नैनीताल.

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Skt: 1. feminine of mouse, mice. 2. eradicator of the indigent's poverty. “दिन दिन दारा भादे है।” – बासत श्री 12.

Skt: 1. under the control of the poor. 2. poor and under control.

Skt: 1. a gold ornament. 2. a gold-coin weighing 32 rattis. 3. a silver-coin; these coins vary in weight and value in different periods and in various countries. During the time of Akbar, the gold-coin, popularly known as dinar, at the time, weighed 6 mashas. The Arabians borrowed this word from India.

Skt: 1. religion. 2. donor, giver. “कि सरबट्र दिने. कि सरबट्र लिंग।” – जपु।

Skt: 1. be lighted, shine. 2. lamp.

Skt: 1. island, is land surrounded by water on all sides. See नैनीताल। “दिप लों पातल तह क्षण मोदेल।” – वर मोला मप । 4 number seven because the number of islands is thought to be seven. “सौत्रे से उता त में सवान सूदी त्रिथी दिप।” – क्रिसम। 7 th day of the bright half of lunar month Savan of Sammat 1745. 5 the word सीम (shining, brightness) is also used for सीमा। “कड़ दिनिशाही दिप दर।” – अकाल।
He was a Jatt belonging to Kharha subcaste residing in village Pohuwind in district Lahore. He rendered great service to the Panth after getting duly baptised. He fought many battles advancing forward fearlessly to sacrifice his life. He won a number of battles fighting alongwith Banda Bahadur. He laid his life defending the holy shrine of Amritsar on Magh, Sammat 1817 near Ramsar. He was one of the chiefs of Misl Shahidan.

Example:
ape mali aapi sabhu sace ape hi mohi pae,  
ape karta ape bhugta ape de kiva,  
ape sahibu ape he rakha ape raha samae,  
jono nanak vadhai akhe hari karte ki,  
jis no tulu na tamae.

In this verse hari karta is the only subject of many actions.

(c) The figurative expression is called mala dipak if in a sequence of statements, one relates to the preceding one.

Example:
guruseva man karti nirmaal,  
nirmaal man te gyan,  
gyan bhao atamsukh pave,  
jate sabh dukh han.

(d) It is a form of avritti dipak figurative expression if a word or a meaning is repeated again and again. It is of two types: padavritti and arthavritti. If a word is repeated frequently, then it is called padavritti viz. hari mera srihari hari mera badharp hari mera bhai. 

soi grani soi dhiani soi purakh subhai.

In this verse the compared word manus and all the words with which the comparison is made are described by a single word sobhat.

Scholars have described four more types of this figurative expression. viz. karak dipak, mala dipak, avrittidipak and dehli dipak.

(b) It is said to be karak dipak if the name of the doer is mentioned for a number of actions i.e. there is a single doer.

Example:

padi jan mate parhi puran,  
jogi mate jog dhian,  
sanasi mate ahomev,  
tapsi mate tap ke bhev,  
sabh mad mate kou na jag,  
sag hi cor gharu musenlag.

- basat kabir.

If words are different, but meaning is the same, then it is called arthavritti. viz.

Example:
nako mera dusman rahi,  
na ham kis ke berai,...
sabh ko mētā hāṃ āpan kina,  
  hāṃ sabhna ke sajōn.  
  -dhana m 5.

api pāvītu pāvān sabhī kine,  
  ramrāsāṇu rēśna cine.  
  -bher m 5.

susā āvas ge sokhrai, mīlī sodāri hit sō.  
  -NP.

pekh chābī dekh dūtī nārī sur lōb-hī.  
  -kālki.

In the above examples different words  
give the same meaning.

(e) If a word is related to the one  
preceding it and is also  
related to the  
succeeding one, then it is called dehli  
dipāk as a lamp placed on the threshold gives light  
inside and outside the house.

Example:

prābhu kije kripa nīḍhan hāṃ hāṛīgaṇ  
gavārgīge.  
  -kāṛī m 4.

Here kripa is related to both kije and nīḍhan.  
 viz– kije kripa, kripa nīḍhan. 4 Kamdev.  
  5 saffron, crocus stivus. 6 appetizer. 7 falcon.  
  8 According to Hanumat, one of the six main  
  musical measures, which comprises all the  
  notes. Its fundamental note is ṣ (ṣe). 9 adj  
  illuminative.

धिप्कु [dipāku] lamp. See धिप्क. “धिपकु ते  
  धिपाकु पर्गासित.”–ram e m 1.

धिपकु रित लेख [dipāku trh loī] n source  
  of light for the universe, the sun. “गुरु धिपकु  
  रित लोी.”–var majh m 1. 2 the ultimate One,  
  the Creator.

धिपक्ष्यु [diphasī] ghee lamp, lamp burning  
  with ghee. “धुप धिपक्ष्यु साती अर्थित.”–dhana  
  sen.

धिप [dipat] Skt धिप adj illuminated, shining.  
  2 n gold. 3 lion.

धिपार्ट [dipart] Skt धिपार्ट n illuminating, shining,  
  light, lustre. “धिपक धिपार्ट पार्टि प्रांहि प्रिका.”–NP.

धिपांदन [dipandan] n ritual of donating a lamp.  
  2 worshipping god with lighted lamps. “धिपांदन  
  तरणी त्रन किना.”–cārttr 403. As in Hinduism,  
  the ritual of donating lamps is also mentioned  
  in the Bible. See Ex Section 40 chapter 24  
  and 25.

धिप [dipā] Skt n act of burning. 2 mixture  
  used for stimulating the digestive system;  
  ginger, cumin seed, mint, parsley, pipercous  
  plant, cinnamon.

धिपमल [dipmala], धिपमलिका [dipmalikā]  
  festival of lamps. See तिळ्की 2.

धिप –कर्तिक [dī pārvar] P चुल्लु, n  
  defending religion, defence of the faith.

धिप [dipā] lamp. “सेतिगुर सेतिगु र्जारो धिपा.”  
  –bīla m 5. 2 a devoted Sikh of Guru Angad  
  Dev. 3 a follower of Guru Amar Dev, who  
  resided in Dalla. 4 a Sikh scholar devoted to  
  Guru Ram Das. 5 a devotee of Guru Arjan  
  Dev who belonged to Kasra subcaste. He was  
  a cook.

धिपांत [dipat], धिपात्रा [dipatra], धिपात्र [dipatra]  
  lit, illuminated. 2 shone up. “घत्रि  
  काँप्या तान्र सेहं दिपारा.”–sūhi chāt m 1.

धिपाई [dipai] shines, illuminates. “चारग  
  दिपाई.”–BG. 2 n lustre, light, shine. “कैली  
  एद्हकर दिपाई.”–ram e m 5.

धिपह [dipaha] is like a lamp; lights. “अपे दि  
  लो दिपाहा.”–jet m 4.

धिपहि [dipahi] shines, illuminates. “एद्हकर  
  दिपाहि.”–gau m 5.

धिपाय [dipayā] illuminated. “साहेब दिपाह दिपाया.”–sāve ye m 3 ke.

धिपाल्पुर [dipalpur] See धिपाल्पुर and राजस्थान  
  है: 3.

धिपाल्परी [dipavli] See धिपाल्परी 2.

धिप [dipt], धिप्ठ [diptr] See धिप्ठ and धिपिठ.

धिपप [dipy] Skt adj combustible. 2 parsley.  
  3 cumin seed. 4 appetizer.
dibaca

See...

3 incarnation of Varah – a boar having large tusks.

dibal.

A tautro, having large tusks.

mIlIa h~rIdibal).

s~bhni dibal).i

far-sightedness, foresight, prudence.

dibal.

adj having long arms.

diraghbahu

adj deep seated disease, chronic disease. “h~ome diraghrog he.”–var asa.

diraghaya

adj having long life, long-living.

2 n crow. 3 Sage Markandey. 4 silk-cotton tree. 5 a tree or creature which does not die for long.

dir~kaI, dir~kghkay

n act of giving, giving.

dimak

adj long-(body) having a tall body. bestowing.

pr~bhu krIpaIu JIS divna.”–maru kabir. ‘regard oneself lamp.’ See भज 5.

dirakhshuti

adj an insincere carpenter or mason who intentionally delays the job of alignment. 2 sense – a lazy person who delays work.

diraghkai, diraghkay

adj, having a tall body. He was killed by the sun. “diraghkai es ripo bhayo.”–suraj. See भज 3. 2 sense – a lazy person who delays work.

diraghkath

n heron having a long neck; crane. 2 n a demon. 3 camel. 4 adj long-necked.

diragjhivi

SkT d~rj~vijn adj long-living. 2 See तिलकी.

diraghama

See दिया.

diragh tribhogi

See तिर्थान् तिर्थ.

diraghdarsi

SkT d~rj~vijn adj far-sighted. “diraghdarsi je m~tv~n.”–NP.

diraghdarh

adj large-toothed. 2 n a
demon, who fought against King Satyasandh. See देवधर्मी.

3 incarnation of Varah – a boar having large tusks.
common people could sit to attend the proceedings. During the Mughal rule, such buildings were raised in Delhi, Agra, Lahore etc in which the emperor would allow the general public to attend the court. An elegant Diwan-e-Aam built upon 40 pillars exists in the fort of Lahore, which was got built by Shah Jahan through his father-in-law Asaf Khan in 1628 AD. 3 House of Commons.

Divan Khas [divan khas] an assembly, in which only the selected people can participate. 2 an assembly hall in which special dignitaries are authorized to attend the court proceedings of the emperor. During the Mughal rule many magnificent assembly halls bearing this name were constructed. 3 House of Lords.

Divanxana [divanxana] P. adj. n assembly hall. 2 court-room of the king or the judicial officers of the state. 3 court-room of the emperor or ruler.

Divangil [divangil] P. adj. n insanity, tenacity. 2 spiritual ecstasy, indifference towards the world.

Divan Goya [divan goya] The pen-name of Bhai Nand Lal being जोंग (goya), this book is a collection of gazals written by him. It contains a detailed description of the love for the Creator; devotion, and praise of the Guru and his spiritual knowledge. Its two excellent Punjabi translations are available in verse – Prem Pitari written by Bawa Brij Ballabh Singh and Prem Phulwari by Bhai Megh Raj.

Divana [divana] See इण्ण.

Divani [divani] the ruler has. 2 in the court. “divani bulaia.”–suhi kābir.


Dīvar [dīvar], Dīral [dival] P. adj. or दीर्, n wall.

Dīvalī [dīvalī] See इण्णी 2. “dīvalī ki rātrī dive bāliāhī.”–BG.
4 Oankar in Amreshvar; on the bank of Naramda river.

5 Vaidyanath in Devgarh near Gaya.

6 Bhim Shankar near Pune, on the bank of Sakini river.

7 Rameshwar near Lanka bridge. See रामेश्वर.

8 Nageshwar, three kohs away from Dwarika.

9 Vishveshwar in Kashi.

10 Tranybak near Panjvati on the bank of Godawari.

11 Kedarnath near Badri Narayan in the Himalaya.

12 Dhrishneshwar near Aurangabad in the South. “je oh duadas sīla pujave.”—गौड़ा प्रवासी

2 worship of twelve gods. See दुधास मिळ (a). 2 worship of twelve Jotirlings. See दुधास मिळ (a). 3 worship of twelve suns. 4 According to Hinduism, twelve kinds of worship described in the holy scriptures are as under: moving for constructing a god’s temple, circumambulating a temple, going on pilgrimage of sacred shrines. These three types of worship are performed on foot.

Plucking of flowers to worship the deity, sweeping the temple, decorating the idol of a deity are three types of worships performed with the hands.

Chanting the Name is worship performed by the tongue.

Listening to Hari’s glory is worship performed by the ears.

Having a glimpse of the idol of a deity is worship done by the eyes.

Keeping consecrated food on the head and bowing before the deity are two worships performed by the head.

Smelling the fragrance of flowers offered to the deity is a kind of worship performed with the nose. "jau gurdeu ta duadas seva.”—भें नामदेव.

3 worship of twelve kinds of leaves. 2 centre of consciousness; according to the Yogis, which contains twelve petals. See भें नामदेव.

“duadas dal abh šāri māf.”—भें काबिर. ‘whose text is recited in the centre of consciousness.’

12 दुधास मिळ [duadas bhun] ornaments for twelve parts of the female body – 1 ornament for the head; 2 ornaments for the forehead; 3 ornaments for the nose; 4 ornaments for the neck; 6 ornaments for the ears; 8 ornaments for the wrists; 9 ornaments for the fingers; 10 ornament for the waist; 12 ornaments for the feet Twelve ornaments of woman’s noble qualities are –

- sil c laï miṭhas bātan mo
tes dri dhai svadham māyuṣān,
sadhuta c pāti pṛatt aḍoṣ mitai
sabe sō no kāhō ko duṣan,
tes vīre c acar chīma guru–
logān serbo he bin duṣan,
ei trīya ke tirēth se sukha
kirāṭikār dudas bhunāṅ.

See दुधास.

32 दुधास बक्त [duadas vak] twelve sentences. See दुधास भवज. “adī duadas vak bakhane.”—NP.

दुधास वंस [duadas] See दुधास.

12 दुधास मुद्र [duadasimudra] twelve religious symbols – sacred thread, antelope skin, thread made of straw, water container with a top handle, tuft of hair left unshorn on top of the head – are five symbols of a celibate. Saffron mark on the forehead, necklace, rosary of basil are symbols of the Vaishnavites, while symbols of the Shaivites are rosary made from seeds of Rudra tree (Eleocarpus ganitrus) and three
horizontal lines on the forehead made with dung. Rings are symbols of the Yogis.

The symbol for the Sanyasis is three bamboo staves. “duad-asimuddra manu audhuta.”—bīla thīti m 1. ‘These twelve symbols have made the mind indifferent to them.’ 2 The mind has become averse to the ostentatious symbols.

duadasi [duadasi] Skt ruci twelfth day of the lunar phase. “duadasi dāra dan kārī jane.”—bīla thīti m 1.

duadasi [duapar] Skt ruci n the third aeon in Hindu mythology (after – satyug and tretayug. i.e. first and second aeons). See द्वाद पर. 2 doubt, suspicion, mistrust.


duapar [duapar] duapar [duapar] n country between two rivers, island. 2 particularly the territory between the rivers Satluj and Beas. 3 The following are the popular doabs (i.e. names given to territories between two rivers in Punjab) – Bisat, Bari, Rachna, Chaj. 1


duara [duara] duara [duara] adv from door to door; on each door. See द्वार.

duar Karti [duarka] See द्वारक क. 2

duarkeś [duarkeś] duarkeś adj pertaining to Dwarka. 2 n Krishan.—sōnama.

duarkeśeśvarī [duarkeś-śvarī] n queen of Dwarka’s Krishan, Yamuna.—sōnama.

duarkeśvar [duarkeśvar] n lord of Dwarka, 1Bisat – Bias and Satluj; Bari – Bias and Ravi, Rachna – Ravi and Chanab; Chaj – Chanab and Jehlum.

Krishan.—sōnama.

duarvar [duar bar] See द्वार.

duarvātī [duarvātī] See द्वारवती.

duar [duara] n Dwarka. “kasi kāti purī duara.”—maru solhe m 1. 2 door, gate, entrance. 3 part through, by means of. “gur duare ko pāve.”—asa chāṭ m 3.

duarī [duari] at the door, at the doorstep. See द्वार. 2 through, via. See द्वार 3.

duarvika [duarvika] See द्वारवती.

duarī [duari] n window, small gate. 2 through, via. “pāre guru duari.”—sor m 5.

duapar [duapar] See द्वाद पर.

duarte [duarte] part See द्वार 3. 2 by means of. “jītu duare obre tīre lehu obari.”—var bīla m 3.

dual [dual] n wall. 2 P शिझ; zipper, leather-strap or lace. “dual parō podhārā.”—VN. See द्वारवती. 3 string of leather tied to the feet of a falcon. 4 sword, which is shining bright. 5 leather strap used for beating a large kettledrum. 6 guile, deceit.

dualbhātha [dualbhātha] strap made of leather, with which a quiver (case for arrows) is tied. 2 temple, abode of the gods.

duare [duare] adv in the surroundings, all around. “maṭakā pādām duale maṇī.”—ram beṇi. ‘In the mind there is a lotus having a thousand petals, surrounded by leaves shining like a precious jewel.’

dura [dure], durī [dūī] adj two. “duī kār jōrī kārṇa aṛdā.”—suhi m 5. 2 duality. See द्वी.

duī [duī] See द्वी.

duī akhar [duī akhar] words comprising two characters like रथ [vah], satī or रम [ram]. “duī akhar duī nava.”—basāṭ m 1. ‘These two characters are like boats which take us across the worldly ocean.’
Two birds (the individual soul and the supreme Soul) are permanent companions, both of them are clinging to one tree (mortal frame – the body). One of them (the individual soul) enjoys the sweet rewards of actions while the supreme Soul does not enjoy the reward but simply looks at the actions.


Soul and the individual soul.'

दुर्गम भूतेः [dus mū] See दृष्टि भूतेः.

दुर्गम रथ [dus rāθ] two paths, two cults, propensity and renunciation. 2 Hindu and Muslim. 3 theism and atheism. “eko sahību dūr rāh vad vādhaḍā.” – dhana chāṭh m 1.

दुर्गम रघु [dus rau] See दृष्टि रघु. 2 Rahu split into two parts - Rahu and Ketu. In Hindu mythology, Vishnu split Rahu into two fragments. “je dehe dukh laie pap gārāḥ dūr rau.” – var majh m 1.


दुर्गम [dus] adj second. 2 n duality, double-mindedness. 3 adv both. “hāri hāri yan dūr ek hē.” – VN.


दुस [dus] Skt ṛṣaḥ vr be impure, misbehave. 2 n blemish, stigma. “gun gavat chipa dus ṭārī.” – naṭ m 4. ‘cleared the washerman's sin.’

दुसाह [dusāḥ], दुसाहि [dusāhī] Skt ṛṣṭṛ adj unbearable. “dusāh dukh bhav khāḍno.” – rām cāṭh m 5. 2 Dg n enemy, foe.

दुसव [duskar] Skt ṛṣṭṛ adj arduous.


दुसवत्व [dusāṭcaukṛi] n gang of scoundrels, band of mean persons. “dusāṭcaukṛi sāda kūr kamavēhi, na bujhēhi vicare.” – sor m 3. 2 gang of four viz. – Duryodhan, Duhshasan, Karan and Shakuni.
discourager of mean persons. 2 According to Rattanmala and Guru Partap Suraj, the guise in which Guru Gobind Singh meditated at Hemkunt.

"tapam tapo nIt ugr tej hVE, dusatdaman nI nam dharaI." -GPS.

- dusat adj wicked (f). 2 army of foes, (enemies).-sanama.

- dusatnI adj wicked (f). 2 army of foes, (enemies).

- dusatbhau n wicked feeling, bad idea, mean tendency, meanness, evil.

"dusatbhau tajI nfd parai."-mala m I.

- dusatkar adj destroyer of rascals. 2 n arrow.-sanama. Some ignorant scribes have put it wrongly as Heiaad and f;;Heiaad in Dasam Granth.

- dusatma Skt adj of wicked mind, evil-minded.

- dusatrio] wipe off the stigma or blemish. See duman 2.

- dusatnI adj mean/base/wicked enemy; persons inimical without any reason. "hari jari malan bhae dusatari."-ram a m 5. ‘Recitation of the divine Name frustrated the enemies. They could not have success.’ "Rid stari dusati dusatari."-dev m 4.


- dusatikar] group of wicked persons, gang of mean persons. 2 in the company of evil persons. “dusatisabha vigucie.”-prabha a m 1.

- dusat] See dusat. “dusatu ahakari marI paIae.”-gI d a m 5.


- dusat P adj bad, vicious. See Skt dusat (dus).

- dusat Skt adj difficult to swim across.

- dusat] See dusat.


- dusman P enemy, foe, one having a wicked mind. “dut dusman sabh sajan hoe.”-majh m 5. “dusman kaqhe marI.”-var majh m I.

- dusman gAzd adj revengeful. 2 causing harm to the enemy.

- dusman P enemy, rivalry.

- dusor adv on the other side, on the other hand. “rag srIqat rataI kaqhe dusra.”-suraj. ‘shot the arrows to emerge on the other side.’

- dusal] two holes. See dusal. ‘When an arrow pierces the body, it makes two holes.’ 2 n son of Dhritrashtar, and brother of Duryodhan.

- dusla] n Duhshala – daughter of Dhritrashtar, who was born from the womb of Gandhari, sister of Duryodhan. She was married to Jaydrath, king of Sindhu. She gave birth to Surath.

- dusli] adj causing two holes, piercing an arrow through the body. “ktI kamaqI dusli.”-datt. ‘piercing through lusty passions.

- dusvar] P adj difficult, arduous, tough. 2 unbearable, difficult to bear.

- dusasen] Skt adj difficult to rule over; not bowing to anybody’s pressure. 2 n son of king Dhritishtar of Kuru-dynasty and younger son of Duryodhan. He brought Dropadi from the harem to the court by dragging her from the hair. Bhimsen vowed that he would take revenge for this insult by sucking the blood of Dusasan. He sipped Dusasan’s blood with cupped palms on the
sixteenth day of the Kurukshetar battle. “śaṁ sat saṁā ha duṇasaṁ māttheval dṛopī ādi.”

–BG.

दुसाह [dusāh] a village in police station Banga, tehsil Nawant Shahar of district Jalandhar. It is situated two miles to the south of Banga railway station. A gurdwara in memory of Guru Har Rai has been built there.

The entire revenue (income) from this village is exempted for donation to the gurdwaras of Delhi.

A reference to this exemption is to be found in the revenue record of the year 1920 as following—

“With reference to letter No. 12 dated November 2, 1847 issued by the Government of India, the revenue from the estates of this village is exempted and the income be spent on following gurdwaras in Delhi – Sees Ganj, Rakab Ganj, Bangla Sahib, Bala Sahib, Dera Mata Sundari Sahib and Mata Sahib Devan Sahib, and gurdwara Shastarhai.”

दुसाह कल [dusāh kal] This village is situated in police station and tehsil Phillaur of district Jalandhar. A gurdwara in memory of Guru Har Rai is situated to the north-east of this village. The Guru stayed here while going to Kiratpur from Kartarpur. The priest is an Udassi saint. A revenue-free land measuring 18 ghumaons including two wells was allotted to the village by Maharaja Ranjit Singh. A religious congregation is held on 1st Baisakh every year. The village is situated two and a half miles to the south of Mandali railway station.

दुसाह [dusar] on the other side, on the other bank. See दुसर. “ban saṁāh dusar kañhe.”

–ramav.

दुसाल [dusala] n heavy shawl, pair of shawls/ wraps having embroidered border. “le kār chap dusala gayo.”—GPS.
duhathe [duhathe] with both. “janam mara duhathe rāhe.”—sāvye m 4 ke.

duhatthar [duhatthar] n slap given with both hands. 2 striking with both hands on the lower part of the body (generally thighs) by wailing women. “tin duhatthar hat kar dehi.”—GPS.

duhan [duhan] See दुहान. 2 See दुहान.

duhanar [duhanar] See दुहनार.

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duhan [duhan] See दुहान.
shopkeeper; one who sells and buys goods; trader.

\[\text{shopkeeper; one who sells and buys goods; trader.}\]


\[\text{See \textit{dukal}.}\]

famine, scarcity.

“adI dukāl hot utpata.”—NP. 2 two periods.

\[\text{See \textit{dukul}.}\]

sense – life and death, birth and death.

\[\text{See \textit{dukul}.}\]

cloth, clothing.

\[\text{See \textit{dukk}.}\]

set of two, pair, two objects. 2 roar of a lion, lion’s noise.

\[\text{See \textit{dukh}.}\]

cause pain, deceive. 2 hardship, distress, trouble, torture.

According to Sankhya Shastar, trouble is of three types –

(a) Spiritual – distress of body and mind.
(b) Metaphysical – distress caused by enemies, birds and animals.
(c) Supernatural – distress caused by the natural powers like storm, lightning, heat (summer), winter etc. “dukh sukhi hi te bhai nīrale.”—maru solhe m 1.

\[\text{See \textit{dukhkar}.}\]

documents causing sufferings; reckoning in the record book maintained by Dharamraj; document prepared by Chitargupt. “tin jātrīs mīṭo dukhkaṅgar.”—sāveye m 4 ke.

\[\text{See \textit{dukh-kagar}.}\]

dreadful suffering, terrible grief. “vin nave dukh dāra sārī.”—asa m 3. See \textit{pata}.\]

\[\text{See \textit{dukh-kagar}.}\]

dreadful suffering, terrible grief. “vin nave dukh dāra sārī.”—asa m 3. See \textit{pata}.\]

Hard work is a cure while indolence is a disease. See \textit{pata}.\]

\[\text{See \textit{dukh-darad}.}\]

dreadful suffering, terrible grief. “vin nave dukh dāra sārī.”—asa m 3. See \textit{pata}.\]

It is the name of a bathing place situated on the eastern bank of Amritsar pond with a jujube tree grown there. Here the husband of the daughter of Duni Chand Khatri (freeholder of a ward of the village) was cured of leprosy just by taking a dip in this holy pond.


See भुवनेश्वर

रूपतेश्वर [doukhmutra] n urination followed by pain, feeling of pain during urination.

रूपतेश्वर [doukhrog] adj pain caused by a disease, ache due to a disease. “काूँत्रा दुखुष्ट्रा.”—bīla m 5.

रूपतेश्वर [dukhve] causing pain. “दुखे न तिन को काूँमा.”—cādr.

रूपतेश्वर [doukhra] n suffering, distress. See दुख.

रूपतेश्वरु [doukhara] v cause suffering, torment.

रूपतेश्वर [duxn] A अ ; smoke. 2 steam, vapours. 3 tobacco.

रूपतेश्वर [doukarat] Skt रोः:रेद्द adj suffering due to affliction, distressed due to pain.

रूपतेश्वर [doukari] See रूपतेश्वर, sufferer. 2 sufferer.

रूपतेश्वर [doukahala] adj suffering, afflicted with agony. “ेसा देनु दुक्हाला.”—sūhi kābir. 2 distressed. “काते न होर दुक्हाला.”—majh m 5. 3 difficult, arduous.

रूपतेश्वर [doukhali] adj distressing, causing pain. “कक्री वन्दणि कविक दुक्हाली.”—gav chōt m 3.


रूपतेश्वर [doukhara], रूपतेश्वर [doukhari], रूपतेश्वर [doukhia] adj painful, agonising. “dūkhi kā maṭavahā prabhū soṅ.”—bher m 5.

रूपतेश्वर [douchutra] See दुखत्रा.

रूपतेश्वर [doukhāt] causing torment. 2 extreme suffering. “doukhāt grīhēṇa.”—sāhas m 5.


रूपतेश्वर [doukhri] adj which eradicates sufferings, or removes pain. “sāvja sābhīrī sīdhula doukhri.”—paros.

रूपतेश्वर [doukh] See दुख.

रूपतेश्वर [doukhad] See दुख.

रूपतेश्वर [doukhāt] adj making the difficult to happen. causing the unexpected to happen. “doukhātṛaḥ bhūdhūjān paṅ.”—maru solhe m 1.

रूपतेश्वर [dugad] See दुगद.

रूपतेश्वर [dugahāt] two pitchers. “मीली दुगहात्धर सोळ तरी.”—GPS. 2 Skt दुगहात adj difficult to make. See दुगहात.

रूपतेश्वर [dugahat] adj difficult to make. See दुगहात.

रूपतेश्वर [dugahāt] adj making the difficult to happen. causing the unexpected to happen. “dugahātṛaḥ bhūdhūjān paṅ.”—maru solhe m 1.

रूपतेश्वर [dugahāt] See दुगहात.

रूपतेश्वर [dugahāt] adj difficult to make. See दुगहात.

रूपतेश्वर [dugahāt] adj making the difficult to happen. causing the unexpected to happen. “dugahātṛaḥ bhūdhūjān paṅ.”—maru solhe m 1.
auspicious/inauspicious for a specific Zodiac sign.

In Hindu Mythology, a journey or any work is begun only if it is auspicious and circumstances make its performance obligatory on the same day.

In a village under police station and tehsil Ropar of district Ambala, which is three miles away from Chamkaur Sahib to the east. Guru Gobind Singh arrived here while going towards Chamkaur Sahib. There exists a gurdwara named Manji Sahib, in memory of Guru Tegh Bahadur, which is still under construction. The villagers themselves sweep the gurdwara.

double-minded, in two minds, diffident. 2 Skt दुधिचित्त n apprehension, misgiving, anxiety. 3 nervousness.

double-mindedness, diffidence, vacillation. “दुधिचित्त किंतु तुम्हें गिरानी.”—गौ कबिर.

double lay-ered bed-sheet, bed-sheet having two layers.

sheet having two layers.

2 Skt दुधत adj which is difficult to swim across. “किरकार दुधत तारा जाए?”—गौ m 3. “जाके राम वास मन माही, तो जान दुधत पेखद नाही.”—राम m 5. 2 Skt दुधत n rude reply, discourteous response. “किना ना दुधत भक्ते.”—धोना m 5. 3 question which is difficult to answer.

that which moves with a very high velocity; lightning. “ग्हण ते कम्बे दुधताः.”—क्रिसन. See दूध and दूध.

n a musical instrument having two strings. It is a replica of veena (a stringed instrument). “सूर को करत बाजात दुधता.”—GPS. See मन.

Skt दुध n brightness, light. 2 splendour, glory. 3 ray, beam (of light).

adj second, other. “जाके जीवन एसा दुधाः नहीं कोई.”—आसा कबिर.

n bad person, scoundrel.

n rascalism, scoundralism, impurity.

See दूधिति. 2 low caste.

See दूध. “दुधजन के पल मे दल धरे.”—आकल.

adj second, another. “बिन अकाल दुधजन कावना?”—ग्यान.

milks, draws milk. “जिवन मूकत भुगत कर दुधजने.”—BG. 2 is squeezed. “साख निशाक्षान हस्तन दुधजने.”—BG.

two parts, two segments.

See दूध. 2 See दूध।

double layered bed-sheet, bed-
stanzas each consisting of two lines. See दूर्पदे।

दुर्जय [dutera] less by two, deficiency of two. 2 deficiency, loss. “त्तैः मार्त kīchubhārā
dutera.”—ram m 5. ‘Relgiosity got reduced by half.’ 3 double mindedness, indecisiveness. 4 misunderstanding between the two. Sense – feeling of rift.

दुर्ज [dutt] Skt हित्तः double. e.g. a conjugate character.

दुर्ज [dūd] Skt नुं pair, couple. 2 man­woman. 3 two opposites e.g. darkness-light, hotness-coolness (summer-winter), pleasure­pain etc. 4 dispute, trouble. 5 disturbance, disorder, riot. “dūd pāvega molakh vīc.”—jāgnama.

दुर्जाब [dōdjuddh] n duel – combat between two persons, in which no third person intervenes; duel.

दुर्ज [dudh], दुर्जित [dudhāthi] Skt तुटुमि n kottedrum; according to Nirukat, this name is onomatopoeiac. 2 Varun god. 3 a demon, whom Bali killed. 4 poison, venom.

दुर्जितेश्वरि [dudhīthokāri] n army, in which the beat of kottedrum is heard.—sanama.


दुर्ज [dudal] two groups, two armies. 2 two leaves. 3 hard to crush.

दुर्ज [dudh] See दुर्ज and दुर्ज. “dudh bin dhenu.”—asa m 1. 2 S curd.

दुर्ज [dudhkal] See दुर्ज 3.

दुर्जित [dudhkhār] curd and milk. See दुर्ज 2. 2 milked milk.

दुर्ज [dudhi] milch animal in lactation period; lactating animal.

दुर्जितिर्म [dudhīthikhyāl], दुर्जितिर्म [dudhīthikhyāl] n act of begging milk. 2 alm taken without harming any body; alms taken without any loss to a householder like milking a cow without causing any harm to the animal. “jis kesi jo kīm deī. yathāsākārī dudhbhīchyā leī.”—GPS.

दुर्ज [dudhā] adj two-edged weapon. 2 basis for the two worlds – the present (existing) and the future (next) world. 3 two sides; antagonists. 4 difficult to adopt.

दुर्जाक [dudhāk] See दुर्ज।

दुर्जाक [dudhā] adj milch animal in lactation period, lactating animal. “margi dudhri bachre āru bājha.”—kṛṣṇa. 2 double-edged; two­edged sword. 3 See दुर्जाक।


दुर्जाक [dudha] adj milked. “dudha thāṇi na avai.”—suhi farid. ‘milked milk cannot return to the teats.’ 2 in two pieces, in two fragments. “kop malechan ki prātna su dudha kare sāthā kārdā.”—kṛṣṇa.

दुर्जाक [dudhara] adj two-edged, 2 n a type of double-edged sword.

दुर्जाक [dudhari] adj double-edged. 2 n sword.

दुर्जित [dudhtīth] adj split in two pieces. 2 n baby – who loves milk.

दुर्जाक [dudhīr] दुर्जित [dudhā] n bird of prey. Looking for fish, it keeps flying steadily at one point in the air. “avīlok dudhīray ek taha.”—datt. ‘Dattatrey adopted this bird as his seventeenth master.’

दुर्ज [dudho] See दुर्ज and दुर्ज. “phārīda, sāk har khāḍo nīvat guru makhio mājha dudhu.”—s. दुर्जित [dudhel] adj which provides milk in large quantity; high-yielding (milch cattle).

दुर्ज [duddh] See दुर्ज and दुर्ज. a white fluid secreted out of mammary glands of a woman, cow, nanny-goat, buffalo etc. It is an excellent nourishment. Nature has provided all the nutritive elements in milk, required for a healthy and perfect diet. The major constituent
in milk is water while the remaining elements are sugar, fat, salt, carbohydrates etc. Mother's milk is a boon for the infants. The next best milk is of nanny-goat, while milk of jennet (female donkey) and cow is regarded less efficacious in comparison. Buffalo milk is heavy and fatty and is not considered beneficial for children.

**dudhdād** [duddhdād] first teeth which help in sucking milk; milkteeth. 2 child whose first teeth are still intact.

**dudhār** [duddhar] adj double-edged; which can cut from both sides. “kaḍhi su teg dudhārā.”—ramav. 2 adv on both sides. “kərət ghav dudhārā.”—kalki. “bəjət nad dudhārā.”—datt. 3 adj difficult to subdue.

**dudhī** [duddhri] adj double-edged (weapon). 2 which cannot be overcome by the enemies. “su prəbha dudhīrī.”—paras. 3 See dudhī.

**dudhīth** [duddhṛth] adj having a feeling of alienation/estrangement. 2 split into two.

**dunai** [dunai] adj worldly, practical. “karaj mohi bone dunai.”—GPS.

**dunali** double-barrelled.

**dunia** [duniavi] adj worldly, mundane. 2 n world, people, mankind, multitude. See dunia and dunia.

**duniyār** [duniyār] A पुंस. adj related to the world, pertaining to the world.

**duniyāva** [duniyavā] A पुंस. adj selfish, self interested, prudent.

**duniyadar** [duniyadar] P पुंस. n man of the world, householder.

**duni**, **duni** [dunia] See duni. “əər duni sabh bharami bhulani.”—sri kəbur. “dunia rəg na ave nere.”—maru solhe m 5. 2 sense—wealth, riches. “dūkhi duni sāhrej, jahir tə ləgəhī dukh.”—var mola m 1. “is ke palle bahut dunia he.”—JSBB.

The tenth Master ordered Duni Chand to combat the intoxicated elephant of raja Kesri Chand Jaswalia. However he proved himself a coward and ran away during the night thus fracturing his leg while jumping over a wall. One night he died of snakebite when he was lying ill in Amritsar. His grandsons Sarup Singh and Anup Singh prayed to Guru Gobind Singh to pardon them for the sins committed by their grandfather. They always remained in attendance upon the Guru.
Banda Bahadur took shelter in this mansion and fought bravely against the enemies. When the supply of ration ran short and it became impossible to survive, the Mughals asked Banda Bahadur on oath to vacate the fortress and pledged not to harm him. But when he came out along with the Sikh warriors, he was immediately captured and sent to Delhi. This incident took place in Sammat 1772.

**Dunidar** See दुनिया. “वो दाहा है दुनिया.”—वार असा. See दुना वेता.

**Dunimani** See संजित.

**Duna** [dunna] elder son of Ram Singh son of Baba Phul. He was ancestor of Bhadaur and Kotdunna families. See दुरुपाल.

**Dupahar** [dupahar], दुपाहिर [dupahir] noon: six hours (two quarters of a day) after sunrise; six hours past sunrise, mid-day.

**Dupahiria** [dupahiria] n that which blooms at noon.

**Dupata** n a headwear having two single breadths of cloth sewn together.

**Dupati** n a sheet of cloth having its two single breadths sewn together.

**Dupada** n a verse having two lines. At many places in Guru Granth Sahib, the words caupada, dupada are used together as a title of hymns. There it means that the specific hymn consists of four stanzas of two lines each. See hymn in Gauri Rag by the fifth Master “जो पराएल सोई १७६.” 2 a poetic metre having two lines. 3 man who has two feet.

**Dupal** period of two moments. 2 two segments, two parts, two components. “खड़ा खड़ा दुपाला.”—ग्यान, ‘cutting the inseparable (whole) into two pieces.’

**Duphasla** yielding two crops in a year; foodgrains, cereals, fruits etc. produced twice a year. 2 double-talker, double-tongued.
[dubhakhia] Skt द्विभाषिनः n interpreter; one having knowledge of two languages; one who acts as a translator between two speakers of different languages. “जिव प्रतमेन मेल के कीधो दुभासी कर.”—NP. ‘four characters in द द द द may be regarded as the interface between the individual soul and the ultimate Reality.’

[dubhâr] two kinds, two types.

[dubhâtti arsi] n mirror in which two images are seen; mirror reflecting an object in two ways.

[dubhâg] See प्रतिशत.

[dum] "dumci me dumci pahrai.”—GPS.

[dumalra], [dumala] P ्ज़ n tail. 2 loose hanging end of a turban. 3 loose end of a turban waving like a plume. “मे गुरमाॻूं उर दुमलरा.”—sri m 5 pepär. The reference is to a wrestler who wins a wrestling match in the arena, and is presented with a headgear (turban). The winner rejoices over his victory by waving the loose top end of this turban on his head. Similarly the Guru bestows honour on his disciples who succeed in defeating the evils of the mind like lust etc. 4 high turban of a Nihang Singh with a loose waving end at the top. See सिंह. 6.

[dumua] adj two-mouthed. 2 double tongued; double talker. 3 n two-headed creatures like snakes etc.

[dumuh] adj double-headed (f). 2 n scissors. 3 pen, reed.

[dumagi] See दूराला

[dumalra], [dumala] P ्ज़ n tail. double-storeyed. 2 double-roofed.

[dou] [douya] adj two.

[dousy] adj second. “दुयि कुद्रताँ साजे.”—var asa. “दुयि गाष्ट लाहि.”—səw m 5. 2 n double-mindedness, duality.

[dur] part (insulting word; word indicating contempt) buzz off; disappear. 2 Skt दुः as prefix, gives negative, derogatory or pejorative meaning as – dursa, durgam and durnati etc. 3 P ्ज़ n pearl, jewel, gem. 4 pearl or pearl shaped ear-ornament.

[dursi:] n curse, malediction. “दारत माूंहि काहि दयसें.”—GPS.

[durkat] adj difficult to cut.

[durkarna] v shoo away, drive away, look down upon.

[durag] adj difficult to reach, difficult to approach. 2 n fort. 3 a demon, son of Ruru, after killing whom the goddess came to be known as Durga. See दुरज्ञ दुर्गका मिन्ध 7 ch 28.

[durgat] Skt दुर्गति n miserable state, miserable condition. 2 miserable plight in the next world. 3 adj where movement is difficult; arduous to reach. “तहा दुरग दुर्गति बादो.”—carı tr 175.

[durgapal] n garrison-commander, fort-keeper, defender of the fort.

[durgam] adj difficult to reach. “दुर्गम साथण सुगंधा.”—sahas m 5. 2 Durgam is also another name of demon Durag. See दुर्गा 2.

[durga] goddess who killed demon Durag. See दुर्गा 3. “दुर्गा सोभ सागहरे रक्षात्र क्षत्रेग ले.”—cādi 3. “दुर्गा कोठ जाके मरदन कारे.”
Durga is also another name used for demon Durag or Durgam. "tī māhikhasur det mare durga aīa. cādāhī lokāhī ranī sīgh nācāra."—cādi 3. 3 a disciple of Guru Amar Das. 4 a Brahmin of Bhambhi subcaste, who was a resident of village Mihar, and prophesied just by seeing the line of fortune on the Guru’s foot that Guru Amar Das would be universal emperor. He enjoyed the supreme blessings of his Master after becoming his follower. 5 a devout follower of Guru Arjan Dev.

Durgāṣṭmi [durgāṣṭmi] eighth day of the worshipping period of Durga; eighth day of the bright phases of lunar months of Assu and Chet.

Durgā [durgā] Skt durgā adj difficult to traverse through.

Durgādī [durgādī], Durgāṣṭ [durgāṣṭ] Skt durgā adj n foul smell, malodour. “mīłāt sāgī pārīsāt tān hoe durgadī.”—bīla m 5. “jhūth sāgī durgadhe.”—asa m 5.

Durgāpāṭha [durgāpāṭha] Skt n garrison-commander, fort’s defender.

Durgānōmi [durgānōmi] ninth day of the bright phase in Kattak of worshipping period of Durga. In Hinduism worshipping Durga in the morning, at noon and in the evening is a religious convention. 2 ninth day of the bright phase of lunar month Assu. 3 ninth day of the bright phase of lunar month Chet.


Durgāpur [durgāpur] a village under police station Rahon in tehsil Nawan Shahar of district Jalandhar situated at a distance of one and a half mile east of Nawan Shahar railway station. There is a sacred place in memory of Guru Hargobind to the west of this village. The Guru stayed here while going to Kiratpur from Jindowal. Initially there was a small memorial at the place where the Guru stayed. His disciples raised a gurdwara at that place in Sammat 1920 BK. The villagers donated 10 ghumaons of land to the gurdwara on the persuasion of Baba Ram Singh of Bhandi. The income from this land is utilized for the maintenance of the gurdwara. The priest is a Namdhari Sikh.

Durgānā [durgānā] abode of goddess Durga. 2 a specific temple of Durga situated in Amritsar.

Durgāṣṭ [durgāṣṭ], Durgāṣṭ [durgāṣṭ] Skt durgā adj difficult to understand, hard to grasp. “dih māhā durgāṣṭ baḍō.”—GPS.


Durgāṣṭ [durgāṣṭ] n evils, sins. “bāhīrī jōbāī laga durgāṣṭ.”—ram m 5.

Durgāṣṭ [durgāṣṭ] adj difficult to catch, difficult to grasp. 2 difficult to understand.

Durgāṣṭ [durgāṣṭ] adj difficult to make; which gets done with difficulty.

Durgāṣṭ [durgāṣṭ] n accident, mishappening, occurrence of an unfortunate event.


Durgāṣṭ [durgāṣṭ] adj killing of bad persons. “durjanāt dukh-harān bīkāt atī.”—cārīt 244.

Durgāṣṭ [durgāṣṭ] n killer of the enemy – sword.—snama.

Durgāṣṭ [durgāṣṭ], Durgāṣṭ [durgāṣṭ] adj difficult to conquer. “zh jodha durgāṣṭ sāb māhī.”—NP.
2 n son of Dhritrashtar. 3 Lord Vishnu. 4 Guru Gobind Singh.

दूरधर [दूरजोधन] Skt दूरधर "adj difficult to fight against. 2 n eldest son of Dhritrashtar and Gandhari, who was a staunch opponent of Pandavs. When Yudhishtar performed Rajsuya Yajna(sacrifice performed at the coronation by the king and his tributary princes) in Indarprasth (Delhi), he (Durjodhan) felt jealous of Yudhishtar’s supremacy. He started planning to destroy – Pandavs. With the help of his maternal uncle Shakuni he persuaded Yudhishtar to gamble.

He gambled with such cunningness that he won the entire empire of Yudhishtar. Dropadi, dear wife of Pandavs, was also won in the gamble. Duryodhan ordered Dropadi to be brought to the assembly. Pulling her by the hair, Dushasan dragged her. Duryodhan asked her to sit on his thigh. Bhimsen got furious and pledged that he would crush the thighs of Duryodhan with his mace.

Pandavs had to remain in exile for twelve years and live incognito for one year because they had lost all in gambling. Krishan tried to forge a compromise among the brothers but Duryodhan would not agree. The dispute resulted in war in the battlefield of Kurukshetar, causing an absolute ruin of Bharat (India). Bhimsen crushed the thighs of Duryodhan with his mace as per his pledge – “बुध दूरधर को पत्थर क्षय।” –गौ एम 1।

दूरना [दूरना] v get away, conceal oneself, go into hiding.


दूरत् [दूरत्] adj boundless, infinite.

दूर्द [दूर्द] Skt दूर्द n one having two teeth; elephant.

दूरधर [दूरधर] Skt दूरधर "n miserable plight, pitiable condition.

दूरधरक नी [दूरधरक नी], दूरधरगमि [दूरधरगमि] adj having gait like that of an elephant; moving like an elephant; having superb gait.

दूरधरि [दूरधरि] n army of elephants.–सनामा।

दूरचुरु [दूरचुरु] [दूरचुरु] adj riding an elephant, elephant-rider.

दूरचानन [दूरचानन] n one having the face of an elephant; Ganesh. “सों मानन त क्षति है। दूरचानन सोह बादङ्कै।” –NP।

दूरसिद्ध [दूरसिद्ध] period of adversity, difficult time. 2 Dg dark cloudy day.

दूरड [दूरड] Skt दूरड adj difficult to hold. 2 n mercury. 3 a minister of demon Mahikhasur, who also finds mention in Devi Bhagwat. 4 Vishnu. 5 a commander of Ravan, who was killed by Hanuman.

दूरवध न [दूरवध न] Skt दूरवध न adj difficult to conquer. 2 strong, mighty. “दूरवध न है।” –पराय।

दूरनय [दूरनय] Skt दूरनय n injustice, lack of justice. 2 bad custom, bad gambit.

दूरना [दूरना] get away, conceal oneself, go into hiding, hide oneself.

दूरित्तिर [दूरित्तिर] adj difficult to view; hide; be out of sight. “दूरित्तिर त त्र ते जो क।” –GPS। 2 dreadful, terrible. 3 ugly, hideous.

दूरवचन [दूरवचन] n scurrilousness, vulgarity of expression. “दूरवचन ब्रह्म भाषा।” –साहस ् m 5। See दुरब 9।

दूरव [दूरव] Skt दूरव adj which cannot be prevented, unstoppable. “दूरव वस।” –कक्ष। ‘dress of Durvar, the warrior.’ 2 weak, lean, feeble. “दूरव तन जहर जहार होव।” –GPS।

दूरब [दूरब] adj weak, frail. 2 lean, thin, feeble. 3 penniless, indigent. “सों मकड़ दूरब दहान लाद।” –गों रविदास।
Durvāśa [durbasa] Skt दुर्वासाः adj with dirty dress, maldressed. 2 n a sage, son of Atri and Ansuya. Some people claim that he was born to Shiv. He was highly wrathful and cursed so many beings. According to a legend in Vishnu Puran, he gave a rosary to Indar, which was not liked by Airawat – the elephant of Indar. At this Durvāśa cursed Indar that his lordship/supremacy over the three worlds (i.e. hell, earth and heaven) would end. Indar and other demigods became powerless due to this curse of Durvāśa and began losing to the demons. At last the dieties approached Lord Vishnu for help and they churned the ocean on the order of Vishnu to obtain nectar and many other precious gems. In this manner they (dieties) reassumed their power.

In Mahabharat, once Krishan greeted Durvāśa very respectfully, but Krishan forgot to collect the leftover pieces of loaves scattered on the floor. This enraged Durvāśa, who in turn cursed Krishan to die of an injury caused by an arrow shot by a hunter.

A wooden pestle, that proved to be destroyer of Yadav dynasty, was born from the spurious pregnancy apparent from the clothes tied around the stomach of Krishan’s son Saamb due to a curse of Durvāśa. See प्रदाता पुरुष अन्न, 5 ए 37. “durvāśa śiv karoti thāgauri jadav e phal pae.”—dhānā namdev. See शत्रुचिं and अन्ध.

Durvāśa [durbodh] Skt दुर्वाध adj difficult to understand.

Durvāśa [durbodh] Skt दुर्वाध adj difficult to understand.

1 According to Mahabharat, a person who has deep faith in religion is named Durvāśa.

2 The Yadavs put female dress on Saamb and wrapped some clothes on his belly so that he looked like a pregnant woman. They asked Durvāśa “What will she deliver?” Durvāśa before hand knew about their ill-intention and thus replied “a wooden pestle will be born from her, that will ruin the whole dynasty of Yadavs.”
[durvaṇa] n remove; keep away from one’s sight; conceal.


[duras] See [durasa].

[durasā] adj difficult to achieve. 2 arduous, difficult. “Kin durasā tāp jīh bhāri.”-NP.

[duras] See [durasa].

[durasā] Skt adj difficult to achieve. 2 arduous, difficult. “Kin durasā tāp jīh bhāri.”-NP.

[duras] See [durasa].

[durasā] Skt adj difficult to achieve. 2 arduous, difficult. “Kin durasā tāp jīh bhāri.”-NP.

[duras] See [durasa].


[durasā] adj having false expectation, nurturing futile hope. “So tāskēr dūrmātī durasi.”-GPS.

[durasā] Skt n curse. 2 slander.

[durha] n a point where two roads meet; junction of two roads. 2 adj double-dealer, hypocrite, unprincipled. 3 See [durama].

[durama] [duragman] See [duragman].

[duragh] adj difficult to achieve; rare. 2 P urūṛ n Saddozai Pathans, nicknamed Abdali. Ahmad Shah, belonging to them, was designated Durre Durran (gem of all gems) by Faqir Sabarshah. He is briefly called Durranī. Now all the Saddozai Pathans are popularly known as Durranī.

[durama] concealed, hidden. See [durama].

[duran] concealed, hidden. See [durama].


[duran] See [durama]. 2 adj disappeared; concealed, hidden.

[duran] See [durama].


[durama] See [durama].

[durasā] Skt adj difficult to achieve. 2 arduous, difficult. “Kin durasā tāp jīh bhāri.”-NP.


[durasā] adj having false expectation, nurturing futile hope. “So tāskēr dūrmātī durasi.”-GPS.
durala [durala] adj far off; distant; distantly related. “pārvar durala.”—BG.

duralap [duralap] n vicious utterance. 2 adj having evil tongue.

durav [durav] See durdi, “kār baḥu apan durav.”—NP.

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durav [durav] See durdi, “kār baḥu apan durav.”—NP.

durust [durust] P adj in good condition, proper. 2 blameless. 3 correct, precise.

durukha having dual character, double-tongued.

durutt [durutt] adj difficult to answer. 3 difficult to cross.

dureph Skt n a word which contains two र (rara), for example bhṛṃṃa; large flower-sucking black bee.


durā [durā] two colours.

durāgat Skt दुःगात gone far off. 2 going far off, travelling on a long journey. “subahu durāgat.”—ramav.

durāgam Skt पुरागम adj who goes far off.

durāgī adj bi-coloured, dichromatic. 2 double-faced. 3 n dilemma, duality.

durāta a kind of herbal plant, generally grown on the boundary of gardens for decoration and defence. It is an evergreen plant. It blossoms with beautiful flowers twice a year. It is counted among thorny hedges. L duranta plumieri.

durāt Skt पुरात adj unbound, infinite. “durāt asa.”—guj m 5. 2 tremendous, intense. “jīm jēθ sur kṛnē durāt.”—ramav. 3 unclean, dirty. “upār daryo vāstra durāt.”—GPS. 4 tough, hard. “durāt kārām ko kārē.”—suraj. 5 having bad end. 6 wicked, vicious.

dulrana [dulrana] v fondle, show affection to the child.

dulri [dulri] double-stringed, any ornament or rosary having two strings.

dulai [dulai] n thin mattress padded on both sides, light quilt. See dulrī.

dular [du:lar] n love, indulgence. “sōhīt dular ēk ke mahi.”—NP.

See~.

dulara [dulara] adj dear, dear son. 2 darling.

dularo [dularo] fondled, loved. 2 This word is also used for dularo. ‘I’ replaces ‘r’.

“śārjamī sabh bīdhī jānī tīste kaha dularo?”—maru m 3. 3 is far away, is far off.

dulari [dulari] adj dear, dear daughter. 2 darling.

dulica [dulica] P n cushioned mattress of woollen or cotton thread having floral pattern, which is spread on the floor; carpet, rug. “bijū sujhe ko nāhi behe duplicai.”—oastard. In ancient days, officers used to sit on carpets spread on the floor in the courts. “lal suped dulici.”—vasar m 4. “āvaṇī dulica pe bītan ache asman.”—kisōr kavi.


See~.


dulāk [dulāk] a subcaste of Jatts, originating from Rajputs.

dulvīya [dulvīya] See dulviya.

dulval [dulval] See dulval 2.

dulval bhatha [dulval bhatha] See dulvalbhatha.

dulviya [dulviya] a poetic metre also named as dove, characterised by four feet, each foot having 28 matras, the first pause on the 16th, the second on the next 12th with a guru at the end.

Example:

cārakānkal kālmālāhī nibāvan,  
ur dhar dhyanāhī tīn ko,  
srī nanak tīhas bōkhano,  
dokhnaśak pīnjīn ko....  
—NP.

2 If there are two gurus in the end, it is named sar [sar] and labītpad.

Example:

sridhār mohān saṅgāl upavān nīrākār sukhdīta...
—bher m 5.

durotre [durotre] adj in excess by two; having two more. “aṭhārā ṣo durotre saī bīkramraī.”—PPP. ‘Sammat 1802.’


dua [dua] adj second, another, other. “nanak avar nā dua.”—bher m 1. 2 n feeling of alienation/enmity, opposition, rivalry. “unī gharī gharī melīo dua.”—dhāna m 5. 3 a digit representing two in mathematics, the figure 2.

duati [duati] two-ness and three-ness, sense of being two and three. For example Islam and Christianity; God and His companion Dua (duality); God, His son and the sacred soul are the three i.e. Trinity. 2 alienation, estrangement and the three characteristics. “sukhu nahi phunī duaī.”—majh m 3. “kī sukh pāve duaī?”—maru solhe m 1.

due [due] adj tie in duality and in trinity. See duati.

See~.

dui [dui] adj second.

dusā [dusā] Skt ṭuś vṛ be blemished, pollute. Skt ṭuṣ n demerit, fault. 2 act of blaming. 3 brother of Ravan, who lived along with Khar

1See ṭuṣ, mūṣikāAMB ḍvāṣā 52.
in Panchvati. He was killed by Ramchandar after the amputation of Soopnakha’s nose and ear. 4 who blemishes.

**दुखमन** [dusāñarī] enemy (killer) of Dushan, Ramchandar.

**दुख** [dukh], **दुखम** [dusra] adj second, another. “dusāra hoi te sojhi pāi.”—sukhmāni.

“dukh bhaj prābhū pari.”—bāsāt m 4.

**दुख्विसारान** [dukhvisarān] adj causing one to forget the agony. “dukhvisarān sevīa.”—dhana m 1.

**दुखित** [dukhit] Skt दुख इत adj besmirched with blame, stigmatised.

**दुख** [duj] n second day, second day of either phase of the lunar month. 2 second, another, other.

**दुख** [dujan] second person, the other person.

**दुजर** [dujar], **दुज्री** [dujri], **दुजो** [dudo] adj second. “haṛi dujri lav saṁguru purakha mālā.”—suhi chāt m 4.

**दुज** [duja] adj second. “duja sevā nanka se paṛi paṛī mue ajan.”—var gau l m 5. 2 n feeling of alienation. “duja jai ṭikal guhaṛī aane.”—sīdgosāṭi.

**दुजान्त** [dujāne] with the second, to the second, with the other. “jīna nehu dujāne lāgā.”—suhi ṭ m 5.

**दुजाबहू** [dujabhau], **दुजाबहित** [dujabhāti] n double-mindedness, duality. 2 leaving one for expression of love and trust in the other.

“dujabhau visahī.”—asa m 5. “dohagnī muṭhi dujabhās.”—sṛi m 1.

**दुजी** [duji] adj other, alternate. “māmokh duji tāraṇḥ ṃhe.”—var mala m 3. ‘apostate to the Creator inclines towards maya (the illusory world).’

2 n ignorance, dualism, duality. “jāb lāg duji rai.”—sor m l. ‘negligible duality.’

**दुज** [duje] in the second stage. 2 with the other.

“duje lāge jai.”—var asa.

**दुजो** [dudo] See दुज. 2 Dg n grandson.

**दुज** [dun] adj double, twofold. “dun cauni de vāḍīa.”—sor m 5. 2 See दुज 2.


**dun** [duna] adj double, two times, twofold.

**duni** [duni] Skt dun, loss, harm, disadvantage.

"duni na parai phak vicare."—gau bavan kābir. ‘One who contemplates upon the ultimate Reality, is never at a loss.’

**dul** adj double, twofold.

**sv** n loss, harm, disadvantage.

"sv parikar"—gag bavc n. ‘One who contemplates upon the ultimate Reality, is never at a loss.’

**dai** adj double, twofold.

**tul** Skt n pleader, lawyer, counsel.

2 messenger, courier. 3-4-5 In Punjabi, also means gān (attendant/servant), cugāl (back-biter) and veri (enemy), e.g. “duta no phormata le cale pati gavai.”—asa s m 1. ‘The soldiers were ordered to catch/arrest the children.’

See ~.

"dut" n pleader, lawyer, counsel. In poetics ~ is of three types—Noble, who gets her work done through sweet expression.

Medium, who gets her purpose served by saying harsh or polite words.

Ignoble, who speaks only harsh words.

3 In Punjabi dūtī [duti] also means backbiting.

“jār sābha me duti khai.”—sahlo. 4 dūtī [duti] is also used for dūtī [duti], which means messengers.. “jamduṭi he hertā dukh hi māhī pāca.”—var maru 2 m 5.

**dud** [dud] P, smoke. 2 sigh of pain.

**dūd** [dūd] See ~. 2 uproar, commotion.

**dūgh** [dūдов] See ~. 2 See ~

**dudh** [dudh] See ~. wealth and progeny.

**dudhahari** [dudhahari], dudhadhari [dudhadhari] Skt dudhadharin one who lives on milk only. "jag māhī bakte dudhadhari."—gāḍ kābir. 2 an infant, who has not developed his teeth yet.

**dudhua** [dudhua] adj milky, having milky colour.

2 n arsenic.

**dudh** [dudhu] See ~

**dun** [duna] adj double, twofold, two times.

"dinpāṭi dun caun bīsala."—NP. See ~. 2 n valley, level area between two hills. Skt dūntī e.g. Dehradun. "kītak pāharān ki jahī dun."—GPS. 3 Skt adj burnt. 4 who is suffering. 5 A श्ल, mean, base. 6 part without, sans.

**dūna** [duna], dūtī [duni] See ~ and ~

**dūra** [dub] See ~. 2 second. "ek tumaro dāḍ sāhī āvar na jano dub."—GPS.

**dūrāshta** [dubkaūca] n an implement to hoe green grass; a weeding or hoeing implement. 2 process of hoeing green grass.

**dūrā** [dubra], dūrah [dubla] See ~. "kābir hārna dubla."—s kābir. ‘Human beings feeble are devoid of moral values.’

**dūra** [dura] Skt adj not closeby; distant. See ~. 2 adv at a distance, far away.

**dūrāshti** [dursṛṣṭi] adj situated far away.

**dūrāshtī** [durdarśi] Skt dūrāṣṭrin adj far-sighted, fore-sighted.

**dūrārāṣṭrī** [dūrdīṣṭā] Skt dūrāštī n far-sightedness, foresight.

**dūra** [durb] See ~. 2 sage Durvasa. See ~. ‘durba parurā gōgre gurō nanak jas garto.”—svayey m l ke. ‘Durvasa, Pururava, Angiara.’

**dūrāshtī** [durbini] P दूरास्त्री, n optical instrument to see far off objects; that which shows far off objects closer to the eye because of the power of lenses used; telescope. 2 adj fore-sighted, sagacious.
living far away.

sense of being far; gap; distance. “kəṭəhī nə bhaio durai.”—maru m 5. “jau ləu bhau aḥhau həu mane, təu ləu mīrather durai.”—sor m 5. 2 adv at a distance.

different.

adv at a distance, distant. “so marag sət nə durari.”—asa m 5.

distance, gap, separation.

See ~.

See ~.

See ~.

See ~.


at a distance, with a gap.

adj far-sighted, fore­sighted, sagacious.

See ~.

See ~.

See ~.

messenger, postman, courier. S

See ~.

P

short for ~.

by giving, after giving, “de⁰ haru aŋənə mahi racke.”—asa dhana. 2 gives, provides. “tina bhi roji de.”—varram 1 m 2.


gives. “sabh-hin ko roji nıt de.” —GPS. 2 may give, may donate. 3 deity’s consort, goddess. “dei mahə krodh kər garji.” —səloth.

country, region, a large area of the earth having many territories. “des ChOQI pərdeshahI dhaIa.”—prabha am 5.2 part of the body. “des ves suvaran rupa səgal uṣe kama.”—bIrha cətə m 5. ‘body’s dress and ornaments.’

e-sent her weapons. 3 provides. “gəu vətəa gəu de.”—joPU. 4 adv by giving, after giving, providing, “bInau sənauhə de kan.”—gəu m 4. 5 postposition indicative of belongingness. “ləttə vəl khudaI de.”—BG.

deity. “sətiguru jagta hə deu.”—asa kəbir. “sətiguru deu pəɾtəkhi hərimurə.”—məla m 4. 2 the Divine, the Creator. “soi nəɾj\əndeu.”—var asa. 3 please give. “deu suhni sadhu ke.” —bIla m 5. 4 P ghost, fiend, demon. “hərI səmrət deu nə pohe.”—bher m 5.

5 devil.

deity, demi-god. “sətiguru jagta hə deu.”—asa kəbir. “sətiguru deu pəɾtəkhi hərimurə.”—məla m 4. 2 the Divine, the Creator. “soi nəɾj\əndeu.”—var asa. 3 please give. “deu suhni sadhu ke.” —bIla m 5. 4 P ghost, fiend, demon. “hərI səmrət deu nə pohe.”—bher m 5.

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disturbance in the country.
2 adj causing commotion in the country.
“destalati basan na devahi.”—caritr 207.
destalattve [destalsatar] one’s own country and the other country; one’s own and foreign country. 2 from one country to another. 3 See destalattve.

destalattve [destalattve] n religion of a country.
2 rules and regulations operative in a country.
3 customs prevalent in a country.
destalattve [destalattve] exile, banishment.
2 penalty of deportation.
destalattve [destalattve] n
2 own country and foreign country; our own country and the foreign country. 2 sense this world and the next.
destalattve [destalattve] the language of a country, the language spoken by people of a country. e.g. Punjabi is the language of Punjab.
destalattve [destalattve] a Khatri Sikh residing in Amritsar, who was a devotee of the Guru. He was handed over a sum of rupees four lakhs by Sikhs in Sammat 1825 and was assigned the task of reconstructing Harimandir which was destroyed by Ahmad Shah Durani. He discharged this duty excellently with utmost devotion.
destalattve [destalattve] Skt destalattve adj benevolent, charitable, highly generous, benevolent. “ham papi tum papkhodan niko thakur desa.”—sor m 5.
destalattve [destalattve] a Jatt woman resident of Patti, who went to Guru Hargobind with the desire to have children. She bore seven sons with the blessings of the Guru. 2 queen of Amar Singh, ruler of Patiala, She was stepmother of Raja Sahib Singh. 3 stepmother of Raja Jaswant Singh of Nabha. See rajat. (In history, the entries at number 2 and 3 are also mentioned as destalattve). 4 daughter of Sardar Mehar Singh Nakkai. She was married to Sher Singh, son of Maharaja Ranjit Singh in 1819 AD. She expired two years after her marriage. She died issueless. 5 will give, will provide.
destalattve [destalattve] See desalattve and desalattve.
destalattve [destalattve] part of the country; identification of a country, standard of a country, emblem of a country. “puchao din bhat kari kou khe pri desalattve.”—sar m 5.
destalattve [destalattve] custom of a country, tradition of a nation.
destalattve [destalattve] travelling in a country; journeying in a country; pilgrimage of a country.
destalattve [destalattve] n foreign country, other country.
destalattve [destalattve] abroad.
destalattve [destalattve] n lord of a country, ruler of a country; king, emperor.
destalattve [destalattve] Skt destalattve n traveller. 2 preacher.
3 leader.
destalattve [destalattve] Skt destalattve adj native, pertaining to one’s own country. 2 native, local. 3 short for destalattve. “desi rjaku sabahi.”—suhi a m 3. 4 H n signal, indication, sign. “tohi dekhat desi ohi dai.”—caritr 148.
destalattve [destalattve] a Muslim devotee, resident of Bhikhi, a Jatt belonging to Chahal sub caste was the village headman. He became a follower of Guru Teghbadur. The Guru bestowed him with five arrows but he strayed away from Sikhim due to the bad company of a woman.
destalattve [destalattve] See desalattve.
DEHRA BABA NANAK JI

Page 306 of 750
1645  

देश [deso] See तात्त्विकम भ 2 and देश 2-3. 
देशनात [desonnat] Skt देशनातिति n development of a country, progress of a country. 
देश [desr] n other country, foreign country. "हार ताको देश सिधार्यो."—सर्वर 129. 
देशबंधन [desabandhan] See देशबंधन. 
देश [deh] Skt (विद्यन वर paste, coat with, increase). 
n body, physique, mortal frame. "जिन्हें प्रसाद पढ़ पाई देह।"—सुकभमणि. 2 P व or Z व village. 
देश [dēh] n day. "अंक सुख चक्विने हाँ चहत, 
उन पुरान पेक्षा देह।"—जे म 5. 
देशनीति [dehsarir] See पत्रिति and देशनीति. 
देशवन्धन [dehtyag] n death, breathing one's last, leaving the mortal frame. 
देश हि चम अङ्कि [deh di das haltā] See चम, अङ्कि and वन्धन. 
देशवर [dehdhar], देशवर्णी [dehdhari] n in bodily form, alive. 2 human being. "देहधार आरू देह अररावत।"—मरु म 5. 
देशभाग [dehpata] n death, end of the mortal frame. 
देशवन्धनी आति जाग्य [dehbasī आर्थ हार्] n life in the mortal frame, its enemy - senility (old age), its cure - elixir of life (nectar).—सानामा. 
देश [dehra] n place of cremation of a deceased person; memorial. 2 shrine raised over the cremation site of a deceased person. 3 abode of deity, temple. "देहरा मसिद सो।"—अकाल. 
देशवर्गविव क्र [dehsaharab] shrine raised over the cremation site of the Gurus. 2 shrine raised over the cremation site of Phul Shah, an Udasi saint, in Bahadurpur village of district Hoshiarpur and situated two miles to the southeast of Hoshiarpur railway station. Phul Shah was head of a centre of Udasis. The above mentioned shrine is popularly known as Dehra Sahib. An elegant temple has been built here. Land measuring several thousand ghumaons was allotted to this holy place by Maharaja Ranjit Singh. The priests are Udasi monks. 
देशवर्ग जुधु अकलकल नी झ [dehra gurur ajan ji da] a sacred place near Lahore fort where Guru Arjan Dev breathed his last. This holy place was made pucca by Guru Hargobind in 1669. See देश. 
देशवर्ग वर्तिका बाबा [dehra gurdista baba] a holy place in Kiratpur where Baba Gurditta was cremated. An elegant shrine stands here. See देश.  
देशवर्ग दुधु तेकबाहदुर नी झ [dehra guru tegbhadur ji da] a sacred place in Anandpur, where the tenth Master cremated the head of his father. See वर्तिका दुधु: 3. 
देशवर्ग दुधु [dehra dun] See देशवर्ग वर्तिका नी. 
देशवर्ग घर अकलकल [dehra baba nanak] a town 22 miles away from Gurdaspur on the south bank of river Ravi in tehsil Batala of Gurdaspur district. Guru Nanak Dev cast off his mortal frame in this town. It is popularly known as Dera Baba Nanak. This town was earlier known as Kartarpur. The shrine, which was raised over the cremation place of Guru Nanak Dev, against his (Guru's) permission, was washed away along with the town by a flood in river Ravi. Dharam Chand son of Lakshmi Das named the newly founded town as Dehra Baba Nanak and raised the new shrine in memory of Guru Nanak. This shrine was got built and subsequently developed by Maharaja Ranjit Singh, Sardar Sudh Singh and loving devotees with love and humility. The estates allotted to the shrine are from village Quilla Nathu Singh. They are worth annual revenue of fourteen hundred rupees, village Kamalpur worth annual revenue of eight hundred and twenty-five rupees, villages Taalpur and Gadram of district Amritsar
worth annual revenue of seven hundred and ten rupees. Land measuring one thousand and fifty ghumaons is attached with the gurdwara, of which about four hundred ghumaons in area is barren while the remaining is cultivable. The gurdwara has about 70 ghumaons of land in other villages. There are 29 shops attached with the gurdwara, which are a good source of income because of their rent. The religious congregations are held on Baisakhi, 20th Phagun and on the 10th day of Sharads. Now Dera Baba Nanak is a railway station on Amritsar – Yerka railway line and is 34 miles away from Amritsar.

A historical gurdwara, named Chola Sahib of Guru Nanak Dev, also exists in this town. See देहरा माधव.

2 a shrine near village Pakho, which was got built by Mehar Chand, grandson of Baba Lakshmi Chand. It was beautifully renovated by Nanak Chand, uncle of Dewan Chandu Lal Hydrabadi by spending a huge amount of money. Maharaja Ranjit Singh also contributed a lot for its maintenance and renovation. See पंजी.

देहरा यमकार्यान् [dehra ramaś ji] a shrine raised over the cremation site of Ram Rai in the Doon hills about 40 miles away from Haridwar in U.P. This was built in 1699 AD, hence the town came to be known as Dehra Doon. The head priest of this holy place is an Udasi saint belonging to Balluhasna sect. It has an estate allotted by the Mughal ruler. There is also a gurdwara in memory of the tenth Master. Guru Gobind Singh came to this place from Paonta to help Mata Punjab Kaur and punish the vicious masands (Guru’s preacher-cum-collectors of tithes and offerings).
**dehuri** [dehuri] n body, physique, mortal frame.

“bhe sārē rati dehuri.”—sri a m 1. 2 threshold, doorsill. “dehuri běthi mata rove.”—asa kābir.

**dehuri** [dehuria] n body, physique. “bhai parapatā manōk dehuria.”—sopurākhu.

**dehem** [dehem] P c crown.

~ [dekh] *v view, see, observe, look back.* See **dekh.**

~ [dekhdekh] adv in the nick of time, before (my) very eyes.

~ [dekhadekhi] n act of copying without giving any thought to it; mindless, imitation. “dekhadekhi sabh kare manmukh bujhi na paī.”—sri m 3. “dekhadekhi mānhāthi jalī jāie.”—gau a m 5.

**dekhā [dekan]** See **dekhā.**

**dehahar** [dekanhar], **dehahut** [dekanharu] adj beholder, observer.

**dehadekhā** [dekhā] adv in the nick of time, before (my) very eyes.

**dehak** [dekan] See **dehak.**

**dehakā** [dehakekhi] n act of copying without giving any thought to it; mindless, imitation. “dehakā sāhē kare mānōk bujhi na paī.”—sri m 3. “dehakā mānhāthi jalī jāie.”—gau a m 5.

**dehā [dekan]** See **dehā.**

**dehā [dekan]** See **dehā.**

~ [deg] P J, n large wide-mouthed cooking vessel; cauldron. 2 sense – community kitchen. “deg tēg jāg me dōu cāle.”—krisān. See **māla.**

**degca** [degca] P J, small cooking vessel.

**deg** [deg] P 2, cooking vessel and sword, community kitchen and sword. sense – feeding the poor and the destitute as well as destroying the evil-doers.

**deg** [deg māsāt] xa closure of the kitchen; meals not being cooked in the kitchen due to non availability of required material.

**deg** [dega] See **deg** and **deg.**

**deg** [degūn], **degūk** [degūn] divine qualities, celestial qualities, divine virtues. See **rāj.**

**deg** [den] n loan, debt. See **rāj.**

**deggī** [deggu] adj divine qualities, celestial qualities, divine virtues. See **rāj.**

**deg** [degya] n loan, debt. See **rāj.**

**deg** [degya] n loan, debt. See **rāj.**

**degyā** [degkā] adj divine qualities, celestial qualities, divine virtues. See **rāj.**

**deg** [deg] adv by giving, by bestowing. “car pādarāth det nā bar.”—bīla kābir.

**deg** [den] adv giving, bestowing. “deda rāhā nā cuke bhog.”—sodāru. 2 n giver, bestower. “deda de lede thākī pāri.”—jāpu. “deda thavāhu dīta cāga.”—var majh m 1. ‘donated material is regarded more important than the person who donates it.’

**deg** [dedip] [dedip] adv by giving, by bestowing. “car pādarāth det nā bar.”—bīla kābir.

**deg** [den] (they) give. 2 give, donate. 3 See **rāj.**

**deggī** [degkī] adj giver. “denār dēhātho sujāna.”—bavan.

**deg** [den] (they) give. See **rāj.** 1. “denā dūal se mārāhi.”—var māla m 1.
See denuhar. “denuhar prabh chodi ke.”–sukhmani.

See deb. See denuhar.

deb (debārī) n denuhr–abhī enemy of the deity, demon.–sanama.

dey (dey) Skt adj worth giving, suitable for offering.

der (der) P ə n delay, lateness. 2 short for devā. 3 short for devadātī; wife of the younger brother of one’s husband. “der jēthāni mui dukhī sātāpi.”–asa m 5. Here the meaning is hope and desire. “der jēthānī ah.”–maru ṣ m 1.

deri (deri) See denuhr 1.

derināh (derināh), devī (derina) P ə adj old, ancient.

dev (dev) Skt dēv vr play, make merry. 2 n deity, demi-god. “nam dhravaḥ devaṭī.”–savaye m 3 ke. See Latin Deus. 3 spiritual preceptor. “dev, karauh data mohi marāgī lavāhū.”–asa kābir. 4 king. 5 cloud. 6 deity’s idol. “bahārī dev pākālie je mān dhove koI.”–gūj m 1. 7 the Creator, the ultimate One, God. 8 According to the holy scripture of the Parsees (Zoroastrians) – Zend, this word means a demon or a giant. 9 See devā 3 and 4.

devaśākhati [devaśākhati] n holy place, place of worship, temple. 2 sect of saints. 3 abode of faith.


devaśāri [devārī] n enemy of the deities; demon, giant.

devāstirā [devāstirā] See devaśākhati.

devaśāthā [devaśāthā], devaśāthā [devaśāthā] place of the deities, abode of the gods. 2 places pertaining to the deities like Kailash, Sumer, Himalaya mountains. 3 temple, gurdwara, place of religious congregation. 4 mind of a person who has achieved self-realization. “devaśāthane kā nīsanātī tēh bāje sābad anahād bānī.”–ram bēnī.

devaśāthā [devaśāthā] at the holy place. “sīdhi bāhāhī devaśāthānī.”–sīr ā m 1. 2 in the temple, inside the holy place.

devaśāthā [devaśāthā] the chief of this sect is Satyanand Agnihotri, a Kanyakubaj Brahmin, who was born in Akbarpur (district Kanpur) on December 20th, 1850. He did a government job for nine years from 1868 after getting education in Engineering from Roorkee college. He joined Brahm Samaj and for some time delivered religious discourses. He started his separate sect Dev Dharam, regarded as science based religion, from Lahore on 16th February, 1887 AD. The people belonging to this sect formed Dev Samaj. Initially Satya Nand believed firmly in God, but afterward in 1891, he became a non-believer.

“Dev Shastar” is the holy scripture of Dev Samaj and the followers of this sect have to refrain from the following ten sins –

1 accepting bribe, deceiving and cheating in dealings;
2 theft;
3 not repaying the loan or refusing to pay back the trust money;
4 snatching something forcibly or with deception;
5 gambling;
6 remaining idle without work;
7 sexual misconduct;
8 drug addiction;
9 eating eggs, meat, etc;
10 violence.

devāsī [devāsī] river of the deity, Ganges. See narmālī.

Skt bitch of the deities, bitch of Indar called Sarma.

Skt daughter of Svayambhu Manu, wife of sage Kardam, who gave birth to Kapilmuni. Kapilmuni is the author of Sankhya Shastar.

adj giver, bestower. 2 n king of Yadu dynasty, younger brother of Ugarsain. Devak married his daughter Devki, along with her six sisters, to Vasudeva. Devki gave birth to Krishan. Although Devak was the real maternal grandfather of Krishan, yet Ugarsain is popularly accorded this status, because Ugarsain brought up his niece, Devki, like his own daughter. See द्वुगुमम.

n ritual performed to please/worship the deity; rituals like offering sacrifice, charity etc. 2 pious deeds.

adj giver, bestower. “apuchIa dan devka.”—var śri m 4.

devki daughter of king Devak of Yadu dynasty; wife of Vasudev and mother of Krishan. See द्वुगुमम and देवक. “dhanz dhany tu mata devki.”—mali namdev.

devkula Skt देवकुल n river Ganges.

devpuru Skt देवपुर n group of six deities, group of six gods. In Hinduism, six deities worthy of worship are—Ganesha, Sun, Fire, Vishnu, Shiv and Durga. See द्वृक्षक. देवक Skt देवक n gods, deities. 2 world of gods. See देवी देव.

devgar Skt देवगार n world of deities; Ganges.

devgātri Raivtak mountain, situated in Gujarat, is also called Girinar. 2 an old city in the south, now known as Daultabad. It is situated in the empire of Nizam Hydarbad. There is an old fort here. 3 See देवगार. 4 a hill of Malwa in the south of Chambal.

devgohi n Sarasvati.

devguru n master of deities, Jupiter. See द्वृगुप. 2 Kashyap.

devgōdharī This is a perfect musical measure belonging to Bilaval tradition. All the notes in this composition are pure. The first note sa is major and fifth note is auxiliary while the third gadhari is a weak note. The time for reciting it is four ghāris [one घारी = 22.5 minutes] after dawn.

ascending — ṣa ṭa ṭa ṭa ṭa ṭa ṭa.

descending— ṭa ṭa ṭa ṭa ṭa ṭa ṭa ṭa.

Some musicians think that in Devgandhari composition the first, fourth, fifth notes are pure, while the second, third, sixth and seventh are halftone. This measure has sixth place in Guru Granth Sahib.

devgrīh n temple, holy place.

devgahānakṣri See द्वगिरा (e).

devjanānti n mother of gods, Aditi.


devān n sense of giving, act of giving alms. “devān vala sābh bīdhī jāne.”—asa a m 3.


devī wife of a giant. “tuhi devī ik tin mahi.”—GPS.

devtara n tree of god. See मधुक.

devtarīlitā Skt n river goddess; Ganges.

devta enlightened person. 2 dwellers of
paradise, immortals, demi-gods, deities. See देवी and देवगण. 3 ideal person. “sadhukaram jo purakh kāmave. nam devta jagat kāhav.”—V. N. “mahās te devte bhāe dhīra nam hāre.”—var sri m 3. 4 sacred material. “śnu devta pani devta bēṣārū devta.”—var asa. 5 Sage Katyayan has written what can be established by chanting of Vedic mantars is god.

देवतादेवताः देवहर [devtā de vahan] See देवताः. देवतेम [devtes] n lord of gods, Indar; king of deities. “devtes sāhāsr bhe bhāg.”—parās. 2 chief of Brahmins. “kupyo devtesā dayāram joddhā.”—V. N.

देवतेमेमात्री [devtesesnī] n consort of the lord of deities, Durga.—cādi.

देवदात्त [devdatt] adj bestowed by deities, god-gifted. 2 n Arjuna’s conch-shell. 3 air – one of the ten vital breaths. See श्लोक.

देवदासी [devdasi] In ancient times, there was a tradition that the devotees used to offer their daughters to the temples as dedication to the deity. These girls would serve in the temple and also recite devotional psalms in praise of the deity. In south India, many people still offer their daughters to the temples. There has been a spate of strong protests against this tradition in the country.

देवदार [devdara] n cedar, a mountainous tree grown at a height of 6000 to 8000 feet above the sea level. Its wood is silky and fragrant. It is specially used as timber in houses. L Cedrus Deodara.

देवदेव [devdev] n supreme among gods, the Creator. 2 Vishnu, according to Purans. 3 Shiv. 4 Ganesh.

देवदेवकर [devdevakar] n lord of the sun, the Creator; He, who also provides light to the sun. “sūn sādhīra teri devdevakar.”—prabhā kabir.
A specific line of hair on a horse’s neck.

Path of deities. According to Sanskrit scholars, a path that leads to the abode of God. There are two paths for human beings as described in Upanishads. The individual souls of the performers of rites, after death, move along their ancestral path that leads towards the moon’s region. From there, after intermingling with food, medicine etc, it enters into the human body and takes birth through conception.

The individual souls of the practitioners of spirituality go towards the sun’s region, along the path of gods, and then attain the state of salvation and are not reborn in the mortal-world.

Vehicle for gods/deities. Specific vehicle for individual deities. See वृक्ष.

Vehicle for individual deities. See वृक्ष.

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Vehicle for gods/deities. See वृक्ष.

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Vehicle for deities. See वृक्ष.
Devi [devi] n wife of a deity, goddess. See देवी. 2 Durga, goddess of power. “कोठ देवी जाकू सेवा है.”—asa चाट m 5. 3 virtuous woman, faithful wife. 4 adj giver (f), provider (f). “माति देवी देवार जेसा,”—asa m 5. 5 deities, gods. “आत्साठि तिरठ्ठ देवी तापे.”—var माजह m 1. 6 n a poetic metre. See त्रिमाप्ण 2.

Deviśvar [devicād] a devotee of Guru Arjan Dev, who lived in Goidwāl.

Deviśīlī [devicīlī] a Sikh warrior and follower of Guru Hargobind. He fought bravely in the Amritsar battle. 2 a distinguished Hindi poet of Bundelkhand, said to be born in Sammat 1742. His ethical stanzas are very appealing. He was a royal poet of Bhaiya Rattan Singh, king of Karoli.

“चोटे चोटे पोदान को सुरान की बर कार पत्रे से रुखान को पानी कर परबो, नै गर्गाए तिने त्ये दे दे उचे कारे उचे बाग ते जोर का तदरात, पहुँचे पहुँच सब बीन एक तोर कारे ग्हाने ग्हाने तारु एक तोर हो उपरात, राजा को मलङ को निप्रति देविदास कर गहरी रति रहे जीतो विकारबो.”

Deviśīlīkā [devibhayagvāt] a Puran having 18000 shaloks. It mainly describes Durga’s wondrous acts of valour. Some scholars regard it as one of the 18 Purans, while for others it is a sub Puran.

Deviśīlīkā [devimāhatām] Skt देवीशिलिकात्म. See त्रिमापण.

Deves [devēs], Devesṭr [devēdr] n lord of deities, lord of gods – Indar.

Devesṭrī [devēdrīgh] younger son of raja Jaswant Singh, ruler of Nabha. He ascended the throne on October 5th, 1840 at the age of 18 years, after the death of his father. During the 1845 Anglo-Sikh war, Major Broadfoot, agent of Governor-General got suspicious of raja Devendar Singh being a supporter of Lahore kingdom. He thought that the raja was not a well-wisher of the British rulers. So raja Devendar Singh was dethroned by political advisers of the British Government in 1846, and granted an annual pension of rupees 50,000. Raja Devendar Singh was first kept at Mathura and was then brought to Lahore on 8th of December, 1855. He was allowed to live in the palace of maharaja Kharag Singh where he breathed his last in November 1865. He was cremated at Nabha. See राजा and तुलसी.

Deveśṭrī [devovthan ekadasi] n day on which lord Vishnu wakes up from sleep, according to Purans. 11\textsuperscript{th} day of the bright phase of lunar month Kattik. Lord Vishnu goes to sleep on 11\textsuperscript{th} day of the bright phase of lunar month Harh and gets up on this day. This auspicious day is termed as Deotni Ikadasi in Punjabi. Farmers believe that sweetness enters into sugarcane on this auspicious day.

Deveśṭrī [devodyan] n garden of deities, garden of gods. According to Sanskrit scholars there are four such gardens – Nandan, Chatar, rathya, Vaibhraj, and Sarvotarbhadar. Nandan is a garden set up by Indar in heaven, Chitrarath is set up by Kuber, named Chatarrathya to the east of Ilavart, Vaibhraj is a garden on Vishkambh hills to the west of Sumeru while to the south of Sumeru on Ghandmadan hills there is garden of Neem trees called Sarvotarbhadar.

De [de] adv by giving, by providing. “प्रेग सिस निवाय उपयान दे.”—GPS. 2 genitive postposition, of. “जिस दे अदरी सैंसु हे.”—var माजह m 4. 3 imperative form of the verb देव. “दे रे दे रे दिह दमामा.”—परेस. ‘beat the kettledrum.’

Deva [dea] Skt देवa mercy, pity, compassion. “जेटु
satu caval dea kaṇak kārī.”—prabhā m 5.

2 See रेख.

रेखा [dear] adj provider, bestower. 2 merciful.

“apar dear thakur.”—gau chāt m 5.

रेखा [deal], रेखा [dealu] adj merciful, compassionate. “dinanath deal dev.”—mājh m 5. dīnreṇ. “jōo hoi dealu satigur āpna.”—gau m 5.

रेख [des], रेख [desik] Skt रेख adj native.

2 See रेख.

रेख [deni] adj who gives, bestows or provides.

“jiadan guru deni.”—dev m 5. 2 giver (f).

रेख [det] gives, provides. “dan det nādak kau jam.”—bher m 5. 2 Skt रेख n progeny of Kashmir from the womb of Diti. “det sāghare bīn bhogatī abhīasa.”—gau m 1. 3 Skt रेख adj dear, darling. 4 n husband, male spouse.


रेखुल [detguru] master of demons, lord of demons, Shukar.

रेखति [detani] army of demons.—sānāma.

रेखुल [detputul], रेखुल [detputr] son of demon.

“detputr prahladu gātrī tārpaṇu kīchū nā jāne.”—bher m 3. 2 Prahlad. “detputr kārām dīhām kīchū sājām nā pāre.”—sri a m 3.

रेखुल [detbaktra] See रेखुल.

रेख [dety] See रेख 2.

रेख [den] n sense of giving, act of donating.

“pundan bāhu den.”—dhēna m 5. 2 gave, provided. “prem jan nanak kārī kīpra prabhū den.”—māla paṭtal m 5. 3 Skt pertaining to the day, daily, of the day. 4 See रेख. 5 A कि, loan, debt.


रेख [deya] adj who provides, who bestows.

2 n deity, supreme Lord.

रेख [der] A कि n dome, cupola. 2 church.

रेखे अवय [dere xārab] P ता कि minaret or tower likely to collapse. sense – the mortal world.

रेख [dela] gave, provided. “chipe ke gharī janam dela.”—asa namdev.

रेख [dev] Skt adj pertaining to the deity, of the god. 2 n He, who gives rewards for deeds of human beings. 3 luck, fortune, destiny.

रेख [devag], रेख [devagy] Skt रेख n one who predicts future; astrologer. “devag jo hārdyāl prabhā.”—NP.

रेखसेत [devjog], रेखसेत [devyog] n reward got by luck or chance. “devyog te thāl hera.”—GPS. 2 coincidence.

रेखत [devat] adv by chance, accidentally, incidentally.

रेखी [devi] adj pertaining to the deity, of the deities.

रेखीमेंटिक [devisapētī], रेखीमेंटिक [devisopda] n treasure of deities/gods. 2 treasure of virtues.

रेख [do] adj two. प द. 2 imperative form of verb रेख. give.

रेख [dou], रेख [dou] adv both. 2 adj second.

“nahi hot kachū dou bara.”—bavan. 3 n duality.

“yāya jāru dūrmarā dou.”—bavan.

रेख [dou pacch] both the sides, maternal and paternal. “dou pacch bhitār ujīyari.”—cari 161.

रेखा [doab], रेखा [doaba] n region between two rivers, country between two rivers. See रेखा.

रेखा [doale] adv on both sides. 2 all around, around. “jhuṭha rudan hoa doale.”—sri m 1 paḥre.

रेख [dor] adj two. “dor dhoti bāstrā kāpaṭā.”—var asa. 2 n this world and the next one.
The couplet has been classified into many types depending on the varying number of matras, but here only those forms of couplets are described which are prevalent in Sikh poetry –

(1) The couplet which consists of four guru and forty laghu matras is called दोहा [vyal].

Example:

|tīh pār bhukhan ṣastra ṭaghu, rātan purṭamay saj, cōṃkāt dāṃkāt nāvaḷ chāṛi, jhakāt thākāt kāvīṛaj.|

(2) The couplet consisting of five guru and thirty-eight laghu matras is named as Ahivar.

Example:

|ṣri ṣāṭguru bāṛ āmarjī, sārān nāraṇ duḥk ḍhāṛ, karaṇ karaṇ su jān mān, nāṃkār ān ċārān.|

(3) The couplet with six guru and thirty-six laghu matras is called Sardul.

Example:

|yaḍī pratiḥbāḍhak saṅghān ghaṇ, anagāṇ bhaṁ ṭog bīc,|
The couplet which consists of seven guru and thirty-four laghu matras is called Macch.

Example:

tap ki jinahi sabasna,  
janam anat dhar soi,  
pai raj jag bikh se phas,  
narok gaman pun hoit.

Kacchap has 8 guru and 32 laghu matras.

Example:

Sri gead kadan vighan,  
badan su magal sal,  
parin saran kar ran ko,  
namaskar dhar bhal.

The couplet consisting of 9 guru and 30 laghu is named Trikkal.

Example:

darsan shri hari krishn ko,  
nipun haran jur tin,  
caran manohar baddna,  
jin sikkhan sukhan.

The couplet is named Vanar if it consists of 10 guru and 28 laghu matras.

Example:

ea prabh sarnagati,  
kripa rsht daral,  
ekahe hari mani baat,  
nanak hot nihal.

The couplet having 11 guru and 26 laghu matras is named Chal or Bal.

Example:

Sathi na cale bin bhajan,  
bikhra sagli char,

The couplet consisting of 12 laghu and 24 guru matras is called Charni or Payodhar.

Example:

din daad dukh bhejna,  
ghati ghati nath anath,  
sarani tomarai ajo,  
nanak ke prabh sath.

Kacchap has 8 guru and 32 laghu matras.

Example:

Ek samhe shri atma,  
ucarvo mati so ben,  
sab prataj jagadis ko,  
kahe sakal bidhi ten.

The couplet consisting of 14 guru and 20 laghu matras is called Hans.

Example:

Ekakara satiguru,  
jih prasad sacu hoit,  
vahguru ji ki phate,  
vighanvin sasen.

The couplet having 15 guru and 18 laghu matras is termed as Nar.

Example:

Hume eha jati he,  
Hume karam kamahi,  
Hume eI baddha,  
Phir phir joni pahi.

Karabh is a couplet having 16 guru and 16 laghu matras.

Example:

Kahoe su sam kasod kah,  
dam ko kah kahot?  
Ko sura data kawan,  
Kahoe tat ko mof?

The couplet having 17 guru and 14 laghu matras is called Markat.
Example:
kaha nem sajam kah, kah, gyan a gyan?
ko rogi sogi kavan, kah, bhram ki han?

-aka.

(15) Mandook is a couplet consisting of 18 guru and 12 laghu matras.
Example:
me bholava pagg ka mat meli hojai,
gahila ruh ne janai sit bhi mitthi khai.

-sfarid.

(16) The couplet with 19 guru and 10 laghu matras is named Shayen.
Example:
pura prabh aradhia, pura jaka nau,
nanak pura paria, pure ke gun gau.

-sukhmani.

(17) The couplet consisting of 21 guru and 6 laghu matras is termed as Bhramar.
Example:
ri guru pyare khalse, bake bhari bir,
veragi tyagi tapi, gyani dhyani dhir.

-sikkhiprabhakar.

(18) In Sarabloh there occurs a couplet under the heading of Dohra Vadda consisting of 28 matras with first pause after the 15th, second after the 13th matras with guru laghu in the end.
Example:
he catur bahut a:stakri, nareghi jih ko bhes,
prahlad ubaryo dukh harho, harnakhos haryonares.

-see page 18 of Dohra.

5. 2 notice, information. “dohi dize jorjana.”
-sova m 1. ‘Warn the vile persons not to come to his side again.’ 3 information proclaimed by the beat of a drum. “sabh jag mahi dohi phere bina nave siri kalo.”-sri m 1. “lahine di pherae nanka dohi.”-var ram 3.

4 dori [dohi] has also been used for dori [drohi].

“man mohi pach dohi.”-kan m 5. 5 milked.

-see page 18 of Dohra.

6. 1 “dohi kari kari jori.”

-biha chat m 5. ‘wealth accumulated through sinful means.’ 2 See Doh. 2. “mrig min bhrig patag kocar ek doh parinas.”-asa ravidas.

3 sometimes dori [dohi] has also been used for dve. “rag doh teniara.”-suhi chat m 5. “rag doh nir doh he.”-BG.

7. [dohat] Skt दूह तadj guilty. accused.

[doxtan] P दूह कadj mixture of two types of grains; mixed crop of two types of grains. 2 sense – illegitimate, mongrel.

8. [dokha] P दूह नadj defect, demerit, vice.

9. [dokh] [dokhre] due to shortcomings. “ke dokhre sariyot?”-sova m 1.

10. [dokhi] Skt दूह adj accused, blemished, given to vices, sinful. “dokhi apa kita para.”

-bher m 5. 2 Skt दूह adj envious, opposed. “satt ka dokhi maha hatzara.”-sukhmani.


12. [dohag] P दूहणn mixture of two types of grains; mixed crop of two types of grains. 2 sense – illegitimate, mongrel.

13. [dohag] P दूहणn mixture of two types of grains; mixed crop of two types of grains. 2 sense – illegitimate, mongrel.
“अज्रातः न दोजः ठारा।”–मरु सोल्हे म ५। ‘The angel of death will not sleep in hell.’

[doj] illegitimate, mongrel. 2 short for देहात।

देहात् [dojak] See देहात।

देहाति [dojak] in hell. “दोजकः पै सिरौंहारे।”–मरु सोल्हे म २। 2 towards hell. “नागा दोजकः काला।”–वर असा।

दोजकु [dojaku], देहात् [dozax] P ॐ, n sufferings. 2 grief, sorrow. 3 hell. “दोजकु भृतो नाहि के काला।”–मरु सोल्हे म १।

देहातसी [dozaxi] P ॐ, adj pertaining to hell. 2 sinner, wrong doer.

दोजन् [dojan] See दुःसत। “दोजन चाड़ परो हरि ग्यो जन, जो चाल सो त्री को हरले।”–क्रिसन। ‘one who walks over to the other side after breaking ties with his enemy but is deceived by the one in whom refuge is sought.’ 2 two companions, one of whom deceives the other.

दे‌ज [dojha] Skt देश n process of milking. 2 vessel used for milking. 3 one who milks the cattle; milkman.

दोजी [dojhi] See देज ३।

देजः [dot] Skt देजः n light. “भानो मानो दोटः।”–कल्की। 2 adornment, decoration. 3 adjemerged, appeared. See देजः।

देजः [dota] See देजः, देहः। 2 got lit or illuminated. 3 P ॐ, double, twofold. 4 sheet folded into two layers. 5 bend in the back, sense of being a hunchback.

देजः [doti] daily, पर day. “दोट उपाप्ति लेक्षु ने लिखित।”–तुक्हा चूट म १। ‘sense – daily routine should not be recorded.’

देजः [dotu] See देजः। “नामु भवांहु सङ्गु दोटु सवारि।”–बासः अ २। ‘meditate and adorn yourself truly.’

देजः [dojani], देजः [dothani], देजः [dothani] one having two teats; woman. “कौं दोथानि जौ जङ्गु जङ्गु मे तीह त्रासः?”–पारस।

देहातः [dodra] a village under police station Kular in tehsil and subdivision Sangrur of Jind state.

A gurdwara in memory of Guru Tegbahadur is situated to the north of this village. The peepul tree, beneath which the Guru took rest, still exists there. This village is about 20 miles to the south-west of Patiala railway station. It is connected by a metalled road upto Samana and by two miles of Kucha pathway beyond that.

देह [doda] a subcaste of Rajputs of the lunar dynasty, which is mostly found in Hoshiarpur region. 2 It is also a subcaste of Muslim Jatts living in district Montgomri. 3 a devotee of Guru Nanak Dev, who founded a village after his name in district Gurdaspur. Perhaps he belonged to Doda subcaste, hence was popularly known as Doda.

दो [do] adj twenty, two-tens. 2 of two days, for two days. “ते पाहुँ दो दो।”–असा म ५। “दो दिन परहुँ, ती दिन ताहुँ।”–प्रोव।

दोदेवाल [dodeval] According to Bhai Santokh Singh, there exists a pond near villages Bahibal and Siurasi in which Guru Gobind Singh performed ablutions i.e. he washed five parts of his body (पाज सानाना)。“दोदेवाल तल को नामु, तिस माहः सुनि जॅल को अभिरामु।”–GPS। This large pond is now popularly known as Dodevali and Mattevali. This adjoins village Sarav (Saranvan)³ of Faridkot state. An annual religious congregation is held on Maghi at this large pond.

दोदेवाली लाल [dodevali लाल] [dodevali ोक्ष] See देहेवाल।

देहातः [dodhap] Skt देहातः adj deceiving one’s master. 2 n a poetic metre also named as Bandhu, characterised by four feet, each foot having three बंधु, 5, 5, 5, 5, 5. Followed by two guru viz. शील, शील, शील, शील 5.

Example:

byah suta nṛpa ki nṛpa balā,  
māg bīda mokh lin utalā,  

³Siorasi has now this name.
maton var piyo jal pan, 
dekh nares reh che chabi mana.

-ramav.

bahi gahi tu nibahdai he, 
prit kadi nahi bhagkai he, 
svarath tyag kore bhalai, 
he guru ke srkh te jag bhai.

(b) Modak in Dasam Granth is also described as Dodhak. Its characteristics are four feet, each foot consists off four bhagans Sl, Sl, Sl, Sl.

Example:
bah krpan su ban bhataggan 
at gire pun jujh maharan...

-narsi gh.

3 a weed plant L. sochus oleraceus. It has milky secretion. Some people apply this milky secretion to cure ringworm. It is useful for germinating healthy semen.

Dolak [donau] [dono] adv both. “donau baran gova.” - s kahir.

Rang [dom] P "n adj second. “dom na sem, ek so ahi.” - gau ravidas. ‘He does not believe in duality or discrimination. He is unique.’

Doy [doy] adj two.


Dorah [dorah] path of double-mindedness, dilemma, path of duality. “dumati ka doraha he.” - maru solhe m 3. 2 having dual character, trying to side with both. 3 a place in district Ludhiana, where canalway and railway meet. Doraha is railway station, situated 14 miles to the south-east of Ludhiana.

Dol [dol] Skt hul n lift, cause to waver, shake. n palanquin. 2 cradle, swing. “sapat dol jhol sog jhulat.” - saveye sri mukhvak m 5. 3 P , bucket or vessel to draw water. 4 pocket, pouch, wallet. 5 adj shameless, immodest.

Dor [dor] n two-layered roti buttered from inside. “jav ki dor kinau aclai.” -GPS.

Dora [dora] n a dress of coarse cotton cloth having double width.

Dor [dor] [d5] See Dor.

Dorah [dorah] See Dor.

Dor [dor] n race, sprint. 2 A , tour, journey. 3 period, era. 4 uncovered frame of a kettledrum. 5 improper reasoning; beating about the bush. 6 large mortar.

Dorap [dorap] janitor.

Dora [dora] n tour, journey, circuit. See Dor.

Dolat [dolat] See Dola. 2 This word has also been used for dolta. “sri nanak ki dolat dai.” - NP.

Dolatian Lodi [dolatian lodi] Subedar of Punjab appointed by Ibrahim Lodi, ruler of Delhi. He used to stay, particularly, at Sultanpur, because this area was given to Daulat Khan as a fief. Guru Nanak Dev worked in his
 provision-store. Dault Khan Lodi invited Babbar to invade India by providing him secret information about Indian rulers and assuring him of all assistance, but later on a misunderstanding developed between the two. Daulat Khan died in 1526. His sons Gazi Khan and Dilawar Khan remained in the good books of Babbar.

The remains of the fort of Daulat Khan still exist in Sultanpur.

Dolašah [dɔlaʃaː] a pious person of Gujarat (Punjab). He met Bhai Garhia during the period of the sixth Master, when the former was on his way to Kashmir for preaching Sikhism. Shahdaula became a disciple of the sixth Master on listening to the recitation of Sukhmani Sahib and was delighted to meet the Guru. He breathed his last during the period of the tenth Master. He sent an offering of one hundred tolas of gold to Guru Gobind Singh. The name of Gujarat was popularised as Daula Ki Gujarat (Gujarat of Daula) after the name of this holy person.

Dola ki gujarat [dɔla ki gujarat] See Dolašah.

“dola ki gujarat me basat sulok apar.”—cāṛṭr 255.

Dolerval, Doloval See Dolašah.

Dor [dɔr] Skt दौर n race. 2 attack, invasion.

Dorana [dɔrana] v run, sprint. See Dier.

Das [dās] Skt दाś n race. 2 act of biting with teeth, biting. 3 armour. 4 Skt दाś vr ruin, destroy.

Dāsak [dāsak] adj stinging, biting. 2 creature, that stings. See Āṃś.

Dāson [dāson] n act of biting with teeth. 2 armour.

Dasatra [dāstra] Skt n tooth, dent. 2 pig, boar.

Dāstrā [dāstra] n molar, grinder tooth. 2 boar’s tusk.

Dāg [dāg] P दाग adj surprising, astonishing. 2 stupid. 3 burnt. “dāvā jan dāgā.”—cāḍī 2. ‘as if forest-fire has burnt (them).’
1660

**dāgal** adj rioting, riotous.

**dāgāl** *n* wrestling arena. 2 battlefield.

**dāga** *n* riot, disturbance, dispute. See **dāgāl**.

**dāgāl** adj rioting, riotous, quarrelsome.

**dāgā** Skt *v* warn, fine, punish. 2 *n* club, rod. 3 punishment. 4 fine. 5 a length measure equal to four cubits. 6 a period (duration) of sixty pāls, (one pāl = a gharī = 22.5 minutes). “parsad chakke ek dāgā vīraj.” –PP. 7 Yam, god of death. 8 large branch of a tree, bough. 9 See दंड.

**dādak** *n* person authorised to punish the guilty. 2 a forest called Dandak, named after king Dand son of Ikshvak. Dandkarnaya; it is spread from Vindhya mountain to the bank of river Godavri. While in exile, Ramchandar spent most of his time in this forest. 3 Many poets like Keshav Das etc take it as a kind of a poetic metre. They have used Dandak for Kabitt, but it is a generic name, not a specific one.

The poetic metre having more than 32 matras per foot is termed Matrikdandak while one with 26 matras is named Varandandak. The Karkha Kabitt etc are in Dandak metre.

Just as poets casually write chād for metre, similarly it has become a convention to use dādak. However, it is not proper because it is difficult to establish which kind of dādak this is.

**dādakāla** See महाप्र. र दुप्प 4.

**dākar** short for दंडवपट्ट. See दंड 2. “dākar me sādān savaryo.” –caitr 97.

**dādakarnāy** Skt दण्डकर्णायण्. See दंड 2.

**dādan** See दंड.

**dāḍhara**, **dāḍhara**, **dāḍhary** [dāḍhār] adj authorised to keep a rod. 2 *n* king. 3 Yam, god of death. 4 potter, who keeps a rod in his hand. 5 ascetic, mendicant. “dāḍhar jāṭdhare pekhiro.” –bher m 5.

6 police constable. 7 mace bearer. 8 some scribe has written dāḍ for dāḍ in Dasam Granth. “dāḍo dāḍhari. hānyo kal bharī.” –VN. ‘Varah (incarnation of God) having extra protruding teeth was also killed by death.’

9 Nihang Sikh carrying a heavy club.

**dāḍan** Skt *n* act of punishing, punishment.

**dāḍni** Skt adj punishable, deserving to be punished.

**dāḍpanī** adj holding a club in his hand; club-bearer. 2 *n* god of death, Yamraj. 3 See दंडपणी. 4 Nihang Sikh bearing a heavy club. 5 mace bearer, gate keeper.

**dāḍvat, dāḍvat prāṇam** [dāḍvat prāṇam] *n* act of saluting by lying prostrate on the ground, kotow. See दंडवपट्ट.

**dāda** *n* staff, club. See दंड.

**dāḍāsī** (fighting) with clubs, exchanging blows with clubs.

**dāḍadhāp** *n* दंड-आपित one who is authorized to punish, king, ruler. 2 god of death.

**dādir** Skt *adj* got punished. 2 *n* intoxicated elephant. 3 potter’s wheel. 4 vehicle.

**dādi** *adj* punished.

**dādī** Skt दाडिन् adj having a club in hand. 2 *n* king, ruler. 3 Yam. 4 gatekeeper. 5 mace-bearer. 6 mendicant, ascetic. See दंडी. 7 Shiv.

8 Nihang Singh. 9 an eminent Sanskrit scholar, who composed Dashkumar and Kavyadarash. He lived prior to Kalidas.

**dādy** Skt *adj* capable of punishing; deserving punishment.

**dāt** Skt *n* teeth. L dent. “dāt rasaṇa sāgāl ghareṣ jatvāt.” –-saveye sri mukhvāk m 5. The teeth are mainly of two types – cutting teeth, used for cutting, and grinder teeth – used for chewing. 2 number denoting 32, as there are
32 teeth. 3 The word dāţ has also been used for dātt which means dāttā (gave). “sūrdan dātt.”—gyan. 4 Sometimes dāţ is also used for dēty viz.—“avahu veri dāt he!”—salohiro.

dāţ (dāta) See dāta.

dāş ṣōrkāra] caries, tartar. Its best treatment is to get the teeth cleaned through scratching or scrubbing of deposits by an experienced dentist. Those, who apply salt on their teeth daily and do not allow the scales to be deposited on then, do not suffer from such a disease.

dāta (dātak) Skt n teeth. 2 hill top, hillock, high mound.

dātkātha] n hearsay; that which has no specific proof but comes from tradition. 2 loose talk.

dātkāst] n twig or walnut bark used for cleaning the teeth.

dāţchad] Skt dātačchad n lips – which cover the teeth.

dāţhari] n elephant. 2 see dāţpāra 8.


dāţbaktra] Skt dātačbakaś to that which has quite large teeth in its mouth.¹ Ruler of Karoosh², son of Vridhsharma from the womb of Prithukirti. He was Shishupal’s brother, and a bitter enemy of Krishan. Krishan killed him in Datihe town. In Purans, he is mentioned as an incarnation of Hiranyakashipu. See vīrāha and ṣaṅgaṭa. “dāţbaktra tab cīt me ṛī hi kop baḍhai.”—krisan. “ute dāţbaktra ite krisan suro.”—cārit 142.

dāţro] n toothache; pain in the teeth and molars is felt due to the deposit of tartar, growth of caries; or due to the rinsing of mouth with cold water immediately after taking hot milk etc, excessive use of ice, or because of impurities in blood, by formation of pus in the gums, etc. If one has proper digestion and a clean mouth, this disease does not occur at all.

The best treatment for the disease of the teeth and the gums is as follows –

Clean the mouth and the teeth with the root of a twig of neem tree or Akk Plant. Applying of mixture of three drops of Amritdhara with ground alum on the teeth, putting ammonium chloride and lime in a phial, adding a little water in it and then inhaling its fumes. Grinding the mixture of asafoetida, black pepper, camphor, barbrā, salt and applying it on affected parts of the teeth and the gums. Filling this mixture in the cavities is also beneficial. Brushing them with salt daily is useful.

Take equal amount of jasmine leaves, tuanthem pentandra (a weed), piper longum, kurād, kūṭṭh, bac, roots of long pepper, ginger, chebulic myrobalan, catechu and grinding the mixture into a fine powder. Application of this powder on the teeth and the molars is very effective.

Take flowers of dūha, māi, jāg-hāṛā, galnut of oak, betelnut, pomegranate flowers, madder (rubia munjista), gypsum, cardamom, catechu, parched alum, emblic myrobalan, selakhr, ṛeṇ [bol], sandalwood dust, camphor, parched almond skin and roots of calotropis procera, clax of small sea shells, all in equal measure, grind and store them in jars. Applying this tooth powder twice a day (morning and evening) will keep you free from all kinds of dental diseases. If the disease of the teeth is not treated by this method, they should be got extracted by an experienced

¹dātač means one having slanting teeth. Its real name was dātačvāh.

²Kroos is the present district of Shahbad.
dentist and cavity got filled with gold or silver. “dātrog auru dārhir pān.”—caritra 405.

**dāṭli** adj long-toothed. See **dāṭu**.

**dāṭvāktra** [dāṭvāktra], **dāṭvākra** See **dāṭvākra**.

**dāṭvij** [dāṭvij] Skt *n* that has seeds like teeth.

**dāṭyudh** [dāṭyudh] Skt *n* that which has teeth as its weapon.

**dāṭar** [dāṭar], **dāṭa** [dāṭa], **dāṭal** [dāṭal] Skt *adj* having projected teeth. 2 *n* elephant.

“mano gaj jiṭṭe dāṭare dāṭare.”—*VJ.*

‘as if long-toothed elephants fight producing a roaring sound.’

**dāṭalay** house for teeth, mouth.

**dāṭavāli** [dāṭavāli] *n* Ṛd-avālit line of teeth.

**dāṭi** [dāṭi] *n* elephant. See **dāṭi**. “set dāṭi mōgāka bāhu.”—prichāt.

**dāṭini** [dāṭini], **dāṭili** [dāṭini] *n* army of elephants.—sānama.

**dāṭi** [dāṭi] Skt *adj* long-toothed. 2 *n* elephant.

**dāṭu** [dāṭu] *n* demon. “sāḥb dāṭu sāghāṭe.”—BG. 2 tooth-powder. “damadārū dāṭo āiti.”—*asa m* 1. 3 See **dāṭu**.

**dāṭur** [dāṭur], **dāṭul** [dāṭul], **dāṭula** [dāṭula] See **dāṭula**.

**dāṭeya** See **dāṭeya**.

**dāṭyari** [dāṭyari], **dāṭyari** [dāṭyari] *n* elephant’s enemy, lion.—sānama.


**dāḍia** [dāḍia] *n* stinging creature, wasp, yellow hornet.

**dāḍa** [dāḍa] *ṛđ* *v* give a crushing blow so as to make the other not dare to confront again.

**dāḍhāḍ** [dāḍhāḍ] *n* part of a tooth, piece of ivory. “dāḍhāḍ kīte rasi.”—*asa ṛđ m* 1.

**dāḍghāṣai** [dāḍghāṣai] payment in cash given to Brahmans after feeding them for the benefit of the soul of a dead ancestor. The Hindus, who feast the Brahmans in the name of their ancestors believe that a Brahman who has chewed the food under his teeth for their forefathers, must be rewarded for his effort.

**dāḍa** [dāḍa] *n* lock jaw, trismus, unconscious locking of the teeth in such a way that nothing can be put in the mouth. See **ṛđkhaṭ**.

**dāḍa** [dāḍa] See **ṛđ**. 2 The word dāḍa has also been used for dāḍā, which means fighting by biting. “mādhudāḍ-ni muḥ te adī bhaṇṭijjī, jācēr kāhī ṭun sābdēḍr kāhījījē. sātrū sābād ko tāke āṭ bākhanīje. ho sākāl topok ke nam prabīn pachānīje.”—sānama. ‘Krishan having a teeth fight with the demon Madhu; his wife – Yamuna, grass grown from it; deer grazing it; its lord – Indar; its enemy – gun.’

**dāḍal** [dāḍal] adj toothed. 2 See **dāṭula**.

**dāḍa** [dāḍa] *n* sharp tooth of a saw etc.

**dāḍan** [dāḍan] See **ṛđ**.

**dāḍā vṛcc gahā lenā** v seek shelter with folded hands and a straw of grass in the mouth in order to show that the refuge seeker is helpless like an animal. “jīn dāṭan ghas gahyo bāl haro.”—*krisan*.

**dādi** [dādi] See **ṛđ**. 2 within the teeth. “dādi melo nā katu mān.”—*var sor m* 1. sense – ‘inedibles are not eaten.’

**dāpatri** [dāpatri], **dāpiti** [dāpiti] Skt *n* couple, husband and wife.

**dāp** [dāp] *n* hypocrisy, false ostentation. 2 See **ṛđ**.

**dāph** [dāph] *n* act of hypocrisy, dissimulation. 2 cheating, deceiving, betraying. “sāḥtrākal kābhī sābhī vṛṣṭa jītu sāphrī dāph.”—*sar m* 5. ‘As a fisherman sits still to catch fish and entrap the aquarians by alluring them with the bait of meat, food etc, similarly hypocrites
exploit people under the garb of religious rites/rituals.

*dabh* [Skt] *d행* and *d행* *vr cheat, saw, slit, gather. 2 *n* dissimulation, pretence. 3 conceit, guile.

*dabhari* [dabhari] *d행*-affix *adj* enemy of dissimulation. 2 *n* Guru Nanak Dev. “bole shri dabhari.”—NP.

*dabh* [dabh] *Skt* dissimulator. 2 deceitful, guileful.

*dam* [dām] See*sū. 2 See *sū. 3 *Skt* weight equivalent to sixteen one-paisa coins. 4 Bhai Gurdas has mentioned money as *d행.* “tre vihā de dām kē 1kk rupaia.”—BG.

*dama* [dāma] *n* drum, two-sided drum. 2 rich man, wealthy person.

*damāmī* [dāmadāmī] *adv* always, at all times. “māra manahu na visre, māge dāmadāmī.”—sava m 5.

*damu* [dāmu] breath, respite. See *sū. “jīcañjugī dāmu he, jīçau nā cetai.”—var bhā m 3. 2 See *sū.

*daydhani* Some ignorant scribe has used this word in Shastarnamamala for *dvīpani* (army of elephants). See section 442.

*dyaikār* [dyāikār] *adv* by procuring for someone, by assisting in getting. “bāhu dhan dyāikār.”—cārit 262.

*dyadānī* [dyadānī] See सिचा रजसिचौधरी.  

*du* [dyu] *Skt* *n* day. 2 sky. 3 fire. 4 heaven.

*dvār* [dyucar] existing/living/flying in the sky; birds, sun, stars, arrows etc.

*dvāt* [dyut] *Skt* *dvāt* *vr* shine. 2 *n* flash of light. 3 ray. 4 praise, glory, grace.

*du* [dyup] See *dvāt. 2 See *dvāt.

*dvāpā* [dyupat] *n* master of the day, sun.

*dvāra* [dyumāṇ] *n* gem of the day, sun.

*dyut* [dyut] *Skt* adj gambler.

*dyut* [dyutan] *Skt* *n* gambling. 2 game, played by staking money.
See Dravida.

Dravida [drávī] Skt n wealth. 2 gold. 3 strength.

Dravida [dravīn] Skt n a territory in the south, which extends from the south of Orissa to Rameshwar on the eastern coast of the ocean. 2 resident of Dravid. 3 a class of Brahmins, having subcastes of Gurjar and Maharashtar.


Dravy [dravy] Skt n wealth. 2 material, object. 3 See स्रव्य and द्रव्य.

Dravā [dravā] स्रव्य vacak sāgya a name qualified by a signifier as, for example, कल्लल [kalgidhār], बाजावल [bajāvala], चक्रव [cakrādhār], विनाक [pinaki] etc.

Drak, Drag [drag] Skt द्राक ady immediately, quickly, at once.

Drā [drā] Skt n flow. 2 act of feeling pity. 3 dripping.

Dravā [dravāk] adj liquefying, diluting. 2 affecting the mind. 3 n borax. 4 gem that shines in the moonlight. 5 purgative.

Dravar [dravar] adj pertaining to Dravid territory. See द्रवर. 2 This word is also used for Dravid territory, as in “मोहांसिखोषुसुभवर दसाह्वे es.”—caitr 84.

Dravīdī [dravīri] Skt cardamom grown in Dravid territory.

Dri [dri] Skt द्र वr break, slip, separate.

Drī [dris] Skt द्रृश vr see, think of future, worry. 2 n act of seeing. 3 eyes. “जिसं के नहीं अंकिता द्रिस me.”—GPS. “नामो सराब्द्रिसा.”—japu.

Drīst [drīst] Skt द्रष्ट adj seen. 2 visible, evident.

Drīstdīr [drīstādv] adj viewed. 2 visible, within sight. “द्रिस्ताव काचु सागर न जाई.”—sar partal m 5.

Drīstāt [drīstāt] Skt deep intrigue. 2 hidden meaning contained in phrases, not easily understood. See द्रस्तात.

Drīstam [drīstman] Skt द्रयमान adj visible, evident. “द्रिस्तमान हे सागर मिथेना.”—maru solhe m 5.

Drīstāts [drīstāia] came into sight, viewed. 2 made visible, showed. “गूढ़ द्रिस्ताई सह्नित तहै.”—maru solhe m 5.

Drīstāgi [drīstagio] came into sight. “दृष्ट द्रिस्तागिया”—gau m 5.

Drīstān [drīstāt] Skt दृष्टान्त n example, illustration. 2 scripture, sacred book, code of law. 3 a figurative expression, in which comparison is made with an identical object to explain the illustration. In other words explanation of comparable object is called drīstāt expression.

Example:

bharic hathu peru tanu de,
pani dhothe utarasa kheh,
muti paliti karpur hoi,
de sabunu lale ohu dhoi,
bharic matri papa ke sāgi,
ohu dhopa nahe ke rāg.

japu.

re mān! esē hari śū pṛiti kari
jesi jal kamlehi,
lahi nali pacharī bhi virgā asnehi...
re mān! esē hari śū pṛiti kari
jesi māchuli nīr,
binu jāl ghari nā jīvāi
prabhū jāne ābhūpīr,
re mān! esē hari śū pṛiti kari
jesi cāriṅk meh,
sar bharī thāl hāriavle
ik būd na pawāi keh,...
re mān! esē hari śū pṛiti kari
jesi jal dudh hoi,
avētaṇu ape khāne dudh kau
khāpānī na dezi,...
re mān! esē hari śū pṛiti kari
jesi cakvi sur,
khnu pâlu nîd na sovai jare durî hajuri...  
—sri a m 1.

jîu barâku pi khiru əghave,
jîu nîrdhân dhan dekhî sukh pava,
trikhavât jal pivät thâdha,
trhu harti sâgi hhu man bhina jîu,
trhu dhiare dipak prâgasa,
bhârta cîvat purân asa,
mîlî prîtam jîu hot ânâda
trhu hârîrâgi mân râgina jîu.
—majh m 5.

suami ko grihu jîu sâda
suam tajât nahi nît,
nanak îh bidhi harî bhâjau
ikman hot ikeit,
tirâth brâtaru dan kari
man mâhi dhare gomanu,
nanak nîhphal jat tîh
jîu kôcâr isnanu.
—s m 9.

pun grikhâm rîtû kino jora,
têpât bhai âti se cãhû ora,
têpât rida jîm matsârddhâri,
tiû têpâgî bhumîkâ sari.
bhârit jor só têpât samîra,
jîu têpâhî nár nâri ñârîra,
jîu khâl ucãrît bêcân kûdhâli,
rida têpâiîet rîs nali.
martôd ki cãd mèrica,
dukhi jiv lêghû talên bica,
jîu jêg bhagâtîhin he prani,
jamâm mâran māhî nît dukh-khâni.
suke jâl kardam bîhrani,
jân premi ur sikh sîkhân.
sahîr dhurte bahu bhrmat baghure,
jîu mâtî bhrmat bîna guru pûre.
mûgtrîsâna ko herâhi nîra,
dorât mûg nâhi pavâhî nîra,
jîu mân vîsîyâsukhân hîr dhai,
trîpât na hot na thîrta pâi.
pâsu pâchi herâhi târuîchaya,
besâhî tâpatâhi te sukh pava,
bhâhat jêgat dukh de jîgâsî,
jiû mîl sâtsâgâtî sukhrasî.
bhavâtî bhoû sitala pani,
bhag jage jiû guru ki bani,
as grikhâm māhî sîj jâgsai,
bicârat lîla karât suhâi.
—NP.

द्रिस्तात्कर [dristâtkar] In Shastarnâmâmala, 
some scribe has incorrectly written dristsâtkar 
for dusâtâkar. See dristâtkar.

द्रिस्तान [dristâna], द्रिस्तानिर्दि [dristâniro] 
came into sight, came to notice. “jesa sa, tesa 
dristâna.”—sukhmâni. “kâvânu rup 
dristâniro?”—sar m 5.

द्रिस्तर [dristâri] adj worth seeing, “eko pâsri 
duja kâh dristâr?”—sukhmâni.

द्रिस्ताती [dristâri] seen, viewed. 2 is visible; 
appears. “jeso sa, teso dristâri.”—kan m 5.

द्रिस्तार [dristâr] is being seen, is visible. 
“nirgun te sargun dristâr.”—bavan.

द्रिस्ति [dristi]. Ski दृश्वâr n vision, sight. “dristi 
avc sâbh ekâkâr.”—gau m 5. 2 eyes. 3 thinking, 
insight. 4 See dhrûstât and dhrûstât.

द्रिस्ति अन्यत्रिमित्र [dristi andristi] sense of 
being visible and invisible, state of being 
apparent and missing. “avânu javanu drisâti 
andristi. âgrikâri dhari sâbh srîstî.” 
—sukhmâni.

द्रिस्तिरोज़ [dristigocar] adj which can come 
into sight; which can be known by looking.

द्रिस्तिराव [dristirâd], द्रिस्तिरे [dristirâdh] 
n which is closed to sight. According to Tantar 
Shastar, an activity because of which objects, 
not seen as they are in reality, appear to be 
different ones. “dristirîbâd karti as bhâi.” 
—câtrî 351. 2 sleight of hand, due to which 
reality can’t be judged by the people.
of two, because there are two eyes. “sāmat som 3 tatt mle drīg rutṭ sabhe jag māgāl chaya.”—GV 6.1 ‘the birth year of Guru Nanak Dev 1526.’

ध्रीग [drīg] adj having eyes. 2 n deer; stag that has beautiful eyes.—sānāma.

ध्रीक [drīk] See ड्रीक. 2 seer, seer with high vision. 3 wise. 4 seer, see.

ध्री [drī] adj having eyes. 2 n deer; stag that has beautiful eyes.—sānāma.

ध्रील [drīla] adj having eyes. 2 n deer; stag that has beautiful eyes.—sānāma.
2 hardness. 3 stability, persistence.
4 irrevocable faith. “esi driña take hoi.”—gau
ə m 5.

dríha [dríhānva], dríha [dríhānvi] Skt
dríha adj who has an inflexible bow. 2 n
Guru Gobind Singh. 3 Arjun..

dríve [dríve] See dríve 2.

drírah [drírah] v cause to have firm faith,
ensure firm belief. “gūri pure námu dríratā.”—sri m 4 vānjarā. “ape bhagāi
dríramā.”—sorə m 4.

drí [drí] causing one to have firm
faith. “dri̇rat namā tajat lobhā.”—sahas m 5.

drū [drū] vR harm, repent, go, run, flow.

drust [drus̄a] See drust. “drus̄a dum hāri kādhe
cārī.”—bila m 5. 2 See drus̄a.

drust [drus̄a] Skt ḍṛṣṭi adj who opposes, who
makes jealous. “dṛṣṭa sākha sajanah.”—sahas m 5. 2 n enemy, foe.

drustā [drus̄a] n jealousy. 2 adj having
jealousy, jealous. “kam krodh ċruṣāi.”—bāven.

ḍru [dr̥u] See ḍru.

ḍru [dr̥u] Skt ṛ̥ṣṇa n
Brahma; four-faced One. “dṛṣṭa gṛīris gāyō
dhīrg vīṣnu.”—NP.

ḍru [dr̥u] adj
(adj)

après [dr̥u] skh Bāhmat, the Creator.

ḍru [dr̥u] adj jealous, rival, opponent. 2 Skt n
daughter.

ḍr̥u [dr̥u], ḍr̥u [dr̥k] onom sound produced by
a drum or a kettledrum etc. “dr̥kke nisānā.”

ḍrugat [dr̥gat] See ḍrugat. “jahā durāg kālāh
ko rakhyo drugat bānai.”—caitr 203. ‘fort
made of gold (or silver), difficult to get in.’

ḍrugam [dr̥gam] See ḍrugam. 2 sense — tenth
opening. “āgam drugam gārī rācō bas.”—bher

a kabir. 3 bliss, beatitude.

ḍrugā [dr̥gā] Skt v see ḍrugā. “rodhir ḍrugādha.”
—gatha.

ḍrugdhat [dr̥gādhat] adj stinking, having bad
odour, malodorous.

ḍrugah [dr̥gah] Dg n Brahma — four-faced
One. See ḍrugah.

ḍrugah [dr̥gah] See ḍrugah and ḍrugah.

ḍrugah [dr̥gah] to bad persons. “saj sānāh drugān
dalēgē.”—əkal.

ḍrugah [dr̥gah] See ḍrugah.

ḍrugah [dr̥gah] See ḍrugah. “drugah se
mandhari.”—əkal.

ḍrugah [dr̥gah] Skt adj liquefied, molten. 2 adj quick
to move, active. 3 adv immediately, quickly.
“javahu drut pun ēye.”—NP. 4 n musical tune
faster than the medium, doubleness, two times.
5 tom cat. 6 scorpion.

ḍr̥vāṃśavāṃś [dr̥vāmśa vāṃśa] See ḍr̥vāṃśa
v ē vāṃśa 2. ḍr̥vāṃś [dr̥vāṃś] See ḍr̥vāṃś.

ḍrugā [dr̥gā] n husband of Dropadi, Arjun.

“ṛ̥tīmanī dṛugamp.”—caitr 137.

ḍrugah [dr̥gah] son of Prishat, ruler of North
Panchal, belonging to the lunar dynasty. He
was father of Dhrityduman, Shikhandi and
Krishna (Dropadi). He was also named as
Yagyasen. He was killed by Dron on the
fourteenth day of the battle of Mahabharat.

ḍrugah [dr̥gah] Skt n a tree. “ḍrugā ki chāīa nīb Слу
grī ḍrīh bādhā.”—asām 5. 2 Kuber; lord of the
riches. 3 son of Krishan from the womb of
Rukmini. 4 a tree named Parijaat in the forest
of the deities.

ḍrugā [dr̥gā] n tree’s enemy, elephant.

ḍrugā [dr̥gā] n tree’s enemy – elephant;
its enemy – tiger; its enemy – gun.

ḍrugā [dr̥gā] Skt v see ḍrugā. “rodhir ḍrugādha.”
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riches. 3 son of Krishan from the womb of
Rukmini. 4 a tree named Parijaat in the forest
of the deities.
shadow of a tree, sense – transitory objects; ever changing situation. “mṛgtrīśna đrumchața.”—bīla m 5.


drumṣ [drumāj] n grown from a tree, fruit. “yəhi soi đrumjahi jumé triy ko dayo.”—cārītr 209. ‘It is the same fruit.’ 2 gun’s stock made from a tree.—sānāma.
drumṣa [drumāj naīk] wood obtained from a tree, its chief – wood of walnut.—sānāma.
drumṣa vaṃkalī [drumāj basni] n stock (of a gun) produced from a tree; gun – fitted in it. —sānāma.
drumṣa [drumśa] n the earth, on which trees grow.—sānāma.
drumṣa [drumṣa], drumṣa [drumṣa] n earth on which trees grow; grass etc grown on the earth.—sānāma.
drumṣa nāk [drumāj nāk] earth, grass grown on it, deer grazing on it.—sānāma.
drumṣa [drumār] n tree’s enemy, elephant. 2 axe. 3 storm, violent wind. 4 carpenter. 5 fire.

dṛṣṭ [dṛṣṭ] Skt ṣr suck, vr feel jealous, wait for the moment to kill. 2 enmity. 3 feeling of vicious thinking, malafide intention. “pāḍroḥ kṛat vikart nīda.”—sār m 5.

dṛṣṭ [dṛṣṭ] Skt Some ignorant scribe has written this word for dūrṣrīt. “des vīdes dekhnī dṛṣṭd.”—NP. ‘to look for ill-intentioned mean people in the country and abroad.’

dṛṣṭi [dṛṣṭi] Skt ṣr ṣa ṣcadj envious, wishing ill. “pāḍrohi thag maṭa.”—biha ṣaṭ m 4. 2 n enemy, foe.

drṇ [drṇ] Skt n wooden bowl. 2 a measure equal to 32 seers. 3 bowl made of leaves. 4 tree. 5 In Purans, a mountain, on which Vishalykarni plant is grown. See नकाम पक्षके. 6 banana. 7 Dronacharya. In Mahabharat, there lived a sage named Bhardwaj on the bank of Ganges. Once his semen got discharged at the sight of the nymph Ghritasi, which he kept in a wooden bowl. The son born from it was named as Dron. Dron got training in arms from Agnivesh – a disciple of Bhardwaj and was married to Kripa – daughter of Sharadvan, who gave birth to a son – Ashavthama. Dron was also trained in missile-like weapons by Parashuram, who lived on Mahendra Hills. Sons of Dhrtrishtatar – Duryodhan etc and sons of Pandu – Yudhishtart, Bhim etc were made disciples of Dron by Bhisham Pitamaha. Dron was respectfully made to stay in the palace with great respect. He was on the side of Kauravas in the Mahabharat war and was killed by Dhrishtdyuman. “bhae drṇ senapatī senpāl. bhaya vhor yuddhā tāhā to kalā.”—janmejay. 8 bowl. “bhar bhar drṇ sroṇ sroṇ meda pivat bhut sakām.”—sāloha.


dṛṣṭāvī [dṛṣṭāvī] n disciple of Dronachary – Arjun.—sānāma.


dṛṣṭ [dṛṣṭ] father of Ashvthama – Dronacharya.—sānāma.

dṛṣṭ[ph] [dṛṣṭ[pāṭa] See dṛṣṭāv.

dṛṣṭā [dṛṣṭā] See dṛṣṭāv. 5.
dṛṣṭā [dṛṣṭā] See dṛṣṭāv. 7.

dṛṣṭ [dṛṣṭ] n son of Dron – Ashvthama. “nāhi bhikham drṇ kṛīpa ātru dṛṣṭ.”—cādi 1. 2 mountain range. 3 an ancient measure of weight equal to 128 non-standard seers.

dṛṣṭ [dron] See dṛṣṭ.
According to Purans—“onamo bhagavate vasu devay.”

According to Tantar Shasta, there are four janitors of Kali Durga, goddess of power viz., Ganesh in the east, Kshetarpal in the west, Vatuk in the south and Yogini in the north.

It is also pronounced as dvarika.
A town having a number of entrance gates. A town on the sea-shore in Kathiawar of Baroda state in the territory of Bombay. It is one of the seven sacred pilgrim centres of the Hindus. It remained the capital of Yadavs for long. It is said that the ocean submerged Dwarika (existing at that time) on the seventh day after Krishan left this mortal world. The existing town was founded afterwards. Dwarka is situated 270 miles west of Baroda. There is an elegant temple here, in which idol of Krishan as “Ranchor” has been installed.

See द्वारका and द्वारका. See देय and देय. See द्विविध and द्विविध. See द्विबहु and द्विबहु. See द्विबहु and द्विभाष. See द्विभाष and द्विभाष.

1 See द्विविध part 5, 46 and द्विभाष मर्याम 10 a 67.
writing his exegesis on the same Shutars.

**[dvedhībhav] n** doublemindedness, doubtfulness, uncertainty about the reality of an object. 2 inconsistency in one's inner feeling and outlook. 3 administrative skill of a ruler to create division, among his councillors, subjects and the army etc.

**[dvepay] n** second brother Yudhishtar; Kunti first gave birth to Karan and then to Yudhishtar as her second son. 2 Yudhishtar had two real brothers (Bhim and Arjun).

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**[dvēmāt] n** Ganesh, having two mothers; he was brought up by Pushpika, wife of king Varena and Deepvatsala wife of sage Parshav. 2 Jarasand. See वरेण्य and दीपवत्सल.


**[dvādi] Skt द्वादि adj** engaged in a dual fight, contestant, antagonist. 2 of a pair. 3 rioter; who causes strife.

**[dvādv] See द्वाद्व.**

**[dvādi] See द्वादि.**

**[dvān] Skt n** biatomic, combination of two atoms. See त्रिम्बक.
2 Skt n wealth. 3 religion. 4 Kuber, god of wealth. 5 Brahma.

पद्धि [dhaµ], पद्धि [dhāu] H part not to know, who knows? “tumri dhau kēha gārī ḍīhe ḍīhe.”-kṛṣiṇa. 2 or. 3 what. 4 suf from. “bhārām ādher mōhī kāt dhāo?”—sṛveṣe sri mukhvāk m 5. ‘How has (one) been misled by illusory darkness?’

पद्धि [dhaµ], पद्धि [dhāun] n neck. 2 half a maund, twenty seers. 3 a subcaste of Barhi Khatris. “dhāun morari gūrsārīn.”—BG.

पद्धि [dhaul] Skt pāl adj white, clean, bright. 2 pure, unpolluted. 3 white bull. “dhaul dhārāmudāra ka puthu.”—jāpi. “वृपहिव भगवान्ध धर्म ख्यातो। लो केषु भारत।”—mahābhārata ṣātt pariṃvōkṣdhārām a 342 s 86. 4 Himalayas. 5 white temple, temple constructed with white marble. “cārī saubhāsubh dhāul otal.”—rāmav. “ततो सुख न हरिधाउलन को।”—kṛṣiṇa. ‘Such pleasure is not found in golden mansions.’ 6 mount Kailash. 7 slap. See पढ़.

पद्धिल [dhauha], पद्धिल [dhauon] n Skt pāl white royalty. 2 a white palace. “kī-hī kām na dhauhār jītā hāri bīsaṛc.”—suhi m 5.

पद्धिली [dhauli] pertaining to Himalayas; white; Gauri (Parvati), goddess Durga.


पद्धिलल [dhauli]i having a white bull. 2 who lives in white hills; who resides in snow-clad mountains; Parvati, goddess Durga.

पद्धिली [dhauli] adj white. 2 adv having grey hair, in old age. “kālī jīnī nā rāvī, dhaule rave kōr.”—s farīd.

पद्धिल [dhaul]u See पढ़.

पद्धि [dhai] ran, attacked, advanced.


पद्धि [dhasa] n getting stuck, sinking. 2 marshiness, slushiness, bog.

पद्धिल [dhasa] n Skt pāl white. 2 pure, unpolluted.

पद्धिल [dhaul] v get stuck, enter, bog down.

पद्धिल [dhauha] sinks, sticks down.

पद्धिल [dhauha] v cause one to sink, make one drown.

पद्धिल [dhaul] n thud, thump.

पद्धि [dha] n apprehension, fear, heartbeat.

पद्धिल [dhaudhak], पद्धिल [dhakdha] n highhandedness, arrogance.

पद्धिल [dhakdhak], पद्धिल [dhakdhaka], पद्धिल [dhakdha] n fear, apprehension, trembling, heart’s sinking. “harī pāta cuke dhakdhakē.”—asa m 4.

पद्धि [dha] n act of pushing, push. “jā bōkhē ta dhaka nāhī.”—var suhi m 1. ‘When the Almighty blesses, one does not suffer misfortune in this and the next world.’ “bhaive dhīrāk bhaive dhake.”—asa m 1. 3 highhandedness, arrogance.

पद्धिल [dhakdhak], पद्धिल [dhaukan] n highhandedness, struggle, pull and push. “dhakadhaki dhakkā.”—VN.

पद्धिल [dhakelna], पद्धिल [dhakelna] v push, roll down.


The practitioners use it to cure asthma and many other diseases. Thugs loot people by feeding the seeds of this plant mixed with some edibles. The Shaivites offer flowers of this plant to lord Shiv for the fulfilment of their wishes. Its names in Sanskrit language are: kānak, mādan, śīvēkāh, khāl, kōṭakphal, śīvprṣy. Datura has warm and dry effect and is harmful for the brain.

**dpl** [dāhāna] n arrogance, highhandedness.

See भ.

**dpl** [dāhā] n standard, flag. 2 rag. “pāṛi pūṭola dhaj kari.”—s farid. 3 long and thin piece of wood. 4 splendour, affectation.

**dpl** [dāhā] n standard, flag, symbol. “sīkharī dhajā phāhirai.”—s kābir.

**dpl** [dāhaj] adj rich, wealthy. 2 S and Dg master, lord. “sagāl sīrāṭī ko dāhā kāhiē.”—guj m 5. 3 husband, male spouse. “dāhā vīhunā pāṭi pūṭobār bhahi seti jale.”—sava m 5.

**dplh** [dhān] skt n produce sound, produce, flourish, bear fruit. 2 n wealth, riches, money. “dān dānā sāpatī sagal.”—s m 9. 3 one’s favourite object. 4 property, wealth. 5 Skt pūṭī young woman. “dāhā pūṭi ehi na ahlāi.”—var suhi m 3. 6 soul. “sa dān pāṭi ek jana.”—gau m 1. 7 body, mortal frame. “ja sathī vatiō cōlā ta dān khaku ralī.”—sri m 5. “pṛī de dāhanāt dīlāsa he.”—maru solhe m 5. Here pṛī (husband) means the individual soul and dān stands for the mortal frame. 8 Skt pūṭāj adj admirable, praiseworthy. “dān dū ṭāṭāk.”—gau m 3. 9 part bravo! wonderful! “pīrvāṭi na puchāi, dān sohagāi nau!”—s farid. 10 See य. 11 dān has also been used for dhvāṣan (which means to destroy). viz “nam mṛgān sāb kāhī dān sābād ucāre.”—sanāma. ‘The sword used for killing the deer.’ 12 short for विप (destruction) may also be य.

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Page 335 of 750
dhansattka [dhanharta] adj pickpocket. 2 n thief, robber.

dhanta [dhanchad] adj poor, penniless, indigent.

dhantak [dhanak] See जन्तु.
dhantish [dhantish] adj rich, wealthy. 2 n president of a theatre, director of a theatre. “apān hve dhantish bhagvan tīna paht te bāhū nac nacayō.”—krison.
dhant [dhana] n young woman. 2 soul. “bhīte sa dhana.”—sar m 1.
dhnastv [dhantastv] n Kuber, god of wealth. 2 money lender. 3 wealthy, rich man. 4 king, ruler, emperor.
dhantshast [dhantshast] adj protector of wealth. 2 n Kuber, god of wealth.
dhant [dhān] n bride and fījī - bridegroom.
dhantshast [dhanshast] [dhanbhag] fortune of a bride; bliss of married life. 2 good luck, good fortune.

dhansar [dhansar] adj wealthy, rich.
dhansarvati [dhansarvati] adj praiseworthy. “dhansarvī dhansāvī jānīe, bhāi! jā satīgūr ki kar kāmar.”—sāva m 3. Bhai Santokh Singh has drawn attention to a variation of Rag using adjective ‘dhansarvī’ as a noun. viz—”gujērī āru kēmāc dhansāvī.”—GPS. 2 rich woman, wealthy woman. 3 See बींग भाड़ा.
dhan [dhana] Skt. जन्तु n young woman. 2 soul. “bhītē sa dhana.”—sāva m 1.
dhanasri [dhanasri] Skt जन्तु it is a complete variation of Rag belonging to Kafi ठा. It is a constituent of Bhimplasi in the ascending note while the descending note has a tinge of Poorvi and Multani. dhēvat is weak, pācam and gadhar are in combination in the descending note. pācam is a vadi note. The period of singing of this rag is the third quarter of the day. The śrāj, gādhar, pācam and niṣad are pure, while niṣad, dhēvat are flat whereas māddham is sharp.

Ascending — sā ra gē pē dha nā. Descending — nā dha pē mi gē ra dha. Some musicians take the first (sā), second (ra), fifth(pā) and sixth (dha) as pure, third (ga) medium (mi) and seventh (nā) as flat. Dhanasari comes at number 10 in Guru Granth Sahib. 2 Skt जन्तु n wealth and luxurious living. “dhansari dhansāvī jānīe bhāi, jā satīgūr ki kar kāmar.”—sāva m 3. ‘Wealth and luxurious living
of rich people is justified only if they live according to teachings of the True Master.'

- A Q'OTQ' [dhanaqhy] adj wealthy, rich. "dhanaqhy aqhy bhaqar harInIdhI, hot jrna na cir." -guy a m 5. 'Those who had no clothes to wear, became wealthy by attaining divine Grace.'

- A Q'i'i'1futr [dhanadh] adj arrogant due to wealth.

- A Q'i'i'1futr [dhanadhIp], Q(,)IQJlS([dhanadhyak~] n Kuber, god of wealth. 2 treasure: r, cashier.

- A Q'i'i'1futr [dhanarthi] Skt ~ adj who longs for wealth; asking for money, begging for money.

- A Q'i'il))fT [dhania] Skt ~ or ",j'(')'JITC~ coriander L coriandrum sativum. a small plant, grown in winter. Fragrant flowers grow on it, which are used in spices. Its green leaves are used to prepare sauce, and also used in cooked vegetables. According to Ayurved, its latent effect is wet and cold. Coriander oil is also very useful. 2 wife of Kamaal; daughter-in-law of saint Kabir. "meri bahuria ko dhania nau."-asa kabir.

- A Q'i'i'1futr [dhanita] adj wealthy, rich. 2 See यलव.

- A Q'i'i'1futr [dhanita] Skt धनित्य adj wealthy, rich. 2 See यलव.

- A Q'i'i'1futr [dhanay] Skt धनय or यज्ञ coriander L coriandrum sativum. a small plant, grown in winter. Fragrant flowers grow on it, which are used in spices. Its green leaves are used to prepare sauce, and also used in cooked vegetables. According to Ayurved, its latent effect is wet and cold. Coriander oil is also very useful. 2 wife of Kamaal; daughter-in-law of saint Kabir. "meri bahuria ko dhania nau."-asa kabir.

- A Q'i'i'1futr [dhanita] adj wealthy, rich. "srāmū karte dom aqh kau, te gani dhanita."-bira m 5.

- A Q'i'il))fT [dhavo] adj blessed, fortunate. 2 praiseworthy. "dhavo vapari nanka jīna namdhān khaṭīta."-var guy l m 3. "dhavovīru kūrīkha so pārvan he."-sri m 3. 3 Skt प्रत्य प्रत्य wealth, money. "dhavovīru kūrīkha so namu vākhari."-tukha chēt m 1. 4 Skt bow. "dhavovīru kār māhī sēr bārhāe."-NP. 5 ninth zodiac sign, according to astrology. 6 See पर यलव.

- A Q'i'il))fT [dhav] Skt धन्व and धनुं n bow.

- A Q'i'il))fT [dhav] Skt धन्व and धनुं n bow. 2 measurement of length equal to four hands; measure of about 2 yards. "dhavan dhanus par sor bethare."-GPS. 'The gods were seated with a gap of four hands each.'

- A Q'i'il))fT [dhav] Skt धन्व adj destroyer. "nam mrīgān sābh kahī dhanusār ucarī."-sānāma. sword— the destroyer of deer.

- A Q'i'il))fT [dhav] n small bow.

- A Q'i'il))fT [dhav] Skt पर्य and पर्य n bow.

- A Q'i'il))fT [dhaukhāl] Skt arrrow that breaks a bow.—sānāma. The bow is cut by an arrow shaped like the halfmoon.

- A Q'i'il))fT [dhaukhāl] n son of a bow — arrow. —sānāma. See पर्य.

- A Q'i'il))fT [dhaukhāl] Skt arrrow that breaks a bow.—sānāma. The bow is cut by an arrow shaped like the halfmoon.

- A Q'i'il))fT [dhaukhāl] n which is attached to the front of a bow — arrow. "bīśikh ban dhanukhaigr bhan."-sānāma.

- A Q'i'il))fT [dhaukhā] n which hits the enemy after being shot from a bow — arrow; son of a bow. "dino dhanuj całai, dhanukh dṛīh sādhkār."-cara 175. "bīśikh ban sēr dhanuj bhan."-sānāma.

- A Q'i'il))fT [dhaukhā] n army of soldiers possessing bows and arrows; army of bow-men.—sānāma.

- A Q'i'il))fT [dhaukhā] Skt पर्य n bamboo, whose wood is used to make bows.

- A Q'i'il))fT [dhaukhā] Skt पर्य n bearer of a bow; bow man.

- A Q'i'il))fT [dhaukhā] adj bow-man, having bows in one’s hand. 2 n bow man.
There are five sections of Dhanurved:
1. Description of mechanised weapons—weapons which are fired by mechanical aids, such as arrow, gun, rifle etc.
2. Unfree or unthrown weapons—weapons which are not released from hands while in use such as sword, dagger etc.
3. Hand-thrown weapons—weapons which are thrown with hands such as wheel.
4. Thrown but gripped weapons—weapons in which one end is held by hand and the other is released by throwing it such as noose.
5. Fight by grappling—tricks of grappling or fisticuff.

According to Purans, Dhanvantri emerged from the ocean when it was churned. He is considered one of the fourteen gems. He was a prominent practitioner of Ayurved and instrumental in spreading the message of Ayurved. According to Harivansh, he was the son of raja Dhanv of Kashi. He became vaidya of world fame after acquiring knowledge from Bhardvaj. According to writings in Bhav Parkash, he was sent to cure the people on earth by Indar after teaching him Ayurved.

A gurdwara of Narwana tehsil, Sunam subdivision of Patiala state, situated about one mile southwest of Dhamtan railway station. A gurdwara
in memory of Guru Tegbahadur is situated to the north of this village. The Guru visited this place while on his preaching tour from Bangar to Agra and stayed here for a few days. A farmer, Daggo, belonging to this village, served the Guru with milk etc. The Guru gave him some money for getting a well dug for the welfare of the public. The selfish Daggo dug up the well in his own land, which ultimately sank. This sunk well can still be seen near the gurdwara.

This holy place was got built by Maharaja Karam Singh and an annual revenue income of rupees three thousand two hundred has been granted to the gurdwara. In addition to this 2200 vighas of land are attached with the gurdwara. An annual donation of one hundred fourteen rupees is given by Nabha state. A religious fair is held on Dussehra and Hola, which have gained much popularity among the devotees with the efforts of Mahant Mall Singh. The present Mahant Aghar Singh also follows the Sikh doctrine. There is an excellent arrangement of recitation of hymns, langar etc.

Bhai Mihan was blessed at this place. See भीम सिंह

धम (dham) Skt n act of blowing with bellows or pipe. 2 a Khatri subcaste.
धम्नि (dhamni), धम्नी (dhamni) bellow, pipe. See धर vr. 2 nerve, vein, artery that pumps blood to the veins with for expanding and contracting the heart just like a bellow. "हरत धम्नी कर कर दहरा."—NP. ‘hand of the guru.’ Physicians feel the pulse by holding the wrist.
धमक (dhamaka) n sound of beating-drum etc. See धम. 2 a short barrel gun having a wide mouth. “अलप धमके बाबू जाॆल.”—GPS.
धमन (dhaman), धमन (dhaman) n a subcaste of blacksmiths and carpenters. Its root is धमान. 2 Skt धमन. 3 swelling caused by inflating of air. 4 See धमान.
धमर [dhamar], धमल [dhamal] n jumping and dancing. 2 noise, din. “गोरे बहुत पेश पहल धमर.”—GPS. 3 song of Holi (a festival of colours). “माघ बरत बहुत पहल गोरे... होला धमर सुप माहा मील सोदरि सावल गोरे.”—क्रिकेट. 4 a beat, whose movement is: धिन धिन धिन तीन तीन. It consists of seven or fourteen matras. 5 Many musicians hold धमर as an independent variation of Rag, but it is not so. It is simply a pace of music. See धमकी.
धमान [dhaman] a village under police station, tehsil and district Rawalpindi, situated three miles to the south-west of Rawalpindi railway station. Guru Gobind Singh and Mata Sahib Kaur gave their pairs of shoes one each to Rocha Ram and Anar Singh, residents of Anandpur. They were pleased with the services rendered to the congregation with dedication at Anandpur Sahib. One shoe of each pair is preserved with their descendant Bhai Narayan Singh. The shoes of Guru Gobind Singh are plain, 11 inches long and 3½ inches wide at toes, while those of Mata Sahib Kaur are embroidered, 9 inches long and 3 inches wide.
धमला [dhamia] See धमली. 2 adj blower.
धमली [dhamalī] wasp. See धमकी.
धमेत [dhamot] a village under police station and tehsil Payal in subdivision Sunam of Patiala state, situated about 8 miles to the south-west of Chawa Payal railway station. This village is connected by five miles of metalled road upto Payal followed by three miles of unpaved path. A gurdwara in memory of Guru Hargobind is situated close to this village. The Guru stayed here while he was on his walk from Ghurhani. Initially it was a simple gurdwara; but an elegant shrine was built in Sammat 1974. The priests are Sikhs belonging...
to the village.

धारण [dhamya] See धारण

धायन [dhayay] See धायन

धय [dhayo] dashed, ran.

धय [dhayya] n patience. 2 adj runner, running.

धर [dhar] n trunk, body below the head, torso.

धरती [dharthi] See धरती.

धर तुर्य [dhar turb] dashed, ran.

धर, धर [dhar] n front part of uterus/womb. See मर.

धरे [dhar] tr trunk, body below the head, torso.

धरती [dharthi] See धरती.


धरकर्द [dharkat], धरकर्दी [dharkati] Skt बिकृत adj cursed, abused, rebuked, reproached. “धरकर्दि धरकर्दि धरकर्दि कुसूद्धामानि ज्यु धरकर्दि नारि.”—var sor m 4. “माता मोह मोहधरकर्दि नारि.”—bila m 1.

धरक्कि [dharkki] See धरक्कि.

धरक [dharca] See धरक.

धरक [dharca] n geography. “साचे सही सर्जारे. जिनि धरकर्दि धरकर्दि धरकर्दि धरकर्दि हरें।”—maru solhe m 1. 2 part of the earth, island. 3 See धरकर्दि.

धरकर्दि [dharkardi] adj moving on the earth, living and moving on the earth, always dynamic, non-static. “धरकर्दि धरकर्दि धरकर्दि.”—kan m 5.

धर [dhar] n grown from the soil, tree. 2 (blade of) grass.

धराज [dharaj] n grass grown from the soil, tree. 2 (blade of) grass. “हे गेपु जितक तिघ थाँहे. धराज बिने जब दोखित पैचाने।”—GV 10.

धर [dhar] v hold, adopt. 2 put. 3 n sitting on a fast as a protest, sitting on strike without taking any food in protest in front of some one’s door and not yielding without the acceptance of demands. According to 111th couplet in chapter on Ayudhia of Valmik Ramayan, the
right to squat was that of Brahmins only.

4 Skt earth. “kala upai dhari sabh dharna.” -maru solhe m 5.

dharna (dhārṇa marna) See yathā 3.

dhāra (dhārṇi) Skt n earth, land, territory.

“dhāranī gagan nāhi dekhā do.”-gāmā m 1.

dhāra peeth (dhārṇi peṇa) See yathā peeth.

dhāri (dhārṇi) Skt n earth, that adopts all. 2 a Khatri subcaste.

dhārnīputr (dhārṇisuta) n daughter of the earth, Sita.

dhārṇidhar (dhārṇidhār) Skt n tortoise.

2 Sheshnag. 3 white bull. 4 God, who supports the earth. “dhārṇidhar tragi nickol sevāh.” -maru m 1. 5 farmer, landlord.

dhārṇīvīkṛt (dhārṇidhār is) n Sheshnag (supporting the earth), its lord, Vishnu. 2 lord of Sheshnag, the bull etc, the Creator.

“dhārṇidhāris nārīṣgh narāṁ.”-maru solhe m 5. 3 lord of farmers – king.

dhāś (dhārā) See yathā. 2 bears, keeps (in).

“dhārā dhanu gran.”-kāli m 5.

dhārṣi (dhārṣe) revolving of the earth.

dhārkā (dhārṭakaṁ) rotation of the earth.

dhāra (dhārta) Skt adj supporting. “tū apī kārtā sabh srisaṭ dharṭā.”-asa m 5.

dhārī (dhārī, dhārti) Skt paṭ怼 ṛṇī n earth that supports and sustains living beings; land.

“dhārtī kaśa sadhīke.”-kārī m 5. “dhānu dharṭi, tānu hoṅgāro dharū.”-sār namdev.

2 number counting by a weighman; act of speaking loudly the numbers 1, 2, 3... in a sequence while weighing 3 sameness of weight. “ape dhārti sājanu piare piche tāku cāraī.”-sor m 5.

dhāṛ (dhāṛte) earth (is) also like that. “sagar ṛdṛ aru ṛdṛte.”-bher ṛdārī.

dhātra (dhātra) Skt ṛdṛ n base, support.

dhātrī (dhātrī) bearing arms. “tejvān balvaṇ dhātrī.”-cāṛtr 288. 2 See yathā.

Page 341 of 750
4. virtue. “Ihu sariru sobhu dharam he, jis
 sadari sace ki vic i jot.”—var gau 1 m 4.
5. customs, rituals, traditions prevalent in a
family or a country. 6. duty. 7. justice. 8. nature,
temperament. 9. god of death. “anik dharam
anik kumer.”—sar a m 5. 10. bow. 11. features
of elements like the touch etc. 12. See dharam.
13. See dharam.

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of elements like the touch etc. 12. See dharam.
13. See dharam.

Kangra, which is now a district headquarters. Initially there existed an inn
here for visitors, hence the name Dharamsala has become popular for this
station. The height of Dharamsala above
the sea level is 7112 feet. It is situated 16
miles to the north-east of Kangra. This
town is 52 miles from Pathankot railway
station and 10-11 miles from “Dharamsala
Road” railway station of Kangra Valley
Railways.

2 There are eight principles of Buddhism. See
dharam.
3 There are three principles of Sikhism. See
dharam.

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dharam.
रिलीज़न्स। “adि yudhiṣṭhir dharmeṅ bhare.”
- G.P.S.

धर्मांग्रथ [धर्मांग्रथ] n holy scripture, scripture preaching religious doctrine. 2 basic scripture of a religion.

धर्मचिन्ह [धर्मचिन्ह] symbols of religious faith; symbols acquired according to holy scripture as untrimmed hair, sword or dagger, drawers etc. They are symbols of Sikh faith.

धर्मचार [धर्मचार] son of Baba Lakhmi Chand who was born in Sammat 1580 and expired in Sammat 1675. Manak Chand, Mehar Chand, sons of Dharam Chand were very pious persons. See रेनिंग्टन.

धर्म [धर्म] n pleasure which is achieved by through virtuous deeds. 2 Yudhishtar. See पाल्ल मंड and पाल्लक। “धर्मज जाबे जुप को खेला.”
- NP. 3 son born to a wedded wife.

धर्मन [धर्मन] to the religion. 2 Skt धर्मन adj religious, holy, pious, virtuous। “tajāt dharmo nārā।”-kālki.

धर्मतत [धर्मतत] son of religion-virtuous person; Yudhishtar.

धर्मदस [धर्मदस] a disciple of Kabir, who became chief of the Kabir Panthis (followers of Kabir) in Kashi after Kabir’s death. The book Kabir Bijak was compiled with his efforts. 2 devotee of Guru Ram Das. He belonged to Khosla subcaste.

धर्मदूत [धर्मदूत] n messenger of the god of death; Yam। “धर्मदूतहि धिथिम।”-जेट chōt m 5.

धर्म देव चर कर [धर्म देव चर कर] See चर चर। 2 four basic principles of religion as mentioned in Vishnu Puran part 6 chapter 2. They are: truth, fire-ritual, worship and meditation. 3 according to Mani Singh these are: meditation, charity, ablution, knowledge। “care per dharm de।”-BG.

धर्ममित्री [धर्ममित्री] adj religious place, holy place. 2 n one who discharges responsibilities towards his family – householder। “कहु dharmdhami, kahū sarab ṭhor gami।”-okal। ‘sometimes in the form of a householder and sometimes as an itinerant saint.’

धर्मपीत [धर्मपीत] adj having firm faith in religion. 2 Guru Tegbahadur. 3 See धर्मपीता। 4 See धर्मपीता।

धर्ममुख [धर्ममुख] n standard (flag) of religion; emblem of religion, symbol of religion. 2 flag of the monastery of saints belonging to the Nirmala sect. See धर्ममुख and धर्ममुख। 3 a flag having signs in consonance with religious practice.

धर्ममुनी [धर्ममुनी] See धर्ममुनी।

धर्ममुख [धर्ममुख] adj axle of faith, support of religion। “धरा धर्म धर्मधुर।”-NP.

धर्ममुल [धर्ममुल] Skt धर्ममुलिन n one who misleads people in the name of religion; hypocrite; dissimulator.

धर्म [धर्म] Skt धर्म adj religious, pious। “साकर वरण प्रा ंजार, धर्मन काठो राजन।”-kālki। 2 In entry number 1057 of Shastarnammala, an ignorant scribe has erroneously written धर्मन for धिमनि (which means a wise woman).

धर्ममुनी [धर्ममुनी] n duly wedded woman, wife। “तजे धर्ममुनि ते जी पपनार।”-kālki.

धर्ममित्र [धर्ममित्र] n justice righteously done, impartial justice। “हरी धर्ममित्र धर्म धर्ममित्र।”-var sri m 4.

धर्ममित्र [धर्ममित्र] n faith in religion.

धर्मपत्नी [धर्मपत्नी] n wife wedded according to religious rituals; duly wedded wife.

धर्मपति [धर्मपति] n duly wedded husband; husband who has wedded a wife according to religious rituals। 2 virtuous person (man).

धर्ममुल [धर्ममुल] person practising teachings of a religion। 2 See धिममुली।
godfather. See [dharamputra] 1682

[mayne] person remaining unshaken from religious principles even in the time of hardships/crises; one having firm faith in religion. 2 Guru Arjan Dev. 3 Guru Tegh Bahadur. 4 Guru Gobind Singh. 5 martyrs like sons of Guru Gobind Singh; Bhai Mani Singh etc. 6 See वीर 7.

co-religionist; forging of deep relations like those of brothers and sisters due to religious affinity; fellow disciples of the same guru.

war that is fought according to the established religious principles; war in which no cheating, fraud or falsehood are practised. 2 religious war, crusade.

a virtuous ruler who observes righteousness. 2 the Creator. 3 Yam, god of death. “dharamrai ab kaha karego jau phatio saglo lekha?”—sor m 5. In Sanskrit scriptures, the names of Yam and Dharam Raj refer to the same god. This god was born from the womb of Sangya impregnated by the Sun. Yami was also born along with her brother which means that Yam and Yami were twins. The abode of Yam is in Sanyamani, the name of his palace there is Kalichi. His throne is named Vicharbhoo while the huge register for keeping record (maintained by Chitar Gupt) is called Agrasandhan.


dharamraj da putr] 3. See पनसेन. 4. See पारम्परिक.

dharamraj di putri] 3. See पारम्परिक.


adj opponent of religion. See पारम्परिक 3. See पारम्परिक.

See पारम्परिक 7 and वीर.

adj religious, faithful to religious code, practising the teachings of religion, pious, virtuous.

[da] according to Mahabharat, a hunter who used to sell meat. He sincerely observed the religious code. He achieved salvation by meditation as well as by serving his parents with dedication. See वीर 7.

adj pious, virtuous, holy. 2 attached to worldly possessions, having greed for wealth. See वीर.

adj See पारम्परिक.

adj pertaining to fully devoted persons. 2 of saints, pertaining to saints. “dharamudhre dharampur.”—ośkar.

for the sake of religion, for charity.

embodiment of righteousness and spirituality. 2 Guru Nanak Dev.

n abode of the god of death, Sanyamani.

adj pious, virtuous. 2 acting according to religious
code, ritualist. “dharmi dharamu kārṇāhī
gavavāhī.”—var asa. ‘the ritualist loses fruit
by performing rites with an ulterior motive.’
3 with the pious persons, in the company of
righteous persons. “or
dharamr ralae na
ralanr, ana
adarr
kur.”—var guj 1
m 3.
4 through religion, by observing righteousness.
“kahu
jugatr
krtE
na
paiE
na
pair dharamI.”
-sukhmāni.

Yamājī [dharmīr], Yamājī [dharmirā] Skt
dharmīr adj admired by righteous persons.

Yamājī [dharmirā] vocative. addressing
the praiseworthy. “boli su dharmirā! moni kēt
dhari?”—bha chōt m 5.

Yamā [dharamu] See Yamā. “dharamu dhāra
hārinamu dhāvāhū.”—sūhi chōt m 4.

Yamājī [dharamudhira] Skt
Yamājī trapping people under the garb of religion,
fanatic trapper. “dharamudhira kālī ēdre iθ u papi
muli nā tege.”—var maru 2 m 5.


Yamājī [dharmurāti] n likeness of the earth,
cow. “dharmurāti ghāsa coge.”—krīṣān.

Yamājī [dharmāk] Skt
Yamājī having a tail, tailed. See Yāmanāvī.

Yamā [dhāvās], Yamanā [dhāvāsa] n courage
and assurance; stability of mind and
satisfaction. “rēhī tihā je sādēn nē avēt,
tāddēt jī dhāvāsā”—NP.

Yamā [dhāvār] or Yamā [dhāvār] a town in
Bombay territory, the headquarters of district
Dharvar. “dharvarān tāko dhān maryō.”
—cartr 128. 2 robber

Yamā [dhār] See Yamā. “pun kēhī baθ dhāra
ānvayō.”—GPS. ‘asked for weight and
counter-balancing weight.’ 2 adopted,
acquired. 3 base, support, shelter. “so darvesu
jīsu sikphāt dhāra.”—maru solhe m 5. 4 Skt
earth, land. 5 marrow. 6 nerve, vain.

Yamājī [dhāraṇīnu] adj who adopts or acquires
or keeps. “kērtā srīsathī dhāraṇīnu.”—bher
m 4.

Yamājī [dhāraṇī[r], Yamājī [dhāraṇī[r],
Yamājī [dhāraṇī[r], Yamājī [dhāraṇī[r] n lord of the earth;
king, ruler. 2 hills, mountains. 3 tree.—sānamā.
4 landlord.

Yamājī [dhāraṇāsī] king’s army – the lord of
earth.—sānamā.

Yamā [dhāras] See Yamā. 2 See Yūma.

Yamājī [dhārax] n son of the earth; planet
Mars. See Yāma. 2 See Yūma.

Yamājī [dhāraxu] n grass.—sānamā.
4 tree.—sānamā.

Yamājī [dhārxīr] [dhārśīranta bhai]—kalki.
i.e. only a single class dominated the society
(on earth). sense-all the classes lost their
individual existence.

Yamājī [dhārat] son of the earth, Bhaumasur.
“jīm tadḥārā surpātī lōyō.”—krīṣān. 2 Yamūt.

Yamā [dhāradhar] n Shēṣa Nāg – a mythical
snake. 2 mountain, hill. 3 ruler, king. 4 the
Creator. 5 tree, that is supported by earth.
—sānamā.

Yamājī [dhāradhar] n tree, which has its roots
in the earth.—sānamā. 2 foundation of the earth.

Yamājī [dhāradhīp], Yamājī [dhāradhīs] n lord
of the earth – king, ruler. 2 landlord.

Yamājī [dhāradhīr] n hill, mountain. 2 king,
ruler.—sānamā.

Yamājī [dhāradhīr] [dhārannāk], Yamājī [dhārannath],
Yamājī [dhārannāk] n ruler, king. 2 tree.
—sānamā. 3 Indar, master of deities.—GV10.
4 mountains. 5 landlord.

Yamājī [dhārapat] n God, Almighty. 2 ruler,
kimg. 3 landlord.

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in the earth.—sānamā. 2 foundation of the earth.

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—sānamā. 3 Indar, master of deities.—GV10.
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in the earth.—sānamā. 2 foundation of the earth.

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in the earth.—sānamā. 2 foundation of the earth.
dhārī dekhe kāci pāki sari.”—mājī a m 3.
“dhāri taraju toli.”—var asa. 3 towards, side, direction. 4 earth.

dhārī [dharīnu] acquired, kept. “lōhīne dhārīnu chatru sīrī.”—var ram 3. 2 he kept, he placed.

dhārinī [dharīṇī] acquired, kept. (See ~)

dhāria [dharīa] acquired, placed. “taka ri jākū age kāri dharīa.”—sodaru. 3.2 he kept, he placed.

dhārī [dharī] See ~. 2 acquired, had. “surū pī sujanī su khī udā rī dharī.”—asa kābir. 3 pertaining to the earth. 4 hills, mountains.

dhārī [dharī] n pond—tank, tree.—sanama.

dhāri [dharī] See ~.

dhārīya [dharīya] adj acquired, kept.

dhāro [dharō] See ~ and ~. 2 n pledged object, trust, deposit.

dhārā [dharā] See pām and pām. 2 adj adopts or acquires. “mul dāl dharāme.”—BG.


dhālī [dharī] a village under police station and tehsil Mansa. A gurdwara in memory of Guru Tegbahadur is situated to the north of the village. The Guru visited this place while coming from Gandu. He liberated an ascetic who was longing for having glimpse of the true Master since the time of the sixth Guru. A pucca room for installing Guru Granth Sahib was built by Sardar Ranbir Singh, Lieutenant Governor, in Sammat 1973. The priest is a Sikh. An annual revenue of rupees 120 has been granted by Patiala state since Sammat 1981. The village is to the north-east of Narinder Pura railway station, connected by about six miles of unmetalled road.

dhāv [dharv] Skt vr run, flow. 2 n husband, male spouse. 3 lord, master. 4 a tree, bassia latifolia or madhuca indica, bearing sweet yellow flowers. See ~. 5 deceit, guile, trick.


dhāvā [dharvā] See ~. 2 See ~.

dhāval [dharval] Skt adj white. 2 n white bull. 3 according to the Purans, the bull, which is supporting the earth on its horns. “dhāval keta bharu?”—japu. 4 camphor. 5 leukoderma, piebald skin. 6 See ~.

dhāval [dharval] [dharval], dhāvalā [dharvalā] white palace, white house. “θu jāgu dhue ka dhāvalāhau.”—var mājī m 1.

dhāvaldhār [dharvaldhār] n which is supported by the white bull – the earth.—sanama.

dhāvaldhārīs [dharvaldhāris] n earth supported by
the white bull; its lord—sanama.

यहेदयक्षिमति [dhavāldhārīṣṇa] n army of the ruler of the earth (which is supported by a white bull).—sanama.


यहांज [dhavālāg] n one having white complexioned body. 2 Mahadev, lord Shiv. 3 Narad.

यहांजिवि [dhavālāgīrī] n mountains on which Parvati (Gauri) lived; Kailash. 2 white mountain, mountain covered with snow, Himalayas. “te dhavāla gīrī or pāthāe.” —cūḍi 2.

यहांज [dhavālar] See यहांजिवि. 2 Dhaval, the white bull, that is supporting the earth. “dhārni dhavālar ākar sabe.”—gurusobha.

यहांज [dhavālāg] See यहांज.

यह [dhār] n trunk, torso, body below the head comprising major limbs like heart, liver, stomach etc; the portion of the body below the neck and above the waist. The body below the neck is named as trunk. “sīn bīna dhār rān gīro.” —GPS. 2 heap of threshed ears of grains alongwith chaff. 3 See यह. 4 S act of weighing and measuring; counter balancing weight.


यहांज [dhārakhana] v pulsate, get frightened. 2 cause the heart to beat/palpitiate. 3 produce the sound of heartbeat.

यहांज [dhārə] n explosion, bang. 2 sudden and extreme fear; terror. 3 anxiety, apprehension.

यहांज [dhārdhāttu] n mound, raised ground. 2 heap, dump. “tīṭt tīṭtā bhrī hoi dhārdhutte.” —BG.

यहांज [dhārdhāmar] quick succession (occurrence); production of dhār dhār sound incessantly. “lūṅhārami gūṇāṅgar dhārdhāmar dhāriē.”—BG.

यह [dhāra] v produce the sound of heartbeat; pat, beat.

यह [dhārab] n act of weighing, wages of weighing.

यहांज [dhārvai] weighman. See यह 4. Skt ḍhārti. 2 trader/shopkeeper who keeps record of the accounts of the village and weighs the commodities.

यह [dhāra] Skt ḍhārti n a weight placed on the lighter pan to equalise the beam of a balance, counter-balancing weight. 2 side, party, aspect. 3 helping, helper. “ham hārī sū dhāra kia... kīnhi dhāra kia mīr sūt nālī bhai.”—asa m 4.

यहांज [dhāraka] n thud; sound produced by the falling of a heavy object or by firing of a gun. 2 beating of the heart.

यहांज [dhāradhār] See यहांज. 2 sound produced by continuous firing of a gun.

यहांज [dhāri] Skt ḍhārtiā n weight measuring five seers, measure equivalent to five seers. 2 now the nonstandard measure of ten seers is also called by this name. 3 line, streak. 4 cloth, clothes. 5 S border of a line; lining, hem. “sācū dhārī dhān mādī.”—sī ṭū m 5. 6 Dg यही an ornament worn by women in their ears. “dhiraumatic dhāri bōdhāve kāmānī.”—asa m 1. 7 a streak of vermillion in the parting line of the hair. “dhārī sīrē nū lāvdi le lē sīr da khūn.”—hamād.

यहांज [dhāra] weighman. 2 shopkeeper. 3 robber, invader. “dhāriē bāṭpāriē.”—gurusobha.

यहांज [dhāri] let us produce a loud beating sound. 2 is beaten, is played. “mādal bēkā phāno dhāriē jēī.”—var maru 1 m 1. “Believers in rituals are beating the drum (of having knowledge of three veds).”


यहांज [dhārebādi] n groupism. 2 organisation, union.
in the nose by inhaling air polluted by minute particles of bitter smoke or chilly powder. 2 cough caused by inhaling polluted air.

प्रण [dha] Skt vr adopt, wear, put on, nourish, keep with, cover, popularise, pay attention to, accept, help, take birth, inspire, like, order. 2 n Brahma. 3 Jupiter (Vrihaspati). 4 sign for dhēvat (sixth note) in music. 5 rhythmic stroke of the beat of a drum. 6 adj possessor, bearer. 7 Suf kind, type as “nāvdha bhākti”. 8 divided, partitioned, divided into parts. See मण्डल and ज्ञान.


प्रणी [dha] n midwife. 2 Skt पृष्ठी. a tree which is named as मादवसिनी, मादवसपा, त्वर्जाला, अग्नीजाला etc in Sanskrit language L woodfordia floribunda. Its fruits are intoxicating. “jē sau śmiṇu nīrī, bhi bīkhū phal lage dhai.”—asa ə m 3. adv by running. See प्रण. “dhai dhai kipān srām kino.”—toṣi m 5.

प्रणपर [dha] ran. See प्रण. 2 satiated, satisfied. “na tisubhukh pias, raja dhai.”—var mala m 5.

प्रणपर [dha] affects. “kaṇṭaṇu dhaijai.”—var sar m 5.

प्रणी [dhai] n midwife. 2 attack, invasion. “dūt mare karī dhai he.”—maru solhe m 5. 3 cycle of birth and rebirth; transmigration. “nānak simre kēhu namu, phirī bāhiπi nā dhai.”—var basāt. “gāṇā mtāi cuki dhai.”—asa cēt m 5. 4 adj satisfied, satiated. “rāji dhai sōda sukhu jaka tu mira.”—asa m 5.

प्रणी [dhāi] n paddy, paddy-seedlings. “guru ॐ jī gahā lērā dhaiā vṛcahu.”—JSBB.

प्रण [dhaś] Skt पुराण or पुरुष-पुराण irritation caused in the nose by inhaling air polluted by minute particles of bitter smoke or chilly powder. 2 cough caused by inhaling polluted air.

प्रण [dhah], प्रणी [dhahri] n wailing cry of a person in grief. “gāe sēgit pukari dha.”—var majh m 5. 2 sorrowful cry. “devāl deval dhahri desāiti.”—s kābir.

प्रण [dhah] wailing loudly. “se sē dhaih rōnī.”—asa cēt m 1. 2 n sorrowful cry.

प्रण [dhak] n sense of pushing, act of pushing, push. 2 Skt adj bearer, possessor. 3 n the Creator. 4 bull, stud bull. 5 foodgrains. 6 column, pillar. 7 See प्रण. 8 See प्रण.

प्रण [dha] n fame, glory. 2 dominance, sway. प्रण [dhak] n sense of pushing, pushing. 2 m 5. “jīnī rājā tīnī dina dhaku.”—bīla m 5.

प्रण [dha] thread, cord. “sūr dhaga sīvē.”—var ram 1 m 1. 2 thread tied ceremonially by chanting a magical text. 3 sacred thread worn by upper class Hindus as a mark of initiation. 4 sense consciousness. “sēbh paroi ṭkāṭudhage.”—majh m 5.

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[dhatayman] See भन्त्र. “sir dhatayman dukhād kāryo.”—madhata. ‘Mandhata cut the head into two parts.’

[dhatari] See पर्वार.

[dhatu] Skt धातु adj saviour. 2 sustainer. 3 n Brahma.

[dhati] S semen. 2 customs, rites, traditions.

[dhatu] (See vr पद्धत) Skt n the Creator, who sustains all. “सोसुल रक्तहातु.”—japu. 2 seven basic parts of the body according to Ayurved – mucus, blood, flesh, earth, bones, marrow and semen. 3 three basic constituents in the formation of the human body – psora, sycosis, syphilosis. 4 metals extracted from a mine: gold, silver, copper, iron etc. See चूनिधातु and भान्त्यातु. “sojna rupa sādh bh dhatu ṍe maṭi ṛelīgaj.”—maru ā m 1. 5 five feelings – speech, touch, beauty, taste and odour. “हरि अपी पर्धातु बिघारा विच dhatu pāc āpi pava.”—bhera m 4. “धरधातु sāhā khatā ṛe.”—maru m 3. See तृत्यय. 6 sensory organs, which convey the above feelings. “मनो रान dhatu मर्जान.”—gaw m 3. 7 five elements which are sources of enjoyment for the body, “जब कुके पाचधातु कि रचना.”—maru kābir. 8 illusion. “ईव dhatu doī rāh ṍe.”—var sri m 3. ‘Love for the Divine and attachment with worldly objects are two different ways.’ “नानाक dhatu रे जोर ना आव।”—var gau l m 4. 9 ignorance. “से मुकत जि मनो jināhi pīrī dhatu ना लागे अर।”—guy m 3. 10 individual soul. “dhatu mīlṇe phon dhatu kāu sīphāti sīphāti sāmaī.”—sri m 1. 11 quality, characteristic. “हे jhi dhatu teha तथा नाउ।”—sri m 1. 12 solid, liquid, material. “त्रे गुंज sābh dhatu हे।”—sri m 3. 13 nature, temperament. “कुते cādān laic bhi so kuti dhatu.”—var majh m 1. 14 tendency, inclination. “पाज्वे ḍhan pīaṇ ki dhatu.”—mar

[majh m 1]. 15 semen. 16 verbal root, in grammar. There are 1708 verbal roots in Sanskrit language. 17 cow in lactation, milk-cow. 18 sense – four castes and four religions. “आस dhatu ीक dhatu kāraṇa.”—BG. ‘ीक dhatu’ means Sikhism. 19 a verse composed according to the rhythm of music. 20 Skt पाधिन्त adj unstable, dynamic. “हरु पर्हा sād bh dhatu ṍe, jābdāu sāhību pīrī ना हो।”—var sri m 3.

[dhaut] [dhatu pāc] See पद्धत 5 and 7.

[dhatur] Skt पद्ध्यव n datura, datura stramonium. 2 See पुष्क.

[dhaturbaj] [dhaturbaj] n cunningness. “धतुरबाजी sābādī nīvare.”—ram ā m 3. 2 cheating, swindling.


[dhatri], [dhatrī] [dhatri] Skt धातु adj who carries. 2 helper. 3 n the Creator. In the last shaloks of Rigved, the Vidhata is said to be the one who creates, sustains, causes procreation, arranges marriage and fulfills requirements of a householder. He cures diseases and rejoins the broken limbs. It is also written in the same script that he has also created the sun, the moon, the sky, the earth and the wind (air). Some also call him Prajapati (Creator) and Brahma. In Purans He was considered one among the three deities. 4 the Creator. 5 luck, fortune. 6 Skt वाजी mother. 7 earth. 8 midwife. 9 illusion, maya. 10 myrobalan; emblic myrobalan. 11 tamarind, tamarindus indic:a. 12 goddess Durga. “नामो dhatrieya।”—caqi 2.

[dhatrīphal] n fruit of myrobalan tree. 2 fruit of tamarind. See पद्धतι 10 and 11.

[dhatrivīdya] midwifery.

[dhadha] n business, work. 2 adj engaged/ busy in business. “ना उस धाधा ना हम dhadhe।”—asa m 5. 3 See पर्ब.
यंत्र [dhādhy] Skt n symptoms of a disease.

यंत्र [dhan] Skt n paddy. 2 grain with husk, husked grain. 3 grains. See यंत्र 4 basis, support. “jī dhan prābhū pran ādhāri.”—sāvēye sri mukhvāk m 5. “tuhi man tuhi dhan.”—gau m 5. 5 quantity once weighed and then used to weigh other materials.

यंत्र [dhanak] See यंत्र.

यंत्रे वीति [dhanre bije] v perform the ritual of sending off daughter on her marriage. It is a tradition to throw roasted rice during the sending off ceremony of a daughter on her marriage. Its origin is found in Hindu scriptures. The Christians also shower rice on this occasion.

यंत्र [dhana] Skt n roasted rice or roasted barley. 2 coriander. 3 foodgrain. 4 ran. See यंत्र “manu dāh dīś dhana.”—maru m 5.

यंत्र [dhanā] of the paddy. “eto dhanā khadhā tera jōmām gārā.”—asa pāti m 3. See यंत्र and यंत्र 2 with grains (seeds). “zhū man sito tumrē dhanā.”—sar m 5. ‘the field in the form of mind is sown with the seeds of divine Name (praise).’


यंत्र [dhanā] base. See यंत्र 4. “ākāl kāla he prābhū sārāb ko dhanā.”—sāvēye sri mukhvāk m 5.

यंत्र [dhany] Skt n wealthiness; riches, richness. 2 adj of food grains, of grains.

यंत्र [dhaṇṇ] यंत्र [dhaṇṇa] v be saturated, be satiated. 2 be happy. “mōḍīa ṣūnūnī dhapejāhī.”—gōḍā ḍhābir.

यंत्र [dham] Skt धाम n home, place to reside. “nam kām bīhin pēkhat dham hu nāhī jāhī.”—japu. 2 body, physique, mortal frame. 3 glory, eminence, splendour. 4 abode of the Creator; holy places like Amritsar, Abchal Nagar etc. for the Sikhs; Badrinath, Rameshwar, Dwaravati and Paryag for the Hindus. 5 birth. 6 paradise, heaven. 7 the Creator.

यंत्र [dhaman] यंत्र [dhamān] Skt पदल n a species of grass, narcissus, jonquil. It grows in the rainy season and is good fodder for the cattle. 2 a tree mainly found in Garhwal, Sikkim, Gujarat, Bihar, Assam etc. Its wood is elastic. It is preferred in making contrivance of palanquin-bearers and bearings of carts. L grewia scabrophylla.

यंत्र [dama] n food collected as alms from house to house. 2 invitation for taking food at one’s residence. “nīrīp bhi sīkẖ ko dhāma līo.”—GPS. 3 helping; sufficient quantity of food served in one measure for one’s satiation. 4 left part of tambourine-pair, on which kneaded flour is pasted to produce a deep note.

यंत्री [dhami] adj house owner. 2 householder. 3 C feast, treat. 4 a small hill state near Shimla.

यंत्र [dhay] See यंत्र.

यंत्र [dhyān] See यंत्र.

यंत्रे [dhyāte] (they) attack/intrude. “dhyāte gopalkirtanaḥ.”—sahas m 5.

यंत्र [dhar] See यंत्र “dharāḥu kīrpa jīsaḥī gusai.”—bavān. 2 See यंत्र “pārī dham tāv dhar.”—cartr 170. 3 See यंत्र. The word यंत्र [dhar] (milking of cattle) is derived from this
word. 4 according to magical practices, exorcism by sprinkling jet of liquor, oil, water etc around one’s house or town with the chanting of magical text. “dhar bhet puja e dehe.”—PP. 5 sharp edge of a weapon. “yeh prem ko pahi karar he re, talvar ki dhar pe dhavno he.”—bodh kavir. 6 Skt torrential rain. 7 rain water. 8 loan, debt. 9 adj deep.

पान्न [dharös] n consolation, solace, reassurance.

पार [dharak] adj bearer, possessor. 2 n vessel, container, pot, utensil.

पारवती [dhavatdhanti] v milk an animal. See पार 3.

पार [dharan] Skt n act of gripping. 2 act of bearing/keeping. 3 quantity once weighed and then used for weighing other objects.

पार [dharak] Skt adj bearer, holder.

पार [dharana] Skt n act of keeping. “sagal tumari dharna.”—maru solhe m 5. 2 state of consciousness, when one can understand things; understanding. 3 firm determination. 4 according to Yog – that stable state of mind in which one contemplates upon Braham, the ultimate Reality, for getting all others. 5 mode of living as prescribed in religious scriptures. 6 traditional way of reciting hymns.

पार [dharan] adj who bears/holds. 2 n Braham, God, the Creator. “dharan dharanbrahmadi”—sukhmmani.

पार [dharani] Skt pulse. 2 line, class. 3 earth.

पार [dharani] adj adoptable.

पार [dhardhar] See पारवल. 2 Dg Indar, lord of rains.

पार [dhardhar] See पारवल. 2 See पारपत.

पार [dharan], पार [dharana] See पारवत and पारवत. “prabhul sagal tumari dharna.”—ram m 5.

पार [dharak] See पारवत.

पार [dharani] adj who bears/holds.

पार [dharak] adj who bears/holds.

पार [dharan] Skt n which goes round to get water-drops; rain-bird. 2 clouds. 3 intoxicated elephant. 4 horse.

पार [dharan] Skt n a holy pilgrimage centre in Mahabharat. It is situated near Pinjore town in Patiala state. Guru Nanak Dev visited this place while on his preaching mission. There is an arrangement made by Patiala state for worship in the gurdwara. See पार [dharan] n.

पार [dharadh] n weapon with sharp...

 dahārā [dharadhār] n water born of a cloud. –sānāma.

dahārādhār [dharadhar] n water fallen from a cloud; ocean that stores it.–sānāma.

2 pond, tank.

dahārā [dharadhār] n son of Ravan who produced the sound like that of a cloud–Meghnad.–sānāma.

2 cloud's thunder.

dhāra [dharadhar] n ocean. See Q'd'd. dhāra.

2 river, stream.

dhārā [dharan] n sharp-edged sword and dagger.

dhārā [dharap] n water pipe; fountain.

2 sharp-edged sword and dagger.

2 pond, tank.

2 river, stream.

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used for washing clothes etc. See पत्ता.

धवनि [dhavni] See पत्ता.

धवार्ता [dhavarta] n tendency to store, effort to accumulate. See व्र पर and त्रिउ. "अनेक काम अनेक धवार्ता उठाया अंजारी"—सरम 5.

धवली [dhavari] Skt n fan. “बेठ पर्जक पर धवर्न पहले के.”—BGK. ‘mid wives are waving the fans.’

धवल [dhavel] n earth-supported (lifted) by a white bull.—सानामा.


धवलसनी [dhvalesni] n army of the ruler. —सानामा.

धव धवना [dhva dhave] 1 earth, race, running. 2 attack, invasion. See पत्ता. 3 Skt धव L bassia latifolia. The secretion of its flowers is an intoxicant. It is a wellknown constituent of wine. "गृह ग्राम धवन के” —सरम 5. 2 mid wives are waving the fans.

धवर्न [dhavran] n earthen, running. 2 attack, invasion. See पत्ता. 3 Skt धवल धवल लवर. धवल धवल कवर धवले.”—सरम 5.

धवर्न [dhavran] n earthen. See पत्ता. 2 prays. "बहेरे भुत सित्ता धवले.”—गोद नामदेव. "अहि निस धवले धवले.”—सावेरे 4 के. 3 See पत्ता 3.

धवरड [dhavrod] Skt adj washed, clean.

धवे [dhave] runs. 2 prays. "बहेरे भुत धवले.”—गोद नामदेव. "अहि निस धवले धवले.”—सावेरे 4 के. 3 See पत्ता 3.

धवर [dhav] n band of robbers. 2 attack by dacoits, assault by bandits.

धवरव [dhavrav] n robber, dacoit.

धवरज [dhavraj] n robbery, act of plundering.

धवरपेत्रा [dhavrapeta] n loot, booty.

धवर [dhav] n band of robbers. 2 attack by dacoits, assault by bandits.

धवरस [dhavars] Skt वर produce a sound; describe.

धवरट [dhavrata] n pronunciation of the word dhik. 2 reproach, disrespect. "लोक धवरट कहे मागतान, मागत मन ना पाई।”—सावेरे 4 के. 5 learned, scholar. See पत्ता.

धवरसना [dhavransa] n wisdom. “गोरेह ने धवरसना ने दिनी तोह.”—NP. 2 praise. 3 earth.
adj wise. 2 army which has expert knowledge of fighting skills.—sanama. See पितारिविज.


पिजारिविज [dhirkhiripu] n enemy of the expert army; gun. “दिख्निस अदि वृक्षे रिपु पद के उचर।”—sanama. 2 enemy of the wise; fool.

पिज [dhig] See पिज.

पिज [dhig] adj firm, strong. 2 bully, oppressor. 3 n rowdyism, disorder.

पिजार [dhigam] a carpenter who became devotee of Guru Hargobind. Along with his brother Maddu, he used to split wood for the common kitchen and was busy in serving fellow disciples with deep devotion. The Guru himself cremated his body. He is also known as Dhingar. “धिमार मादु जानिया वैद सुजान तक्षण अपरा”—BG.

पिजार [dhigar] See पिजार. 2 an Arora subcaste. 3 adj bully, oppressor.

पिजारी [dhigai] n bullying; oppression; high-handedness.


पिजार [dhinya] a barber, deeply dedicated disciple of Guru Nanak Dev. He attained supreme bliss by the grace of Guru Angad Dev. पिजार [dhinya] n bullying, oppression, high-handedness. 2 injustice. “देदा नारकी, सुरजी लेदे, देखाहु ईहु धियानु।”—var mala m 5. 3 adj bully, oppressor.

पिजार [dhijan] high-handedly, by bullying, oppressively. “तौकेरी जे कित्छू होइ धिन्यानु।”—bher m 5.

पिजार [dhijan] v have patience. 2 rely, trust. पिजार [dhijana] v pacify. 2 win confidence, win the trust.

पिज [dhith, पिजः [dhitha], पिज [dhith] Skt adjwise, learned, knowledgeable. 2 generous. 3 brave, courageous. 4 shameless, impudent. See पिज and पिजु.

पिजार [dhidhkar] See पिजार. “नातू शाजहां धिद्धकार के।”—GPS.

पिजार [dhima] S n inner feelings impacting one’s facial expression. “मूक्ष धिमाने दना क्षणि।”—maru a m 1. ‘The seeker of spiritual knowledge stands with a blooming face on experiencing the glimpse of the Almighty’ sense – ‘her face reflects the feelings of inner consciousness.’

पिजार [dhima] See पिजार.

पिज [dhir] S n side. 2 party. “सभे धिरा निक्खुतासू।”—var gau l m 4.

पिजत्र [dhirkar] See पिजत्र. “निदाक धिरकायो सभ सेलागृण।”—GPS.

पिजत्र [dhirat] See पिजत्र.

पिजत्र [dhirat] See पिजत्र.


पिज [dhir] side, direction. See पिज 1. “पाप सुहान जै पृथि जल्दै।”—var ram l m 5.

पिज [dhij] Skt vr keep, be a base for, be hidden, long for. 2 wisdom, intelligence. “विसाल धिज प्रातिन।”—GPS. 3 mind. 4 action, deed. 5 contemplation, concentration. 6 desire, wish. 7 Skt पीज daughter. “पुत्रिया किज प्रातिन।”—sri am l 1.


पिज [dhis] Skt अपील lord of lords, emperor.

पिज [dhig] See पिज.

पिज [dhij] Skt अपील n stability of mind, patience. “तिस्ना होई बहोत, किने ना धिजै।”—var mala m 1. “कौन्ति सुनानी ना धिजै।”—asa chtī m 1.

पिजार [dhijna] v be patient, have patience. 2 win confidence.

पिज [dhije] should have patience. See पिज 2.
dhiraju dhije?”—ram a m 1.

dhir [dhir], dhir [dhira] See दिह्र. 2 Skt धीर adj thick-skinned, immodest. “किचो सदा पावे धीरा.”—gau m 4. See धीरा. 3 Skt धीरज adj stable, settled. “बिन्दा ब्रह्मान धीरा धीरुित जुि।”—maju m 5. ‘Apprehension of fallacy and fear of mind have vanished.’

dhir [dhi] Skt धिरी adj subordinate. “सो ठाकुर तर हो को धिरा.”—toqu m 5. 2 था- having no wisdom/intelligence; unwise. 3 Dg धिरः iron.

dhiro [dhima] Skt धिरो n subordination. 2 adj having no intelligence; unwise.

dhip [dhina] Dg धिप n daughter’s husband; son-in-law.

dhimat [dhima], dhimath [dhiman] Skt धिमत and धिमन् adj wise, intelligent. “धृयाचरु किरति धिमत किसोह जित साध थायि।”—salo.


dhim [dhima] adj having patience. 2 dull, inactive, slow. 3 short

dhim [dhima] n patience, firmness of mind, determination. “धिमरू सुर्द महू धिमाथ प्रभृ किड हिरा।”—bila m 5. 9 Dg sun.

dhird [dhirda] adj wise, intelligent. “धृताचरु किरति धिमा धिमाथ किसोह जित साध थायि।”—salo.

son born to Ananti, mother of Baba Gurditta, on Magh 13, 1683 BK at Kartarpur. His descendants are the Sodhis of Kartarpur. See धिरंदिल 2.

son born to Ananti, mother of Baba Gurditta, on Magh 13, 1683 BK at Kartarpur. His descendants are the Sodhis of Kartarpur. See धिरंदिल 2.

a Khatri subcaste.

dhira [dhira] adj became patient. 2 Skt a heroine, who does not react directly on seeing signs of indulgence by the other lady on the body of her husband but expresses her indignation sarcastically. 3 a scholar and warrior disciple of Guru Hargobind. He fought bravely along with his brother Hira in the battle of Amritsar.


adj thick-skinned, immodest. “सो ठाकुर तर हो को धिरा.”—toqu m 5. ‘who has provided the white bull (supporting the earth) with forbearance.’

adj pious soul, having unperturbed mind.

dhird [dhirta], dhirta [dhirta] Skt a pious soul, having unperturbed mind.

2 Skt adj calm and quiet, who is not easily perturbed. “साहिन मान मन धिरा।”—sri a m 3. 2 mighty, strong. 4 humble. 5 sober, serene. 6 n saffron. 7 a Khatri subcaste.

dhird [dhirda] adj providing patience. “धिरा धिरा।”—NP.

may have patience. “वे साहिन धिरानि क्रु वाहिया, जिन्हा रेन वैचोह?”—maju barahmaha.

may have patience. “वे साहिन धिरानि क्रु वाहिया, जिन्हा रेन वैचोह?”—maju barahmaha.

member of Baba Dhir Mall’s lineage. 2 follower of Dhir Mall.

a Khatri subcaste.

achieved patience. 2 established, stayed, settled. “कावन तन धिरा हरे नामा, कावन वासर्थ अहाकरा।”—maru m 5. ‘What is the significance of caste like Brahman etc and the name of a person? and I am so and so, what does this arrogance denote?’
dhiri [adj] having patience. 2 n pupil of the eye.
dhiri [adj] Let us have patience. "duji nahi jai kiri bhidhi dhiri?"—var gau 2 m 5.
dhiru [adj] See धिरु.
dhiru [adj] may have patience. "harI bInu kru dhire mnu mera?"—sar a m 5.
dhiro [adj] having patience. See धिरो.
dhiro [adj] blessed with patience of mind; having patience. "bhni na dhirodI."—var maru 2 m 5.

dhivar [adj] highly intellectual, sharp minded. 2 n fisherman. The real root of the word jhivar (water carrier) is this word. 3 boatman.
dhivri [n] wife of a fisherman. 2 wife of a water-carrier.
dhivri [n] daughter, female child.
dhuss [n] act of stuffing forcibly. 2 push, thrust.
dhussa [n] Skt द्वाष्ट two-layered rough and course woolen blanket. 2 a Khatri subcaste.
dhussi [n] act of stuffing forcibly. 2 thrill, tremor. "dhussi liti dekh kuqMgE."—BG.

dhuk [n] apprehension. 2 sound produced by the falling of a heavy object. "dhuk dhuk parE kabdhi bhua."—cādi 2. 3 fall, decline; sense of falling.
dhuk [n] beat of a kettledrum; deep sound. "dhuke nIsan."—VNI.
dhuk [n] Skt द्वुक जump, run. Its root is the Sanskrit word druggam. "kothЕ dhukaE keṭa?"—s farid.
dhukdhuki [n] umbilicus; a body part between chest and abdomen. 2 palpitation of the heart caused by fear. 3 a type of necklace; an ornament for neck and breast. "iE dhukdhuki mol bandu keri."—GPS.
dhukkar [n] beat of a kettledrum; vibrating sound of a thump. "dhosa ki dhukar dhāradhar dhāskat hE."—52 Poets.
dhukha [v] ignite, burn. See पुष्प. "dhukha jIu malih."—farid. 2 get tired. "rati vajia dhukhi dhukhi uñhanE pas."—farid. 'Limbs of the body feel tired by sleeping on one side.'
dhukha [n] agony, suffering. See पुष्प. "janām marān phirE gārabh na dhukhu."—tōdi m 1.
dhukha [v] ignite, burn. See पुष्प.
dhukhar [v] make fragrant by burning incense; provide flavour to a meal by smoking it in a container.
dhuj [n] Skt द्वृज flag, standard, symbol. See पुष्प.
dhuj [n] Dg a kalaal; distiller and seller of country liquor.
dhujia [adj] flag keeper.
dhujni [n] army with a standard; army bearing a flag. "bhaj gai dhujini sāhbe rāhYo nā kochu upau."—cādi 1. 2 army with a strength of 162 elephants, 162 chariots, 486 horses and 810 foot soldiers. 3 the border of two states on which trees are planted in a row.
dhuj [n] Skt पुष्प n flag, standard, symbol. See पुष्प. 2 Dg a kalaal; distiller and seller of country liquor.
dhujia [adj] flag keeper.
dhujini [n] Skt पुष्पिनी army with a standard; army bearing a flag. "bhaj gai dhujini sābhe rāhYo nā kochu upau."—cādi 1. 2 army with a strength of 162 elephants, 162 chariots, 486 horses and 810 foot soldiers. 3 the border of two states on which trees are planted in a row.
dhuj [n] See पुष्प and पुष्प.
dhuj seti [n] white flag meaning flag of fame, glory or good reputation. "dhuja seti
Your white flag is visible in heaven.'

Your white flag is visible in heaven.'

A disciple of Guru Arjan Dev, who served at the time of digging and building of Amritsar Pond.

A rheumatic disease, in which the body is bent like a bow due to the stretching of muscles; tetanus. Doctors presume the cause of this disease is a bacteria—bacillus of tetanus.

The body of a patient suffering from this disease gets bent inward and in some cases outward or even in some cases becomes stiff and straight like a rod. This disease can also occur from infection in a wound and injury. Sometimes it starts with convulsions and remains incurable till death. Children who suffer from this ailment, often have fits. It is a very terrible disease for persons in old age. This disease must be cured by an experienced and qualified physician.

The general treatment of this disease is:
- taking tablets made from pure strychnina and sweet aconite root.
- taking sweet dish of garlic.
- massaging the body with narayani oil, kuth baboona oil, turpentine oil, olive oil etc.
- massaging with sesame oil with some opium mixed in it.

Take one tola of cinnabar and three mashas each of musk, saffron, jāvītri, akārkāra, clove, nutmeg, cinnamon (cassia bark), gold foils and stone. Grind them in the extract of ginger continuously for four quarters of the day, then make small tablets of one ratti each. Take with warm milk one such tablet in the morning and one at night by coating it with the cream of milk. This is very beneficial to get relief from tetanus.

It is always useful for patients suffering from this disease to take dry fruit, ginger and garlic etc.

Skt पृथ्वी n act of shaking; feeling of vibrations. “hath pachchore sir dhāne.”—तिलग m 1.

Skt दूध n length of cloth worn round the waist to cover the body’s lower part.

Skt दूध n darkness because of the fog; darkness due to the mixture of smoke and dust suspended in the air. 2 condensed water particles present in air due to cold; fog, mist.

Skt दूध n fine dust, fine grit on the pathways. 2 dust blown due to the army’s movement.

Skt दूध See पृथ्वी. 2 an eye-ailment, due to which vision gets blurred. “netri dhūdhī karan bhae bāhre.”—भर m 1. 3 See दूध 2. 4 ignorance. “sātīguru nanak pārāṭia, mīti dhūdh jāṛ canān hoa.”—BG.

Skt दूध कना n raise dust. “inh mōdian mera ghar dhūdhrava.”—asa kābir. 2 make hazy; cause mistiness.

Skt दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दूधला दोहोकिया 

According to Harivansh, this demon was meditating deeply, by immersing his body completely under sand, with a wish to destroy the whole world. When the dust storm produced from his breathing and emanating out of his nostrils, started causing torment to the world, sage Utank persuaded king Kuvalyashav to kill Dhandhu, and lord Vishnu entered into the body of Kuvalyashav to make him very powerful. The king marched
along with his one hundred sons to kill Dhundhu. His 97 sons were reduced to ashes due to exhaling of fire by the demon. But ultimately Kuvalyashav succeeded in killing Dhundhu and hence is popularly known as dhūdhumar.

Kuvalyashav [dhūdhumar] king Kuvalyashav. See पु. ।

Kuvalyashav [dhūdhukar] Skt प्रकाश n darkness. 2 period prior to the creation of the universe, when there was no light of the sun and the moon etc. “dhūdhukar nīrālam bēthā.”—maru solhe m 1.

Kuvalyashav [dhūhupāt] See रात्रि 5.

dhū [dhun] Skt n vibration, act of vibrating. 2 absorbing thought; thought. 3 See पृथिवी.


Kuvalyashav [dhūnkhi] n an implement in the shape of a bow used to card cotton wool; carding bow, carding machine.

Kuvalyashav [dhūnna] v cause trembling. “ram nam bīnu mūḍ dhune pachutai he.”—guj kābir. 2 carding and cleaning cotton wool with a carding bow. See पृथिवी and पृथिवी.

Kuvalyashav [dhun] n See पृथिवी. 2 Skt पृथिवी sound, music. “dhunī vaje aṇhād ghora.”—ram m 1. 3 melody, musical singing. “bāhū gurī dhunī, mūnī jān khaṭbete.”—asa m 5. masters of musicology and scholars of six schools of Hindu philosophy.

Kuvalyashav [dhūnkkar] n musical instruments, harmonium, stringed instrument. “pāc sābād dhūnkkar dhunī.”—var mala m 1.

Kuvalyashav [dhūnt] Skt पृथिवी adj sung with tune, preluded to a song. “aṇīk dhūntālīt sāgīt.”—sar m 5.

Kuvalyashav [dhūnī] n army that produces sound/noise.—sānāma. 2 river, stream.
capturing the territory. On this the emperor sent Chandharharha to crush Malik. Both the warriors died fighting in the battle. The balladeers composed their ballads on the following meter:

"kabul vicc muridkhā phāria bād jor, cādr-hāra le phoj ko cāhīa bād jor, duhā kādharā mū hūre damade dōr, sāstrā pājute surīā sīr bāddhe jor, hōli khele cādr-hāra rāg lagge sōr, dovē tērphā jūttlā sōr vāggan kōr, me bhi rāi sādaisā vāria lāhōr, dovē sure samne jujhe us thōr."

Compare the following eight-lined-stanza of Majh-var with the above stanza:

"tū kārta purākhu āgāmu hē āpi srisēti upati."

(b) Gaurhi Ki Var Mahalla 5: The tune of ballad of Maujdi of Rai Kamal. Kamaluddin, ruler of Waar state poisoned his brother to death. His widow went to her parents’ house taking along her minor son, Muajjuddin (مُعاذ الدین). When Muajjuddin grew up, he taking along a heavy manforce of his maternal grand father’s family, challenged his uncle and fought with so such valour that Kamaluddin had to leave this world. The balladeers wrote the description of this war in to this metre as:

"raṅa raṅ kāmulī raṅ bhara bahi, mojuddī tālvādiō cārīa sabahi, ḍhalī ābār chāra phulle ak kahi, jūṭte amho samhīne neje ḍholkahi, mojē ghor vadhāiā ghor cace dhahi."

See five-lined stanza of Gaurhi Ki Var for singing the tune of the above ballad. "jo tudhu bhave so bhāla sācu tera bhāna."...

(c) Asa Ki Var: The tune of Tunda Asraj. Asraj was son of Sarang. His younger (step) mother, who was a beautiful young lady, got infatuated with him and expressed feelings of lust for him, but the pious Asraj remained firm in his virtue. The stepmother provoked the lecherous king and falsely implicated his son. The king sent his son into exile after amputating his hand. Even while living in exile the maimed Asraj acquired all wealth and luxury with divine grace through his virtuous acts. When after sometime his father came to know about the reality he wrote a letter to his son to return, but Khaan and Sultan, stepbrothers of Asraj, alongwith a heavy force, fought against him. With God’s grace, Asraj conquered them and reached his father to pay regards. Feeling ashamed of his earlier misdeeds, the king went into seclusion after enthroning Asraj in his place.

The ballad composed on the basis of this event is:

bhōbkīa ser sōrdul raṅ raṅ maru bāje, sūltān khaṅ bād sūrne viccān de gajje, ᷍hāt līkhē tōde āsraj nū pātsahi ajje, tīkka sarāg bap ne dīta bhar lāje, phate paī āsraj ji ṣahī pēr sajje.

The Guru compared the tune of this five-lined stanza with that of Asa Ki Var as: “āpi ne apī sajitī apīne ṭacīo nāu.”

(d) Gujri Ki Var: The tune of Sikandar-Ibrahim. Sikandar and Ibrahim were two noble persons of the same family. Ibrahim was lecherous, while Sikandar was pious. Once Ibrahim attempted to molest someone’s daughter. Her father approached Sikandar and narrated to him the cruelty of Ibrahim. Sikandar attacked Ibrahim alongwith his force and made him captive after defeating him in the battle. Ultimately Ibrahim vowed to reform himself and was released by Sikandar.

The ballad depicting this event has been composed as:

“pāpi khaṅ biṟam pēr cārīa sekādār, bheṛ duhā da maccīa bād raṅ de ḍdar,
phargia khan biram nu kar baad aqabar,
baddha sogal paikhe janu kile badar,
apna hukam manaik chaadia jag adar.

See five-lined stanza of Gujri for the tune of the above five-lined stanza:
"apna aparapri tadahu horu na koi."...

(e) Vadhans Ki Var: The tune of Lalla Behilim. Lalla and Behilim were rulers of neighbouring hill states. The territory of Lalla was barren and dry and that of Behilim was fertile and green. Once Lalla asked for water from the perennial stream flowing through the territory of Behilim because of low rainfall. In return, he promised to give the latter one sixth part of the produce. But on harvesting the crop, he backed out of his promise. This resulted in a battle between the two in which Behilim came out the conqueror. The ballad composed on this event is as:

"kal lala de des da khoi baahilima,
hissa chahta manaitke jaal naaht ro dima,
phirahun huir lala ne raan modia dhima,
bher duhuh dix maccia saatri ajima,
sirddhar digge khet vicciuvaan dhima,
mar lala baahlim ne raan me dhar sima."

The Guru fixed the following six-lined stanza of Var Gujri with the above six-lined stanza as:
"tu apei ari ari he ari karano kia."...

(f) Ramkali Ki Var m 3: The tune of Jodha and Veera of Poorbani. Jodh and Veer, sons of Rajput Poorbani, were famous plunderers. They were offered service many times by Akbar in his administration, but they bluntly rejected the offer saying that they were not that kind of Rajputs, who enjoyed Akbar's slavery by selling their daughters to him. On hearing this sarcastic reply, Akbar ordered his army to attack them in order to teach them a lesson. These two self-respecting brothers died fighting very bravely. Bhattas composed the following rythmic ballad in their honour:

jodh vir purbanjhe do galla kori kaarari,
phoj carai badsah akbar raan bhari,
seemukh hoe rajput sutri raarkari,
dhu dhaan koadhia bijulcomkari,
"ehi kita jodh vir paatsahi galla sari.

The following six-lined stanza of Ramkali is to be sung according to the tune of the above six-lined stanza:
"sac e takhatu reeaa bajaran kau jai."...

(g) Sarang Ki Var: The tune of Rai Mehma Hasna. Mehma and Hasna were Bhatti Rajputs. Hasna was a government official, but he was dismissed from service for some offence and took shelter with Mehma. Mehma appointed Hasna his chief and used to send him to pay the royal tax. Hasna regularly collected this tax but deposited it in his own name thus declaring Mehma as absent on all the occasions. Mehma was imprisoned as a defaulter for not paying the royal tax, but when the secret was out, Mehma was sent alongwith royal forces to teach a lesson to Hasna for his misdeeds. Mehma conquered Hasna and thus the latter was imprisoned. But Hasna was pardoned by merciful Mehma on a humble request from him.

Balladeers have composed the following ballad on this tune as:

mahima hasna rajput rai bhare bhatti,
hasne beimangi nal mahime thathi,
bher duhuh da maccia sar vaage saaphaa,
mahime pai phate ran gal hasne ghatti,
bahn hasne ntu chaddia jas mahime khatiti.

The five-lined stanza of Sarang Var was sung as per the tune of the above five-lined stanza.

"ape-api nirdjna jini apupai.

(h) Malar Ki Var: The tune of Rana Kailash and Malda. Rana Kailash Dev and
Maldev two Rajputs were real brothers and nobles of a hill state.

The elder brother behaved improperly with his younger brother immediately after being enthroned. Maldev was a fighter with self-respect. He enlisted the army and citizens on his side and defeated Kailash Dev in a battle, thus bringing the state under his own control. When Kailash repented and begged pardon from his brother, the pious and virtuous brother gave half of his kingdom to the former. The ballad composed by balladeers for these two Rajput brothers is as:

"dhārāt ghora pārbāt palaṇ sir tāṭār ābār, nau se nādi nārīnve rāṇa jal kādhar, dhukka rāt əmīrde kār megh-aḍābār, anāt khāḍa rāṇīa kēlās ādār, bijull jyō cāmkāṇīa tegā vīc ābār, maldev kēlas nū bānhīa ko rāghār, phirāddha dhan māl de cāḍār gārādār, maldev jas khootā jīr saḥ sīkādār."

The eight-lined stanza of Malar Var is sung according to the above eight-lined stanza. “āpi ne apū sajī apū pachāntā.”

(i) Kanrhe Di Var: The tune of the Ballad of Moosa. Moosa Rath was a great warrior. Someone else married his fiancée (bethrothed). Upset over this, Moosa brought his enemy (his fiancée’s husband) along with his fiancée to his house after defeating and capturing him in the battle. Then he asked the lady what she desired. The lady replied that she would remain faithful to the person who had married her and with whom she had spent a few days. Moosa was pleased to hear such a just reply from the lady and he respectfully sent her off with her husband. The balladeers had written a ballad for this brave act of Moosa as:

"tre se satṭh māratba ik ghurīc ḍāggā, cārīa musa patsah sābh sunīa ḍāgge, dād cīṭe bād hathīā kāhu kūtt varāggī, rutt pachati bāgūlīghaṭ kāli ḍāgge, ehi kīti mustā kīn kāri nā ḍāgge.”

Singing of the five-lined stanza of Kanrha Var was fixed by Guru in tune with the above five-lined stanza. “tū ape hi sīḍh sadhīko tu ape hi jūgjōgīa.”

6 shook, shaken. “kop mōḍi dhuni.”—ramav. ‘shook his head in anger.’ See पृढ़ 1 and पृढ़त।

युःरीक [dhuniā] n cotton-carder, cotton-comber.

युःरीक [dhunīc] (let’s) tune (musical string-instruments). “ānḥad vaje dhunīc ram.”—suhī chōt m 5.


युःरी [dhōnī] n navel, umblicus. 2 a village under police station and tehsil Hafzabad, of district Gujranwala, situated seven miles to the northeast of Hafzabad railway station. There is a metalled road upto village Chattha followed by two miles of unpaved passage. One piece of a pair of shoes of Guru Amar Das is preserved in this village. The shoe is 11 inches long and 3½ inch wide in the fore part. Bhai Chaina Mall (popularly known as Pero Mall) was a firm devotee of the third Master. Pleased over his dedication and devotion, the Guru gave him his own pair of shoes. Now one shoe is in this village while the second one is in village Madar of tehsil Nankiana Sahib. The descendants of Bhai Pero Mall live in these two villages. Patients suffering from scrofula touch their necks with these shoes. The pair is preserved in the gurdwara of the village. See नृङ्क 4.

पृढ़ [dhup] n heat, sun, sunlight. See पृढ़।

पृढ़क [dhupghāri] See अटाड़।

युःरीक [dhūbīa] Skt पाँख washerman. “jyō dhūbīa sārīta tāṭ jayke le pāt ko pāt sath pacharyo.”—cāḍī 1.
[dhumās], [dhūmās] n turmoil, pandemonium. 2 noise, uproar. See धूम पुर. 
धुम्र [dhumra] adj smoke-coloured, smoky. 
“धुम्र भारे धुम्रे तन।”—caritr 1.
�ुम्र [dhumaṇa] v make noise, cause turmoil. 2 emit smoke, raise smoke. 3 labour in vain. “नामु दानु इस्कुल ना मानमुखि स्वतृ ताँ करू धुम्र धुमू।”—sor m 1.
धृ [dhū] Skt n axle; pin or rod in the nave of a wheel on which the wheel turns; axis. 2 main point, headquarters; main centre. “धृ की बाँटै।”—sor m 5. 3 weight. 4 beginning, origin. “धृहुविचुन्द किवा तन?”—sri m 1.5 yoke, used to fasten oxen, horses etc. 6 money, wealth. 7 vital air.
धृ [dhū] adv since the start, from the beginning. 2 from the main source.
धृ यिय [धृ की बाँटै] n musical utterances of the ultimate Reality; divine revelation.
धृधरेशी [dhurdhāreśī] See पूर्वधरेशी. “सतिगुरु गुरु पुराण धृधरेशी।”—BG. 2 See धृ and पूर्वी.
धृधार [dhurdhār] See पूर्वधार.
धृधारी [dhurdhāre] v act of moving forward with a jerk, act of moving forward with a sudden pull or push as “oh धृधारी मर्के बहार आ।”
धृधारी भक्ता [धृधारी मर्का] v See धृधारी. “निक्ला धृधारी मर。”—राहमात्साह.
धु [dhū] See धू 1.
धुम [dhūma] Skt धुर्मणियन raised seat, high seat, prominent place. “धुर्मणियन धुर्मणियन।”—japu. ‘One who has a distinctive place among patient people.’
धु [dhū], धु [dhu] adv since the start, from the beginning, from the main source. See धू.
धुम [dhum] ab initio, right from the start. “धूम मरे पुरे सतिगुरु。”—var gau l m 4.
धुम्बे [dhūmbē] Dg one who is under debt; loanee.
धुंदी [dhūndī] Skt adj having responsibility. 2 chief.
धुरे [dhūre] from the beginning, right from the start. “जि किया तोधु धुरे।”—var guj 2 m 5.
धुरें [dhūrē] from the beginning, right from the start. 2 from the main source.
धुरधर [dhurdhār] Skt adj who is a bearer of burden. 2 the most powerful. “सो धुरधर सो बसूधर।”—sar m 5.
धुल्र [dhulra] v be free from dust; be dust-free; be washed.
धुविले [dhuvīle] let us wash/clean. See धु.
धुविज [dhuvij] 2 get washed. “रामा! मे साधुसरार्य धुविज।”—kali a m 4. ‘Get me wash the feet of saints.’
धुविजी [dhuvijī] n tingling sensation of the body; trembling of the body; shiver. See धुविजी 2.
धुम [dhūma] adj prominent, famous, whose reputation is wide-spread. “कुरान धुराम बहु बहाई।”—mago.
धु [dhū] Skt vr tremble, shake; give up, forsake, destroy, see. 2 Skt पूर्व n “केते धु उपदेस।”—japu. See धिंकेस. 3 Dg forehead. 4 head.
धु [dhū], धु [dhu] Skt पूर्व n smoke, fume. “धु मा निकोशा काँज।”—sri m 1. 2 Dhruv. “अत भाँतो धु जाके तिमणै।”—sor m 9.
धु [dhū], धु [dhu] Skt पूर्व n smoke. “भुजीगाले ऋगो नानिकोशा धुआ।”—asa kābir. ‘Heat of the body cooled down, no smoke in the form of breath is emitted.’ 2 pyre. “कन एराथ धुआ तम पायहु।”—GPS. 3 fire or seat
of an ascetic, four branches of Udasi the sect. See वैद्यमानी.

धूधार [धूधार] smoke and darkness, pitch dark. “काल विदिंधूधार सा” — var ram 3.

धु [धुि] [धुि] [धुि] n place of fire kept going by ascetics practising austerities. “दाई पहुँच हईं करीधुि” — asa कबिर. 2 fire — which has smoke in it. “यह हरद किम तेल धूि” — क्रिसन.

धूि ल विदेघ [धूिे कधूिर], धूिे ल पहाँ [धूिे कधूिर] व्यान [धूिे कधूिर] व्यान [धूिे कधूिर] white cloud (palace) of smoke and mountain of smoke. This illustration is for the world e.g. as the white palace and the mountain made of smoke vanish immediately in the sky consisting of air; such is the state of the world. See धुिे. “धुिे ज्यूिहुिे कधूिर” — बासात म 9.

धुि [धुि] n act of dragging. 2 adj foolish, unwise. 3 Dg n a team of riders deputed for implementing the orders of the state. The team does not leave the person unless the order is implemented.

धुिस्त [धुिस्त] See धुित.

धुिसर [धुिसर] Skt adj of the earth’s colour or dust, ashen, khaki. “लगि धुि हूि धुिसर हौिे” — NP. 2 n ass, donkey. 3 camel. 4 a subcaste of the Banias (traders). 5 Dg oilman.

धुि [धुि] n attraction, fascination. 2 imperative form of धुि.� (pull). 3 धुिे is also used for धुिे. “धुिे क्रिपरधुिे त्रिक्षिहि।” — cādi 3. See धुिे.

धुिन [धुिना], धुि [धुिना] v pull. 2 drag. धुि [धुह्रा] adj dusty. 2 of the earth’s colour or dust, ashen, greyish brown. “धुि लापेिेधुह्रे।” — cādi 3.

धुहर [धुहर] dust. 2 Dg thunder of cloud.


धुहर [धुहर] causes one to tremble/shake/stir. See पृ, “धुहर जे भक्त अणि अम्गायो हे।” — GPS. पृ [धुहना], पृ [धुहि] place of open fire kept going by ascetics practising austerities; open-fire; smoke. See पृ.

धुह [धुहि] Skt adj shaken. 2 abandoned. 3 rebuked, reprimanded, dishonoured. “तिम भागे गुरु धुहिे धुहिे धुहिे” — GPS.

धुहतप [धुहतप] Skt adj liberated from sins. पृ [धुहि] See पृ. 2 Skt wife, female spouse. पृ [धुहि] a bird, also named ḍhedi, पृ [तू], पृ [तू]. पृ [धुहि] is a female, while पृ [धुहि] is a male. See तू and तू.

धुरि [धुरि] Skt act of causing one to tremble; shiver, pulsation.

धुिा [धुिा], पृ [धुिा] See पृ and पृ.

धुि [धुि] Skt धुिे vr warm, shine, speak. 2 Skt n fumes of fragrant objects like the pine tree gum (amyris comiphora), sandalwood, saffron, camphor and other incense materials. “धुिे मॉल-न्यूनो धुिे कृस्र कृस्र।” — सोहिला. It is an old practice to burn incense in temples (holy-places) and at public places. All the religious sects have adopted this practice in one way or the other considering it to be very beneficial. See प्राचीन Ex chapter 30 verse 7 and 8. 3 the object, that produces fragrant smoke (of pleasing odour) on burning. 4 heat of the sun, sunshine. 5 brightness, glamour, grandeur. “कुल रुपधुिे ग्रान हिनि।” — asa चात म 5.

धुहगोरि [धुहगोरि] sundial. See और.

धुि चाँ [धुि चाँ], धुि चाँ [धुि चाँ] सुि चाँ [धुि चाँ] sun and shade. 2 pleasure and pain, prosperity and adversity. “धुिे चाँ जे समकरः साहे।” — var ram I m 1. 3 silken cloth made of two-coloured warp and weft.

धुहगोरि [धुहगोरि] n incense-burner; censer. पृ [धुहगोरि] See और.

धुि रैह [धुि रैह] [धुि रैह] [धुि रैह] sun and shade. 2 pleasure and pain, prosperity and adversity. “धुि रैह जे समकरः साहे।” — var ram I m 1. 3 silken cloth made of two-coloured warp and weft.

धुिन [धुिन] n incense-burner; censer.

धुि रैह [धुि रैह] joss-stick, incense and wick. “धुि रैह जे साहे का साहे।” — dhana सेन.

धुि [धुि] Skt n act of incense-burning; ritual of incense burning. “सो भूष्टहिे धुिे धुिे” — var ram I m 1. ‘who worships his own soul instead of worshipping god in the temples.’
Dhubri town.


ثامکا [dhumku] Skt n fire, of which the standard is smoke. 2 comet. 3 an army chief of Ravan.

ثامف [dhumdhamp] presence of smoke in a house, suggests a ceremony like a fire-ritual etc. 2 hustle and bustle in a festival.

ثامد [dhumdhaj] See ثام 1.

ثام [dhumdhvaj] See ثام 1.

ثامپوت [dhumpot] streamer that moves on steam.

ثامبادر [dhumbadar], ثامبادل [dhumbadal] cloud of smoke; that is, world destructible within a moment. “عدیاگو ثامبادرو.”—سوز m 5.

ثامبوکا [dhum-mukat] adj smokefree, free from smoke. “سار ثام دھار ثام مکاٹ بھائیٹھ کے چوٹھے.”—FN. ‘the brave warriors got liberated (won salvation) by bearing swords having edges like smouldering fire (burning without smoke).’

ثاموین [dhumyon] n one that is produced from smoke—fire. 2 cloud.

ثام [dhumā] See ثام.
 dhumarlocan [dhumarlocan] See युग्मच.
dhumraj [dhumrach] See युग्मच.
dhumri [dhumri] adj having colours like that of earth or dust; ashen. “dhumri dhurī bhāne.”
-caitr 1.
dhum [dhumr] Skt adj having colour like that of earth or dust; greyish brown. “dhum baji rath chajāt.”—paras. 2 n short for dhumr nēn.
“krūdh ke dhumrī cāre ut senī.”—cādi 1.
dhumarch [dhumr-ach] Skt n युग्मच having greyish brown eyes. See युग्मच.
-cādi 2.
dhumr [dhumrak] Skt n camel.
dhumkā [dhumr-kes] n a demon having smoke-coloured hair, - father of Vrinda and father-in-law of Jalandhar.
dhumkē [dhumr-k] Skt n a one having smoke-coloured eyes; demon - Dhumarlochan. 2 although dhumrakṣ also means dhumarlocan yet they are different from it. See युग्मच and युग्मच. “dhumr:nen gīrīraj tāṭ učē kaḥi pukar.”—cādi 1.
dhumr [dhumr-pan] n act of smoking, smoking, a kind of meditation in which only smoke is allowed; all other kinds of foods, water etc. are forbidden. “tik kārāt kāsāt kar dhumr-pan.”
-dātt. See युग्म 3. 2 act of smoking hubble-bubble, smoking. 3 fomentation of some medicine as advised by an Ayurvedic physician.
dhumlocan [dhumr-locan] n a demon having of eyes greyish-brown colour, who was army commander of Shumbh. “tāhā dhumr-locan cāle caturāgānī dal saj.”—cādi 1. He was killed by goddess Durga. 2 pigeon. 3 adj brown or blue-eyed.
dhumr [dhumr vārən] n smoky colour. 2 adj smoke-coloured, greyish-brown colour.
dhumraj [dhumrach] See युग्मच. chief of the army of Brijnaad (Viryanaad). “setār dhumrach vīkāt bhāt.”—sāloh. 2 chief of Ravan’s army, who was killed by Hanuman. He was brother of Akampan. “dhumr-ach sojābūmalī bulaī bir pāṭhēdāe.”—ramav. 3 This name has also been used for dhumarlocan. “dhumrach bīdhōsān.”—akal.
dhum [dhur] Skt पुष्ट n dust, grit.
dhumāṭi [dhumrāṭi] Skt युग्मच n one having densely tangled hair, Shiv, Mahadev. 2 lord Shiv (Shankar) caring for all the spheres.
dhum [dhurat] Skt पुष्ट adj cheat, deceived.
-cādi 2. 3 See युग्म.
dhum [dhurat-ta] n conceal, cheating.
-drought.
dhum [dhurat] adj पुष्ट having attachment for one’s native place. “dhurat tu soj īj dhur kau lage.”—sār m 5. 2 See युग्म.
-dāna.
dhum [dhurat] See युग्म.
dhumrdvī [dhur-ṛt aṛtī] n tree; its enemy - elephant; its army - army of elephants.
-dāna.
dhum [dhura] n powder, fine powder ground like fine dust. 2 spraying of finely powdered thing. “dhura kia tōvan ke āga.”—cātri 281.


युरवा [dhurava] with dust, with sacred ash. “मोर पूनि सो दुरवा।” -सर्म 5. ‘forehead of a holy person.’

युरि [dhuri] dust, sacred ash, grit. “dhuri सतसे मोरके लाई।” -राम m 5. 2 foulness, defilement, “dirty”ness. “बोहो शिष्य लागे धुरी।” -आस m 1. 3 earth -सनामा.

युरवस [dhurivats] n that has dust - earth. 2 sky. 3 air, wind -सनामा.

युरपि [dhurapiti] n treasure of the earth -water -सनामा.

युरि [dhuri] n earth -सनामा. See युरि.

युरवत [dhurivat] n king of the soil (earth) - त्री. -सनामा.

युरवत्तवि [dhurivattvi] n king of the soil (earth) tree; its enemy - elephant.

युरवत्तयत्वि [dhurivattvi] n by suffixing नि with dhurivatvi it gives the meaning “of” as of elephants, army of elephants -सनामा.

युरव [dhur] n dust, grit, sacred ash. 2 sense - dust of the feet of a holy person.

युरनी [dhun] See युरि.

युर [dhul] n dust, grit, sacred ash. 2 sense - dust of the feet of a holy person.

युरव [dhur] dust, sacred ash, grit. “dhurirnaksi je mile.” -तिला g m 1.

युरविभ [dhurimag] which has dust as its main constituent; human body. “dhurimagि gadi cali.” -बसूत नामदेव.


ये [dhe], पेट [dher] See पेट. “dhe sabh brahman rup karjan.” -NP.

येत [dhen] See येत.


यें [dhen] Skt n recently calved cow.

1 Kaamdhenu (cow). “sōtsabh gur paie mukati padarath dhenu.” -sri m 1.

यें [dhen] Skt n river, stream. 2 sea, ocean. 3 See यें.

यें [dhen] Skt n recently calved cow. 2 cow. “dhenu dudhe te bahri kete na ave kam.” -majh baramaha. 3 Kamdhenu. “sri guru saran dhenu, karam baram ka.” -BGG.

येंक [dhenu] according to Bhagwat - a demon, who lived in a jungle of toddy palm trees. Once Balram and Krishan went to this jungle to graze their herd of cows and started plucking fruits growing on the palm trees. Demon Dhenuk, in the guise of an ass, started kicking Balram. The irate Balram tied the legs of Dhenuk and struck him strongly against the palm tree, and Dhenuk died. “dhenuk krodh maha kare dou paau hride tish sath prahare. gojan te gahi phak dyo hari yoj sir te gahi kukar mare.” -krishan.

येंव [dhenupal] n milkman. 2 Krishan.

यें [dhey] Skt adj adoptable. 2 potable, fit for drinking. 3 nourishable, fit for bringing up. 4 See स्तेन. “dhiyata chyan su dhey su dhey jo prthak prthak kar jan.” -NP.

येदु [dhe] See अभेदु.

येदी [dheli] n half a rupee, eight-anna piece.

येद [dher] n raised boundary. 2 ridge (dividing a field) on which grass is grown.

ये [dhe] n sound produced by a heavy object
falling down; thump, thud. “dhe ke moko pata$kayo.”—corstr 130. 2 adv by acquiring, by possessing. 3 by keeping, by having. “le le avah$d dhe dhe jeyaho.”—corstr 93.


dhE [dher] Skt purn$ adj fit for ploughing and cultivating. “janam m$a$n n$h$d dh$Dha dher.”—o$kar. 2 patience. See पीलम.

dhEv [dhera] See पीलम.

dhE [dheva] Skt n sixth note according to musicology; note between the fifth and seventh notes. It has three variations; r$mya, r$h$n and m$a$d$a. See मुझ.

dh [$dho] n short for दह [dho] and dhona.

dh$a [$dhoa] S v wash. 2 See सुहा.

dho [dhoi] adj washed, cleaned. “esa j$h$t r$k dekh$a jesi dhoi lakh.”—s k$bir. It refers to a hypocrite, who looks gentle and honest from his appearance. 2 See सूहा and पू$नी.

dho [dho] n a house made of branches of a tree and grass, which can be kept cool by sprinkling water on it during the summer. “r$C dho s$t$d k$a$r.”—GPS. 2 body, physique. “moh man dho bh$r$h$m rakh$d $ji dhoi $r$.”—kan m 5. See पू$नी.

dh$a [dho$a] v deceive. 2 swindle, cheat. 3 harbouring ill feeling; betray.

dho [$dhoi] adj betrayer, traitor, disloyal.

dho [$dho] betray, treachery. See पू$नी. “dho$u na c$li kh$sh$m n$$.”—g$a$u var 2 m 5. 2 deception, guile, trick. “baba, m$a$r r$C$a dho$u.”—sri m I.

dho [$dho] cheated, deceived. “b$nu gopal dh$ho.”—s$ar m 5 p$a$r$tal.

dho [$dho] cheats, deceives. 2 washes. “gorn$tr nam$y r$C$d$m$a$d dho$u.”—g$u$m 4.

dho [$dho] base, support, shelter. 2 salutation, sense of bowing to someone. 3 uniting, combining. 4 adv by joining, by uniting. “kar dhok $h$D$h$m a$r s$C$m$m$h.”—s$a$h.

dh [$dho] See पू$नी, सिन्दुर, सिलेट. “n$tr c$ln c ki dhok$h.”—s$r$i m 1.


dh [dho] n cheating, deception, betrayal, treachery. 2 false knowledge. “h$a$rd$han la$hia dhok$ha.”—g$u$m 5. 3 apprehension, worry. “$t$C$r$ma m$a ka dhok$ha.”—s$a$r m 5. “$a$g$D$n r$C$s sokhe m$a$r dhok$he.”—tukha $b$ar$h$maha.

dhe [$dho$] See तक्षक.

dha [$dho$] n water in which some object has been washed.


dha [dho] Skt adj washed, cleaned.

dhe [$dho$] Skt adj, पेठ [dho$] adv due to washing, by washing. “dho$tr ja$h$t n$ $r$.”—s$u$h$m 1.

dhe [$dho$] adj washed. “bah$ri dho$ti t$Rub ri vis$C$nikor.”—v$a$su$m 1. 2 n length of cloth worn round the waist and covering the lower body. “dho$ti k$h$C$v$ha h$C$th$i.”—g$a$m 5. 3 Skt पू$नी a practice of Yog, which is performed as follows: swallowing of eight to ten hands long and two fingers wide wet cloth along with water and, after holding it within for a while, taking it out. With this action the intestine is cleaned of all unwanted deposits. Those who practise Hath Yog perform this Dhoti action. 4 a piece of cloth to cleanse the stomach. 5 purity, sacredness; according to Yog, there are four methods of practising दह [dhoti] viz.—cleaning of intestines, teeth, heart and rectum/anus.

dhe [$dho$] See पू$नी.


dhe [dhopai] is washed, is cleaned. “$a$n$C$t$u
ना dhopai.”—var sar m 1.
वें (dhope) let it be washed, may be washed.
“मति का क्रा dhope suami?”—ram m 5.
वेंधु (dhobpur), येंधुल (dhobrigam) See पुरूली.
वेंधी (dhobi) Skt पाह n washerman. 2 slanderer,
backbiter. “हम्रे कारे निदाक dhor.”—gau kabr. 3 Guru (teacher), who has attained self-
realisation, who liberates us from falsehood
overwhelming consciousness. “dhabi dhor
bīra bīrata.”—bāsāt namdev.
वेंधीन जल्द [dhobia bādā] See पुरूली.
वेंध (dhom) in Dasam Granth the term वेंध
[dhom] has also been used forध्म (which
means smoke). See प्रभाव.
वेंधथ [dhomdhār] Skt पुष n fire. “dhomdhār
ke dhāreya.”—gyan. 2 Skt पुष n source of
smoke – sky.
वेंध [dhomu] Skt पाह n son of sage Dhoom,
teacher of Uddalek and younger brother of
sage Deval. He was family priest of Pandavs.
“gave gur dhomu.”—śaveye m 1 ke.
वेंध [dhor] Bg adv nearby, close. 2 shore, beach.
“कौरि दारा कारहु dhor.”—keda m 5. ‘Kindly
take us to the shore.’
वेंध [dhora] Bg n support protection. “iha uha
toharo dhora.”—sor m 5. 2 nearness, closeness.
“में आहिं tumra dhora.”—guj m 5.
वेंधध [dhoraha] adj initial; of the origin; original.
वेंधी [dhora] Skt येंधे adj who pulls to the last.
2 sense – chief, leader. 3Pu mean, base.
वेंधे [dhere] adv near, nearby.
वेंधख [dhovan], वेंध [dhovan] n act of washing,
process of cleaning. See पाह and पाहख. “dhote
mulī na utarahi je sau dhovan pahi.”—var
majh m 1.
वेंधख [dhovaha] adj washable. 2 liberated,
washed, cleaned. “मेल pap dhovaha.”—jet
m 4.
वेंधें [dhovādo] washing, cleaning. 2 n that
water, in which something has been washed.
“per dhovādo pivas.”—var maru 2 m 5.
वें [dhō], वें [dhō] See पह and पह.
वें [dhō], वें [dhō] P जप n squad chasing a
culprit. 2 group which causes destruction.
3 This word is also used for dhōsa, a large
kettledrum. “baq baji dhōs gahir.”—GPS.
वें [dhōsa] n a large kettledrum.
वेंवर [dhōska], वेंवर [dhōska] Skt वर vr
bellow, blow fire. 2 v blow with bellows.
वेंवली [dhōni] n bellows.
वेंवल [dhōkā] a village near Wazirabad, in
which there exists a huge holy shrine of Sultan
Peer. The pilgrims while on their journey to
Nagaha, make a stop here to pay obeisance.
See गुरुप.
वेंवलीन धील [dhōkliā pir] See मुलकाल वेंवल.
वेंवल [dhōkhra] n movement with small jumps
or leaps in sitting position. 2 movement with
speed between brisk walk and fast running.
वेंव [dhōca] See धाक.
वेंव [dhop] See पिट.
वेंव [dhor] See धार.
वेंव [dhōp] See पिट.
वेंव [dho as] See पिट.
वेंव [dhōk] n a large kettledrum.
वेंव [dhōkni] n bellows.
वेंवल [dhōkln] See पिट.
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वेंवल [dhोल] See पिट.
वें जल [dhōla] See पिट.
2 a village under police station and tehsil Dhanaula subdivision Phul
of Nabha state. A gurdwara in memory of Guru Tegbahadur is situated about two miles away from this village to the north-west. A residential house is built near Kacchi Manji Sahib. The priest is a Sikh. Nabha State has allotted about 70 ghumaons of land to the gurdwara. This village is about three miles to the south-west of Handiaya railway station. See नवभारत।

यह [dhol] a high mountain range in district Kangra, which is always covered with snow. It forms the boundary of Chamba state.

यह [dholu] See पुस्तक ।

यह यह [dholu dharamu] See पुस्तक 2।

यह [dholh] n slap, smack, cuff.

यह [dhor] n tanned hide; buff; removed and tanned skin of a cow, or buffalo etc.

यह [dhada], पर [dhadh] n financial dealing, money earning business, the work that earns money. 2 business dealing. “सूरज जगत धोध धाँ.”—asa m 5। 3 Skt बज्ज diagnosis. 4 pleasure.

यह [dhadhak] adj businessman, dealer, trader.

यह [dhadhpItai] v suffer by involving oneself in the acquisition of wealth. “मनमुख धाड़पिताई.”—suhì m 4।

यह [dhadhpItai] bonded job, contracted work, work on contract. “धाड़पिताई बिन्दे मारा के.”—todi m 5।

यह [dhadh] busy in trading, engrossed in business. “अधु बुज्ज धाड़हली.”—suhì chāt m 1।

यह [dhadhra], पर [dhadh], पर [dhadho] See पुस्तक। “मे चौद्रा सोहो धाड़हाँ.”—sri m 5 पेपर। “में ते बिस्त्रो सोग्लो धाड़हा.”—dhrā m 5। “एम धाड़हपिताई.”—sri m 1। 2 dealings; business; relations. “परमारी स्रो घाले धाड़हा.”—bah namdev।

यह [dhadher], पर [dhadhe] [dhadhero] a subcaste of Rajputs. “क्षाड़ले बहेहे धड़हरे पोचरे.”—coritr 9।

यह [dhān] See परि, पठ और पल्ला।

यह [dhāna] He was born in a Jatt family in Sammat 1473 in village Dhooan (situated 20 miles away from Deuli) of Tank region. He became a disciple of Swami Rama Nand after going to Kashi. He initially remained an idol worshipper, but finally he attained supreme realisation after becoming a follower of Jagan Nath. His verses are included in Guru Granth Sahib. “मिले प्रताक्षी गुस्साई धाना वाद्धागा.”—asa dhāna।

यह [dhāna sīgh] He was a stable boy of Guru Gobind Singh and also a scholar and poet. Once a poet, Chandan, came to the court of the Guru with one stanza composed by him and he boasted that no poet in the Guru’s court could explain its meaning. The tenth Master said that it could be explained even by a grass-cutter (i.e. a common follower) who has a faith in Sikhism. The stanza is like this:

“नवसत त्रये नवसत कीये
नवसत प्रये नवसत प्रयाये,
नवसत रसे नवसत रसे
नवसत प्रयापयीदि दया के, पाई।।
जित कला नवसातन कि
नव-सतन के मुख अद्याद के
मनहु मेह ग्री माए देह।।
कवि गदान काद कालवर के।।

Bhai Dhanna Singh explained its meaning as:
The sixteen years old young woman adorned herself with sixteen ornaments; her husband returned from a journey after sixteen months; the young lady served him food consisting of sixteen dishes; spread the chess-board of sixteen squares before him and each played sixteen moves of the game. The woman got sixteen annas of a rupee by winning the game of sixteen pawns. When the husband had a win over his wife, the lady due to shyness, covered her face like the full moon with cloth as if the moon had been entrapped in the clouds.
Bhai Santokh Singh writes that:

sun dhānasīgh aṛth bahkhan,
trīy khorās bārkhan bāy vana,
tan khorās sīgār suhayo,
khorās masan me pīy ayo,
khorās ghar ko cōpar rācayo,
khorās dāv lay sukh mācayo,
sōi khorās pyare layo,
khorās kī bāji je payo,
khorās kāla cādmukh joi,
har pay trīy chadāt soi,
manhu megh me nispātī chayo,
im ēcār māhī mukh dārsayo.

—GPS rutt 5 a 25.

Poet Chandan felt ashamed of his vanity and begged pardon from the true Master.

Bhai Dhanna Singh asked Chandan to explain the meaning of the stanzas composed by him, which the latter could not. The stanzas are as the follows:

“min māre jāl ke pār se
kabhu nā māre pār pāvak pae,
hathi māre mād ke pār se
kabhu nā māre tān tap ke ae,
tīy māre pātī ke pār se
kabhu nā māre pārdes sidhae,
gurh me bat kāhi dīj raj
bīcar sāke nā bīna cīlāe.

kół māre rāvī ke pār se
kabhu nā māresāsī ki cāhpī pae,
hātr māre mīt ko mīle
kābhu nā māre jāb dur sidhae,
sīgh māre jāb mas mīle
kābhu nā māre jāb hath nā aē,
gurh me bat kāhi dījraj
bīcar sāke nā bīna cīlāe.”

These stanzas contain paradoxical expressions. If the text kabhu nā is associated with the previous line, its meaning becomes self explanatory viz:

“min māre jāl ke pār se kabhu nā,
māre pār pāvak pae.”... etc.

पौरव [dhānī] Skt परव adj charitable, virtuous. 2 admirable, praiseworthy. "jāh gobidhagat so dhānī des."—basēt m 5. “dhānī su than dhānī or bhavna.”—dhana m 5.

पौलित [dhānia] See परव.

पौलितक [dhānīka] adj appreciable, praiseworthy. 2 charitable; which provides foodgrains.


पौर [dhānu] Skt पर adj charitable, praiseworthy. 2 charitable, virtuous. “dhānu jaṇedi mai.”—sri m 3. 3 n wealth, riches; luxuries. “ānu dhānu bahut upīa.”—var gau m 2 m 5. 4 Dg पर bow.

पौर [dhāny] See परव.

पौरज्ञ [dhānyavad] See परज्ञ.


धम [dhāman], धंभ [dhāman] a Khatri subcaste. 2 a subcaste of carpenters.

धमी [dhāmī] adj religious. 2 pertaining to the home. See ध्रुवी. 3 Po n early morning, dawn. “uttō hoi dhāmī, dahi naḥījāmī.”—prov.

धय [dhyau] See धय. “bhakhō aṅgī dhyau mahāhari.”—NP.


धय [dhyau] by worshipping. See धय.

2 See धय.

धय [dhyata] Skt धयतो adj meditator, contemplator. 2 thinker.
Although there might have been many causes for the fall of the Sikh empire, but the main reason was the selfishness of raja Dhyan Singh. All historians are of the view that just to maintain his pre-eminent position he was the first one to sow seeds of dissension among members of the royal family. The author of sikhda raj di vIthya - 'The Plight of the Sikh Empire', has openly written about his selfish motives. Sardar Ajit Singh Sandhawalia killed raja Dhyan Singh too inside the Lahore palace on September 15, 1843 after assassinating Maharaja Sher Singh and his son. The descendants of Dhyan Singh now rule over Punch under the control of Maharaja of Jammu and Kashmir.
Dron, entered secretly into the camp of the Pandavas and killed Dhritisht-dyman. “hanyo dhritisht-donā.”—gyan.

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his father respectfully put him on the throne. His brother Uttam was killed by the demi-gods when he was on a hunting mission. Dhruv had two wives—Bhoomi and Ila. Bhoomi gave birth to two sons, Kalap and Vatsar, while one son, Utphal, was born to Ila. Dhruv attained his permanent abode provided by Vishnu to him after ruling for 36 thousand years.

**yudha [dhruvad]** See **yudhā**: 

**yudhā [dhruvad]** Skt **yudha**. according to Sangeet Ratnakar a kind of song, which is sung in a particular rhythm of four beats.1 It consists of introductory, second, other, third and concluding stanzas. Stanzas can be four to six in number, while each foot can have 11 to 26 characters.

Sangeet has described sixteen forms of dhruvad—jayat, sekhar, utsaḥ, madhur, nirmal, kōtā, kāmāl, sanād, cāḍrṣekhar, sukhd, kumud, jayi, kōdrap, jaymāgāl, trāk and lālīt. Jayat consists of eleven characters in each foot, sekhar consists of twelve and so on. Thus the lālīt consists of twenty-six characters in each foot.

Dhruvad of six stanzas is considered excellent, having five stanzas is considered average while dhruvad of four stanzas is treated as inferior.

Dhruvad is not accompanied by pākhavāj (a side drum), but by “sath”.

**y [dh]** Skt **vr** remain stable. **n** short for **yudha**. See **yudha 8**. “dhru prāhīlād bidsūr dasisotu gurmukhi nāmi tore.”—maru **m 8**.

**yudha [dhrua]** See **yudha 8**. “nāraḥ kāḥīt sunat dhruva barik bhajan mahī laptano.”—bīla **m 9**. 2 adv with determination, firmly. “jīnēhō bat niscēl dhruva jani.”—saqēye **m 4 ke**.

1Dhruvad are also sung in brahmā, rudr and lakṣmi rhythms.

**yudha [dharek]** Skt **n** lilac tree. See **dhāra**.

**yudha [dhāroh]** See **roh**: “dhroh moh mitnaī.”—bāvan. 2 It has also been used to express longing (पृथक) as − “tā nanki jī nū mān dhroh pīa.—JSBB.

**yudhā [dhrohārṇi]**, **yudhā [dhrohni]** Skt **ṛįtvī**: adj envious, wishing evil. 2 sense—Maya the illusory. “bīn sadhu sābhi dhrohni dhrohe.”—asa **m 4**.

**yudha [dhroho]** See **roh**: “nam vihunia sōda ma dhroho.”—var jet.

**yudha [dhror]** See **yudho**: 

**yudha [dhrohām]** See **yah**: “dhṛām dhruva gurumātī gābhīru.”—saqēye **m 5 ke**. “dhṛām dhuja phārēt sāda.”—saqēye **m 4 ke**.

**yudha [dhvaj]**, **yudha [dhvaja]** Skt **vaj.** **n** flag, standard. In yuktikālpātu eight types of flags have been mentioned—jaya, vijya, bhima, cāpla, vijyātka, dirgha, viśala, lālīt, lola. The flagpole used for jaya is five hands long and for vijya it is six hands long and so on respectively. In this way, the flagpole for lālīt is twelve hands long.

**yudha [dhvajī]** Skt **vahī.** having a flag; with a standard. 2 **n** mountain. 3 fight, battle, struggle. 4 peacock.

**yudha [dhvāna]** Skt **añgam**. vr make sound, cover.

**yudha [dhvānt]** See **yah** and **yuddhi**. satirical use of words in poetry. See **yuddhi 4**.

**yudha [dhvāt]** Skt **adj** covered. 2 **n** darkness, dark, pitch dark.

**yudha [dhve]** after washing. “payaṁ dhve cārenamāṁ līna.”—kṛṣṇa.

**yudha [dhvāsa]** Skt **vagā** and **vagā.** vr be broken into pieces, break into small pieces, fall, sink.

**yudha [dhvāsak]** adj destroyer.

**yudha [dhvāsaṇ]** n act of destroying. 2 sense of being destroyed, destruction.
नून [नून] twenty-fifth character of Punjabi script; teeth and nose comprise its articulation point. 2 Skt n simile, example. 3 gem. 4 bondage. 5 short for रूप. 6 adj admired, praised. 7 part cognitive of prohibition, no, not. In Persian as also in Punjabi it has this very meaning. "ना आतू बहु सा भादू पांछाली।"—मारू सोलेह 3. 8 cognitive of plural. "अघां काठाथि सादह तेरे।"—सावेये m 4 ke. ‘Destroy your vice totally.’ "दुखन हस।"—सावेये m 4 ke. 9 of. "कब लागे माछ्यक मारन राज?"—BGK. ‘When will my forehead have the touch of thy feet’s dust.’

नून [नून] Skt री adj nine. “नूनखाछ प्रथमी प्लेने।”—सुक्खमणि. 2 P, j new. “जा जोबेन नून हुला।”—स्री m 1. 3 part to, for. "जिस नून आप लाल मिलाता।”—स्री m 3. “गान्ते नून सुख नही।”—स्री m 3.

नूनमा [नूनमा] P, j new the new king; means—bridegroom. “वर्के पानिन नूनमा कथ लगवत भी।”—सालोह.

नून मट [नून मट] नीच चवी चवी [नून सत चौदह तिनी चारी] See मठकड़.

नून मट [नून मट] n nine ponds; sense—nine openings of the body. “नून मट सुभार दाश्वे पूरे।”—सत्धगोसती.

नून में नून तकिन्ते [नून से नून नार्वने] Ancient scholars have assumed this to be the total number of streams and tributaries that fall into the Ganges. “नून से नून नार्वने अहशार तिराथ गाग सामां।”—BG. sense—‘all rivers and places of pilgrimage.’

नूनहर [नूनहर] See टूनहर.

नूनहुल [नूनहुल] See फुल and लड़ी. 2 A जेन n gift, boon.


नून कुल [नून कुल] n nine houses; means—nine boxes. “अपरते ते नून कुल बादू।”—वर माला m 1.

नून खंद [नून खंद] nine regions of the earth. “नूनखाँ जिते साह्बी त्यहाँ तांतार।”—वास m 5. See रकमन.

नून घार [नून घार] nine openings; the human body that has nine boxes. “नून घारदी देखि जु कमात्ति भुली।”—गौ कबिर.

नून टैकी [नून टैकी] n nine tāks (a weight equal to four masas). See स्वतं and तेव्र.

नून कांट [नून कांट] See शी.

नून कांट [नून कांट] n new. “पीरू रिसालु नूनानो।”—स्री m 1.

नून दर [नून दर] n nine doors, nine windows. “नून दर थाके देवत रहेह।”—माजी a m 3. “नून दरवाजा नावे दर फिके।”—काल a m 4. “नून दरवाजा काका कोतु हे।”—वार रम 1 m 3.

नून द्वार [नून द्वार] See द्वा द्वार. “नून द्वारे परगाते किये, दसवागुपतु रक्षा।”—सूरदु. नूनहाद [नूनहाद] See रा. 2 See रा 2.

नूनहा ब्रह्म [नूनहा ब्रह्म] See रा. 2 See रा 2.

नूनहा ब्रह्म [नूनहा ब्रह्म] See रा. 2 See रा 2.
kabir. nine types of devotion and worship of the Lord. See तेरा बनाव. 2 worship of the Creator who remains ever new. 3 worship of the Lord of the nine regions of the universe.

नौनथ [नौनथ] See तेरे तरा.

नौन्चिन [नौन्चिन] n nine treasures of Kuber mount; treasure consisting of nine fabulous gems. The following treasures in specific particular have been referred to in Sanskrit literature –

पदम, महापदम, सख, मकर, कृष्ण, मुकोद, कोद, निल और वर्च।

सुखमणि. ‘nine treasures means – all type of wealth and property.’

It is mentioned in the 68th chapter of Markandaya Puran that these treasures are protected by the goddess of learning named Padmini and it is evident from this description that these treasures are in the form of specific gems. Different qualities are attributed to these, such as – पदमनिधि is virtuous, and it helps in increasing the number of sons and grandsons and getting all types of valuable metals like gold and silver. मुकोद निधि has mainly the quality of passion. It enables one to learn the art of music. Poets and singers always remain present. मकर निधि is filled with evil. With its help, one becomes master in fighting skill; he rules over all the people. Such are his treasures.

नौपारी [नौपारी] Skt नौपर n an ornament worn around the ankles. “नौपारी जनातकर श्राव बहु गरेर प्रिरे.”–सर पार्टल m 5. ‘Jingling sound produced by the ornaments worn around the ankles and their sexual suggestiveness.’

नौबत [नौबत], नौबत्ता [नौबत्ता] A नौबत्ता n turn. 2 state. 3 time, occasion. 4 watch. 5 large

kettledrum. “कबिर नौबत्ता अपनी दिन देवलहु बजाय.”–सालोक.

नौमी [नौमी] Skt नौमी n the ninth day of the lunar phase. “नौमी नवे चिर अप्तित.”–गौ ठी तृतीय म 5.

नौनु [नौनु] Skt नौनुम नौनुम nine sages, in section 4 and chapter 2 of Bhagwat. These nine sages are named: मारित, त्रित, अगिरा, पुल्स्य, पुलेह, क्रातु, ब्रह्मु, वाशिश्चतराद्र और अत्राद्र, respectively.

The wives of the sages are these – काला, अनुसुया, श्रीद्वार, हविंधु, गति, क्रिया, खेर, रोधरति और गाति. “नौमुनी दुरू लव गो.”–कान म 4.

नौरोज [नौरोज] See नौरोज़.

नौरंगन [नौरंगन] adj newly coloured. 2 n emperor Aurangzeb.

नौरंगी [नौरंगी] adj having a new colour; newly coloured. “प्रेम सादा नौरंगी.”–सर ए म 1. 2 n orange.

नौआ [नौआ] n barber.

नौअल [नौअल] See नौअल.

नौआ [नौआ] adj new. See E new.


नौआ [नौआ] Skt नौआ law maker; the Creator who determines the rules and regulations of the world. “नौआ ते बेरकाना.”–धन नामदेव.

‘No body is beyond the domain of the Creator.’ 2 advisor. 3 inspirer. 4 H boat, canoe.

नौबेद [नौबेद] Skt नौबेद n a dish that has been offered to the deity; eatables presented as an offering to the deity. “धुपदिप नौबेद भागा.”–गुज रविदास. ‘The person who offers himself enjoys the sweet smell of the incense, lamp and meals before the deity does!’

नौमकहर [नौमकहर] See नौमकहर.

नौवस [नौवस] See नौवस.

नौवेद [नौवेद] See नौवेद.
be destroyed, be lost, be seen. 2 a point hit by an arrow or bullet etc., target. 

be destroyed. See ठलच. 3 Skt स्त्रो n destruction. See ठलच. 4 Skt नासु n nose, nostril. 4 Skt नासु n vein, tendon, sinew.

adj habituated to harmful drugs; drug-addict.

A n advising, advice. 2 wishing well, favour.

"ध्रा ध्राक फानिप्प्रू नासाक हे.“

See ठलच.

v go down due to weight, sink.

-हास्रम.

A n short for द्रु.1; fattering, advice. 2 wishing well, favour.

A v flee, run. 2 be destroyed. See ठलच.

A n family, lineage, progeny.

A adj intoxicated, inebriated. A defaulter, guilty. “मन क्षोटे अक नासारा.”

A n short for ठिस्रभ, injustice. 2 in Punjabi short for ठिस्रभ.

A n channel of water, aqueduct of a Persian wheel through which water is discharged to a channel. 2 A shadow. 3 canopy. 4 a place where light of the sun does not reach. 5 See ठिस्रभ.

Because of his birth in the town (नासरी) Lord Christ is called नासी; his follower नासरी. plural form of the latter is नासरा.

by running; that is, hurriedly, immediately. 

-एसा. 2 after having been destroyed.

A ran, fled. “दुख दराद भ्राम बहु नासिया.”

A n family, lineage, progeny.

A n substance snuffed into the nose by sniffing; sniff.

A intoxicant; intoxicating substance; material that puzzles the mind. 2 mental perplexity due to the taking of an

A short for ठिस्रभ, needle used by surgeons for dissecting; lancet.

A n musical instrument like flute blown with the movement of the throat-nerves.

A a handwriting formed by joining two type of writing: नासार and त-एलिक; present Persian writing. 2 calligraphy, beautiful handwriting, clear handwriting.

A n lineage, dynasty. 2 caste, community. 3 A नब act of establishing. 4 act of appointing.

A पर family tree, genealogical chart.

A n prose; नासर also means spreading. 2 A नब act of expressing or circulating. 3 A shadow, shade. 4 cottage raised on the top of a hill.

A See ठलच.

A n family, lineage, progeny.

A n substance snuffed into the nose by sniffing; sniff.

A A intoxicating substance; material that puzzles the mind.
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Gurbani.
text in written form.

- [nakṣī] P Ṣṭīśvī expert in tracking; tracker. See निर्गीती.
- [nakṣa] A ते n picture, illustration, model. 
- representation of the earth’s surface or a part of it; map.

- [naksī] n nose-vein. 
- bleeding from the nose-vein चाफ (ruaf) epistaxis. Disturbance in bile, prickly heat, eating pepper or spicy food, drinking and excessive sexual indulgence and sustaining an injury because of bleeding from the nose.

Its treatment is in splashing cold water on the face, sucking cold water through the nose, sniffing water after rubbing kernel of a mango and bud of a pomegranate in it, rubbing camphor in the water of coriander and causing it to drip into the nose, massaging oil of gourd and almond on the head, giving syrup of blue lotus, mixing into it the syrup of pomegranate and sandal and drinking the extract of bihdāṇa.

- [nakṣaṭa], नक्षीर [nak-khina], नक्षीत्री [nak-khini], नक्षेत्र [nakṭa] adj having cut the nose; whose nose has been cut; without nose. 
- 2 noseless person, immodest person. “नाम्हिन पिराहि से नक्षे”—राम m 4. 
- 3 group of shameless persons; sect of dishonoured persons; a body of people who make one immodest like themselves. 
- 4 noseless goddess; illusory phenomena; Maya, which is dishonoured because saints have discarded it and thus have cut its nose. “नाक-खिनि साभ नाथ-हारे.”—नाट अ m 4. ‘Disgraced (Maya) has brought all under its control.’ “बिच नक्ष्यदें राणी.”—असा कबिर. ‘Vam margis worhsip the noseless goddess.’

- [nakti] lady without a nose, feminine of नक्ती. “हार आ नम बिना सोंदेर हे नक्ति.”
- dev m 4. ‘Without meditating upon the Lord,
even a beautiful woman has no grace.’

2 Skt nakti’s nose. 3 means — Maya; illusory phenomena. “sagol mahā nakti ka vasa.”—asa kabir.

नक्ता [naktav], नक्तु [naktu] Skt नक्ता and नक्ती nose. “नेनु नक्तु स्रवणु।”—maru kabir.

2 See नक्ता.

नक्त [nakt] Skt न्युर्ष्न nightlife. 2 a type of fast which is practised on the date of lunar phase that starts at night. 3 adj wet. 4 Bhai Santokh Singh has used नक्त for नक्तक (towel) (towel).

नक्तक [naktak] Skt न्युर्ष्न a duster, handkerchief, towel.

नक्ता [naktav] Skt न्युर्ष्न n night; according to Nirukta, night has been called नक्ता because it renders nose wet with dew. 2 turmeric.

नक्ताप [naktāp] night blindness, nyctalopia. See निरूकत.

नक्त [nakan] A न्युर्ष्न n money in the form of coins or notes; cash. 2 adj ready, present.

नक्दी [nakdi] A न्युर्ष्न n wealth in the form of cash.

नकब [nakab] A न्युर्ष्न n breach; burglary.

नकर [nakar] A act of pecking. 2 cutting wood with a saw. 3 blowing the trumpet.

नकल [nakal] A न्युर्ष्न imitiation, making a likeness of the other thing. 2 copy. 3 act of carrying from one place to another. 4 a type of play in which a scene is represented in the same form; drama, farce.

नकलबी [nakalbī] A न्युर्ष्न n copyist.

नकलवाल [nakalvāla] A न्युर्ष्न n person making public announcements; official for narrating dynasty and praising the ruler; type of a bard; panegyrist; a person heralding the king uttering words like. “maharaja salamat”. “bolat jat nakib agari.”—GPS. 2 chieftain. 3 leader of a body of people.

नकलीवी [nakilibī] P न्युर्ष्न n work of a herald A न्युर्ष्न.

नकल [nakāb] A न्युर्ष्न n person making public announcements; official for narrating dynasty and praising the ruler; type of a bard; panegyrist; a person heralding the king uttering words like. “maharaja salamat”. “bolat jat nakib agari.”—GPS. 2 chieftain. 3 leader of a body of people.

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नाक्काईं रीजन। इसका पहला प्रमुख हिरा सिंह कृष्ण भृत्री प्रभू, एक शांदु जैट था। वह 1763 के सांसमत में ग्राम बेहसवल में जन्मा। वह 1788 में सांसमत में नवाजवान और लाइट सिख धर्म में विवाहित किया गया था। उन्होंने खाल्सा दल में होने के बाद बहुत से सेवाएं दीं। उन्हें उनके नियन्त्रण में 6,000 से भी ज्यादा बलीदों का प्रभाव था। 

दतार कौर, महाराजा रणजीत सिंह की माता, भगवान सिंह की बहन थी, इस मिल का नेता। उन्होंने उनके वरसाणी रघुबर सिंह का प्रत्येक संबंधित प्रमुख लख रघुबर सिंह नामक वंशवंशीयों की समाजसेवा की। बाहरवाल और गुगरेगा जिले में इस मिल के अन्तर्गत थे।

दतार कौर की मृत्यु के बाद, उनके प्रत्येक संबंधित प्रमुख लख रघुबर सिंह नामक वंशवंशीयों की समाजसेवा की। बाहरवाल और गुगरेगा जिले में इस मिल के अन्तर्गत थे।

**नाक्का (nakā)** n an alligator. See नाक़ 3.

**नाक़ (nakād)** See नाक़.

**नाक़ (nakk)** nose. See नाक़.. 2 Skt नाक़ vr murder.

**नाक़ (nakka)** n eye of a needle through which thread is passed. 2 opening or source of a field for irrigating it with canal or well water.

3 region between Ravi and Satluj in the south of Lahore. “रक नाकी ने मुझे मासड़।” —GPS.

**नक्षि (nakṣa)** A ज्यु n who paints a picture; painter, draughtsman.

**नक्षि (nakṣaśi)** n art of painting, picture making, drawing, draughtsmanship.

**नक्षि (nakṣal)** See नक्षिल।

**नक्षि पुर (nakki pur), नक्षि मुथ (nakki mutḥ)** These are the stock words used by gamblers. नक्की means one and पुर [pur] means four. When gamblers play with cowries etc, they risk money on a definite number. If that number comes up then a gambler comes out the winner. See रिझ़ 5.

**नक्र (nakr)** Skt n which does not go far off. means – remains at one permanent place, crocodile, alligator, careless person.

**नक्षत्र (nakṣatṛ)** Skt n star. 2 planets shining in the sky. 3 constellations that mark the moon’s path in space. The moon moves round the earth with these groups of stars in the background.

According to the scholars, these groups of stars are twenty-seven in number:

- स्विनी, भार्नी, क्रित्तिका, रोहिनी, म्रिग्नी, अर्द्रा, पुनर्वासु, पुष्य, शालेशा, महा, पुरवपहलुग, उत्रा पहलुग, हास्त, चित्रा, स्वति, विशक्षा, अनुराधा, ज्येष्ठा, मूल, पुर्वा दोळा, उत्ता दोळा, श्रावण, धनिष्ठा, सत्ताभिषेक, पुरवभद्रप्रदा, उत्तरभद्रप्रदा and रवती.

Lunar months derive their names from these constellations as – विशक्षा from the full moon with ज्येष्ठा constellation, ज्येष्ठा for the full moon with ज्येष्ठा constellation etc.

**नक्षत्रनाथ (nakṣṭranath), नक्षत्रपति (nakṣtrapati)** n lord of stars, moon.

**नक्षत्रिय (nakṣatri)** See नक्षत्र.

**नक्षत्रभाष्ट्र (nakṣatri mas)** See नक्षत्रि भाष्ट्र.

**नक्षत्रास (nakṣatres) See नक्षत्रास।

**नक्ष (nakḥ) Skt n nail, finger nails. “हार्नक्षाशु चेठे नाक्षादिर।”—बसात कबिर। 2 part, portion. 3 P छ string for making a kite fly; string made of silk.

**नक्षि (nakṣāḥ)** Skt न all body parts from the nail of the foot to the top of the head; the whole body. “जब नक्षिक धु मन्त्री।”—राम कबिर। 2 description of all parts of the body; poetical composition in which all bodily parts are described. Poets have written countless such poems but Gwal, royal poet of Maharaja Bharpur Singh has composed a very beautiful poem depicting the whole body. Its first stanza goes like this.

- पानप परम माजु नुक शारं खास हैं
  - दुबे साधु साग माम गाम कर के
  - तर तेजवर ते नकारे नासारे पारे
- डवास दारारे रहे दु मुख मोरके,
  - ग्वाल कवि पहां पहां चाबी जो चाबकर की
  - दब दब दुबे कुमुद जिमर भोर के,
  - याते जाप पक्ख नक्ख मक्ख में ना पक़ सक़
  - पाद लख मक्ख नाक्ख नावलकिरो के।

1See नाक़ 3.
game, chase, hunting.

hunting ground, game-preserve.

nail wound; mark of the nail wound.

idle person; one who does not earn anything, unemployed.

See nakt.

lord of stars, moon.

See nakhres.

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See.
नगधार [नगधार] bearer of a mountain.
नगन [नगन] Skt नगन adj naked, uncovered.
नगर [नगर] area teeming with mountain-like houses; city.
नगरचक्क [नगरचक्क] abode of celestial musicians.
नगरी [नगरी] नगरी adj belonging to a mountainous area; woman residing in a mountain.
नगरतिर [नगरतिर] P write, may write, will write.
नगरबाद [नगरबाद] n who has in front of him a kettledrum on horseback beaten for him; that is one who has an army and gives command.
नगरवर [नगरवर] P write, may write, will write.
नगर [नगर] lord of the mountains; Himalayas.
nagina [nəɡənə] P 1 a carved piece of a shining and precious stone embedded in a ring. 2 gem.

tānagānaghaṭ [nəɡənəɡhaṭ] See अभिधिक तान.

nagəl [nəɡəl] P 1 adj well, wholly. "rakhaś jin nagul jute samār bahu etu."—saṇoh. ‘Many āyut1 demons and ghosts were fully involved.’
2 in Arabic gūl means djinn; therefore nagul is a deity.

nagul [nəɡəl] Skt n king of the mountains, Himalayas. 2 Sumer an imaginary mountain. 3 king of a mountainous region.

nagoda, nagdi [nəɡədə], nagdw [nəɡədə] Skt n king of the mountains, Himalayas. 2 Sumer an imaginary mountain. 3 king of a mountainous region.

nagor, nagdr [nəɡər] a town in Jodhpur state in Rajasthan, famous for its sturdy and tall bullocks which are known for drawing carts and chariots.

nagori [nəɡər] adj belonging to Nagaur. See nagor. 2 a devotee of Guru Amar dev.


nac [nəc] Skt part स- and not. 2 no, not. “nac rajsukh mīṭā nac bhogras mīṭā.”—var jet.

naceta [nəcətə] See नितृषः.

nacā, nacānu [nəcə] Skt नर्तक dancing, dance. “nacānu kudānu mān ka cau.”—var asa.

nacāni [nəcəni] dance. See नितृषः.

nacvar [nəcvaɾ] adj engaged in dance; expert in the art of dancing.


naccaunā [nəcəcuṇə] v make one dance. “jiu nanaṃ apī nacada trīv hi ko naca.”—var maru 1 m 3.

nacatur [nəcətəɾ] स-ट्रढल, no one else. “śrīni śrīku khāḍu dudhit madhu sācāṣṭi, tub nacatur re.”—maru m 1. ‘Although you drench colocynth with nectar, sugar and milk, yet there will be no change, and it will still be the same bitter colocynth.’

nacar [nəcəɾ] adj engaged in dance; expert in the art of dance. 2 See नाच.

naci [nəci] adv by performing a dance. “naci nacī hosaḥ.”—var asa.

nacheketa [nəcəkətə] Skt नाचिकेतस् n fire. 2 a sage; according to Taitiriya Brahman and Kath Upanishad. Vajshravas (or Aruni), father of Nachiketa performed many fire-rituals and gave countless articles in charity to obtain entry into heaven. Nachiketa asked him, “O Father! you have not yet given everything, as I still remain with you. To whom will you hand me over?” When Nachiketa repeatedly asked this question a number of times, his father angrily replied that he would offer him to the lord of death. On this Nachiketa went to Yam and remained there for three nights. Then Yam allowed him to ask for a boon. Nachiketa begged that he might go back to his father and they live peacefully with each other. Yam again allowed him to ask for another boon. On this Nachiketa asked for spiritual knowledge from the god of death; and Yam enlightened him and made him a firm believer in self-enlightenment.

naciti, nacid [nəcəti], nacit [nəcət] Skt नितृषः adj free from worry, carefree.

nacatr [nəcətəɾ] See स-ट्रढल.

nacatri [nəcətəɾi] adj born under a lucky planet; fortunate; lucky. “surbir bālvan nacatr.”—caritr 383.

nacatri māhina [nəcətəɾi məhɪnə] month calculated on the basis of a constellation in the moon’s path; the lunar month; time taken by the moon to complete a circle around the earth on the path of twenty-seven constellations. Its first day occurs when the moon arrives on Ashwini;...
sidereal month.

स्व [नाच] Skt नयि सिर गो नाच जो नाच न जो नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को नाचि को 2 n act of getting close. “कू भावे थोड़ा गलें हम, कू भावे थोड़ा गलें हम, कू भावे थोड़ा गलें हम.” – क्रिया.

नाच [नाच] P सवं adv near, close to, close by.

नाहीरी [नाहीर] P सवं adv near, close, close.

नांस [नांस] A सवं n arrangement, management. 2 poetry, verse, metrical writing. 3 A सवं star. 4 creeper, vine.

नाज [नाज] or नाजिन [नाजिन] A सवं n eyesight, vision, look, glance. “नाजिन बाहर ग्यारे धारे जाना.”– ग् प्रम. 2 attention, care. 3 A सवं offering, present, largess. 4 vow; pledge.

नाजरिल [नाजरिल] or नाजरिस [नाजरिस] A सवं n eyesight, vision, look, glance. “कहीं किसी नाजरिल से किसी.”– नौजन. 2 a person locked up and kept under the watch of a constable; detainee.

नाजर [नाजर] P सवं n money paid as a tribute. 2 offering, present.

नाजल [नाजल] P सवं adv of falling down, downfall.

2 According to the Greek system of medicine disorder bodily in which foul secretion from the head enters into other parts of the body, and puts the organ on which it falls out of order. It is believed that if this mucous discharge remains confined to the head, hair turns grey; if it falls on the eyes, eyesight becomes dim; if it affects the ears, one becomes hard of hearing; if it comes into the nose, one suffers from catarrh. 3 a specific disease, Skt पुष्करिणियन Catarrh, coryza; its symptoms are flow of foul mucous discharge from the nose, the eyes, feeling of irritation and itching in the nose, sneezing, headache, nervousness, distaste for food, mild fever and the voice becoming hoarse etc.

Causes of catarrh are keeping the stomach and intestines unclean, ignoring the call of nature, exposing oneself to smoke, dust, or cold wind, getting angry, and change of weather all of a sudden.

Taking cow’s hot milk, enema, drinking hot soup of black gram, eating snacks or bread prepared from gramflour, massaging of opium on the nose and the temples, taking slightly warm drink prepared by crushing poppy seed, almond, cardamom and black pepper and eating pudding prepared from eggs etc are very curative for this ailment.

Decoction prepared from the flowers of viola qdorata, licorice, रेसातिम तम taken after dissolving sugar in it, also cures catarrh.

Decoction prepared from fragaria vesca, कुंभ, गक्कार्फ़्स्, dried ginger, pepper, piper longum, camel-thorn (althagi mauorum), parsley is also beneficial.

When catarrh becomes chronic, it is called coryza. See भक्षण.

नाजस [नाजस] P सवं n tenderness, delicacy.

नाज [नाज] A सवं n salvation liberation. See भवन.

नाजिर [नाजिर] n low caste. “जानि जानि जानि में बाहर भागते हों.”– कान म. 4.

नाजक [नाजक] See नाजक.

नाजकात [नाजकात] Skt नाजकात n jat.

नाजिन [नाजिन] n money paid as a tribute. 2 offering, present.

नाजक [नाजक] P सवं adv near, close by.

नाजिठ [नाजिठ] A सवं n scene, what is seen. 2 eyesight, vision.

नाजिठ [नाजिठ] A सवं adv near, close by. See नाजिठ.

नाजिन [नाजिन], नाजिनिक [नाजिनिक] adv near, close by. See नाजिन.

“गुर के साधी नाजिनिक पैचनाहु.”– मरू सोल्जे 3. “होनि नाजिनिक खुड़ाई दे.” – सेरिद.
gentle, noble, courteous. 2 brave. 3 liberal.

adj.

n sense of likeness; example, instance.

plural of stars; stars. 2 astronomy, astrology.

a one who has knowledge of stars, astronomer. See 3 and 2; person having knowledge of astrology; astrologer. “pāḍīt atē nājumī sabh šah sadae.”—jāg nama.

A (1 plural of stars. 2 astronomy, astrology. 

one who has knowledge of stars, astronomer. See 3 and 2; person having knowledge of astrology; astrologer. “nājumī jyō pīkh, na bhārmī.”—NP.

See 1. See 1.

deny, go back upon one’s word, change one’s stand. “nāt bhāyo nāhī sac bākhana.”—NP. 2 perform a play, enact a role.

disciple of an actor, juggler’s assistant, apprentice in dramatic art. “nātsevāk jyō pīkh, na bhārmī.”—NP.

According to sexology, a posture adopted during coitus.

shaft of an arrow. 2 tip of an arrow that remains in the body after breaking into pieces. See kīchā. “lagat hīye ḍusārkar tāu rāhīt nātsal.” 3 shooting pain, twinge, pang. 4 rolling. “lagat hī nātsal bhāyo, tan me bālbhātr maṭha dōkh payo.”—krīsān.

1having seven notes in the ascending, and six in the descending, order.

2‘flat’ means not falling tone; gadhar and dhēvāt don’t seem much clear; they are used in low tone.

n theatre, building in which an actor performs his role in a play. “śtāri krodhū pārāhī nātsalā.”—bīla a m I. ‘Spiritual leaders who are like actors of a play cannot attain peace. Only those persons enjoy tranquility of mind who seek guidance from the true master and practise spirituality in their lives.’

disciple of an actor, juggler’s assistant, apprentice in dramatic art. “nātsevāk jyō pīkh, na bhārmī.”—NP.

See 1. See 1.

See 1. See 1.
pure, time fixed for its singing is the fourth quarter of the day.

ascending – śa, ra, mā, pē, dha, śa.

descending – ṣa, na, dha, pē, mā, ra, śa.

तन्त्री [नात्रि] n actor’s wife. 2 actress.

तन्त्र [नात्र] n disciple of an actor, apprentice in dramatic art, juggler’s assistant. 2 like an actor. “नात्र धौल केर गर्विन्द.”–गौव कबिर.

तन्त्री [नात्री] [पल्ट] a pail of juggler with which several tricks are performed.

तन्त्री [नात्री] Skt n actor’s wife. 2 actress. 3 the illusory world, Maya.

तनाव [नात्र] Skt See तंत्र 2. “नात्रा बेहक दिखावे बाहु भिड़ि.”–सा म 5.

तन्त्रम [नात्रम] n lord of dancing, Shiv. 2 the Creator, who makes Maya, the actress, dance and who enacts all the roles.

तन्त्र [नात्र] नात्र [नात्रा] v be destroyed.

“नात्रे दुर्गा जोग.”–स्ट्रे म 5. 2 not resist bravely; run away, flee.

तन्त्री [नात्री], तन्त्री [नात्रो] destroyed, ran away. See नात्र. “नात्रो दुर्गा जोग.”–स्ट्रे जेट.

तन्त्रवृक्ष [नात्रवृक्ष] See तन्त्रवृक्ष.

तन्त्रक [नात्रक], तन्त्रक [नात्रा], तन्त्रक [नात्रा] तन्त्रक who is not married, unmarried. See तन्त्रक. 2 Skt तन्त्रक a newly married woman.

तन्त्रा [नात्रा], तन्त्रा [नात्रा] Skt नात्रा and नात्रा n She who is not pleased even when attended and served – husband’s sister.

तन्त्र [नात्र] Skt adj submissive, yielding, bending. 2 curved, bent. 3 Skt तन्त्र part or, else. “सुर अथवा अथवा जले, सूरसुरी मिलण नही होत आना.”–मला रविदास. ‘unholy wine or other drink.’

तन्त्र [नात्र] Skt [नात्र] part or, otherwise.

“नात्र कुंडका दिवाल हें.”–ब्ला कबिर. See तन्त्र.

नात्रा [नात्रा], नात्रा [नात्रा] Skt नात्रा.

नात्रा [नात्रा] Skt n reverential greeting; act of bowing. 2 humility, sense of bowing.

नात्री [नात्री] Skt adj sense of being born; effect of some activity. 2 result, outcome.

तन्त्र [नात्र] Skt part otherwise, or. “नात्र अवेत विकृत है लव.”–GPS.

तन्त्र [नात्र] Skt नात्र n one due to whom ancestors do not have a downfall; 1 offspring of son and daughter. 2 great-grandson’s son. “पूर्त पोटा पोटा नात्रा.”–BG. See तन्त्र. 3 son of daughter’s son.

तन्त्रक [नात्रक] great-grandson’s grandson.

“गुरु कह्यो मुराख सावत्ता,
दुस्ट कुपटा मत्ता माद,
दुर्मति रत्ता हवे बिन सात्ता
हत्ता तुर्कान तेज बलाद,
होकर ताता अरु उनमात्ता
बाने अवत्ता घात्ता दोद,
गुरु वर दिता बाबर लित्ता
इं हेव मे तिस तन्त्रक.”

–GPS.

‘Babar’s son Hamayun; his son Akbar; his son Jehangir; his son Shahjahan; his son Aurangzeb.’

तन्त्री [नात्री] Skt See तन्त्र. 2 See तन्त्री. 3 Skt part or, otherwise.

तन्त्री [नात्री] Skt part or, otherwise.

नात्री [नात्री] Skt नात्र n nose-ring; string passing through the nose of an animal. “नात्र नासी कहासम हाथ.”–सर म 2. 2 ornament for nose, worn by women.

तन्त्र [नात्र] Skt तन्त्र n nose-ring; string passing through the nose of an animal. “नात्र नासी कहासम हाथ.”–सर म 2. 2 ornament for nose, worn by women.

नात्र [नात्र] [नात्र] n new-born; effect of some activity. 2 result, outcome.
Bhai Nattha is also known as Nattha Ram. The panegyric composed by Nattha Ram is recited with great devotion among the Udasi saints. The original text of panegyric goes like this:

“ooh guru ji jelho jagoa kamaar joji. kashph ki khaaphi suvat ke tir. esa jogi kabiha naa ra. uce careh ke naa baja. kamaar kachoti kaskar dhara. b'dua bhav na supne dara. s'jaam ko aati sap taf kina. sidhh bhae purmatem cina. jata mukat s'am thrgli dhari. gur ki agya lagi pirai. ... sajtgar ji jab agya dina. dhaka des ravana kina. nis din raho nam liv lai. novam gur ke darasan pahi.” 2 a ballad singer who joined Bhai Abdulla in singing ballads about warriors to the Sikh congregation in the presence of Guru Hargobind Sahib.

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into the custody of a guard; lock-up. “badṣah kohira, ena nū naddarhvale kāro.”—bhagatvī.


नदी [nadi] adj who sees, who observes. 2 n the Creator. “नानक नदी नादर निम्बला.”—japa. “नानक नदी नादर कारे.”—var bila m ३। “नानक नदी मानि वास्.”—var guj ३ १। 3 sight; vision. “नदी बहारी नो कोि.”—sri ३ ३। ४ under observation within sight. “साह नदी कारम के मादवे.”—sri ३ ३। ५ by the grace of the Divine, with divine grace. “नादी थु मान वसि अवे, नादी मानु निर्मालो होि.”—v añd ३ ३। ६ See रवी.

नदा [nadan] See रवी.

नदाब [nadamāt] A ७ ६१ n sense of feeling disgraced; shame.

नदी [nadi] Skt n praise, admiration. See रवी.

नदिनी [nadinī] म र १ n earth, on which rivers flow.

—sānāma.

नदी [nadi] Skt n flow of water that makes noise; stream of water formed from spring water and thawing of snow. According to Katyayan, flow of water less than eight thousand bows', in magnitude, is not regarded as a stream. “नादी वीरि ते देखाले.”—var majh ३ १। ३ See रवी.

नदी [nadi] Skt n son of river (Ganga), Bhisham.—sānāma. 2 grass.—sānāma.

नदीश्वर [nadiśvar] Skt रून्दीन n son of river (Ganga), Bhisham.—sānāma. 2 grass.—sānāma.

नदी [nadi] Skt रून्दीन n a famous town in Bengal, which is an ancient centre of education. It was founded by Raja Lakshman Sen in the twelfth century. Chaitanya, the reformer of the Vaishnav sect, was born at this place towards the end of fifteenth century.

नदीपत्र [nadiapatra] n ocean.—sānāma. 2 Raja Lakshman Sen. See रजीक।

° a bow is four haath (hands) in length.
railway station Ambala Cantonment towards the south.

Nanheri is a village in the Patiala state tehsil Ghanour and district Patiala. A shrine in memory of Guru Tegh Bahadur stands on the south-east side of this village. Keeping in view the devotion of Fateh Chand, a preacher-cum-collector of tithes and offerings, the Guru stayed here for many days. Ten vighas of land belongs to the gurdwara, and the priest is a Sikh. It is three miles away from Shambhu railway station to the south. In Nanheri, on the request of Ghoga who was a masand, Guru Gobind Singh also visited this place while coming to Anandpur from Patna. Some persons have spelled it as Nanhai. See Nanhai.

Nankana [nankana], Nankana [nankana] See nanakshatray.


Nanad [nana] See nanad. “Sahib saheli nanad gaheli.”—asa kabir. ‘Here nanad (husband’s sister) is used in a derogatory sense.’

Nana [nana] See nana. “Sahas muratana ek nana” toh.”—sohla. 2 See nanad. 3 Skt mother. 4 girl, virgin.

Nanakar [nanakar] See nanakshatray and nanakshatra.


Nanital [nanihal] n family of maternal grandfather. 2 house of maternal grandfather.

Nanu [nani] See nanu.

Nanu [nunu] Skt n refusal; non-acceptance and excuse; doubt, misgiving.

Naneda [naneda] adj blameless; blamefree; praiseworthy; admirable. “Ik kal nanaed sath nanaed kari rasoi sar.”—NP.

Naneri [nneri] See Naneri. “Gram naneri nikat ahe jah. ghogha nam masad basat tah.”—GPS.
trying to realise the desire of sexual enjoyment; some men’s semen gets discharged after a brief erection.

One can get better results if impotence is treated by taking its cause into account. Normal treatment is like it: take three mashas each of musk, saffron, oxide of lime, lump sugar, arabic gum, javitri, nutmeg, akarkara, seeds of cardamom, gum mastic, pure strychnina, oxide of steel and mix these with one masha leaf of gold. Pulverize these in the juice of betel-leaf for four pahars (one pahar is equal to three hours) and make pills of one ratti in weight and dry those pills in the shade. One to four pills should be taken with hot milk.

Take one tola each of medicinal salep edible rector tuber, both kinds of tap roots, both bahamans, seeds of asteracantha longifolia, satavār (a medicinal plant), kernel of tamarind seeds, kūc bij, bij utāγaṇ, bahū phāli, oxide of lime, bij bād and lump sugar; after grinding these make small packets of one tola each. These packets should be taken with hot milk twice or thrice a day.

Grind one tola of edible rector tuber and take it with half a seer of milk.

Pudding prepared with one tola of satavār, two eggs in half a litre of milk may be taken.

Medicines like compound phosphorus are also beneficial for the treatment of impotency. Massage of oils should also be undertaken.

2 cowardice, chicken-heartedness.

1728
the revelation of the divine book.

रक्षित [nabixan] See रक्षित.

रक्षित [nabibxas] son of army commander Abdul Khan who came to fight against Guru Hargobind in the battle of Hargobindpur and was killed by Bhai Saktu. See रक्षित.

राज़ [nabira] P र न grandchild, grandson, granddaughter.

राज़ [nabura] does not bite. See राज़.

राज [nabh] Skt र n sky, heaven. 2 cipher, zero. 3 month of Savan. 4 month of Bhadon. 5 proximity; nearness. 6 support, base. 7 Shiv. 8 water. 9 cloud. 10 rain.

राज की बाढ़ [nabh ki gat] movement in the sky; act of moving through the air. 2 power to go into the sky. “नभ की गति ठहर है तौ सों.” –ravm. See रक्षित.

राज [nabhag] See रक्षल. 2 See रक्षक.

राजक [nabhcar] Skt रक्षक adj flying in the sky. 2 bird. 3 arrow. 4 cloud. 5 god. 6 wind, air. 7 aeroplane, aircraft.

राजक [nabhcar], राजक [nabhcar] n army that fights with arrows; army of archers.–sānāma. 2 kite, vulture etc.

राजवरी [nabhcar] n राजवरी See राजक.

राजक [nabhcar] a bird belonging to the cuckoo species which drinks only falling rain drops. In poems, it is written that this bird only drinks mythical rain drop fallen under the fifteenth lunar constellation svatī.

राजवरी [nabhbari] See राजवरी.

राज [nabh] Skt र n lord, master. 2 actor. 3 adj humble. “राज सुभाव ना कबूत तघे.” –GPS. 4 A n practice, manner.


राज [nамāda] प न wool, pressed flat into a blanket, felt for bedding etc.

राज [nамān] n bowing, bending. 2 greeting, salutation.

राज [nамān] adj new. 2 See राज.

राजमित [nамमित] P ज ज I show, I will show. 2 I do, I will do.
Prayer is the second doctrine of Islam, although five times are not fixed in Koran but according to the instruction on circumcision and from the anecdotes of prophet Mohammad, it is obligatory for a Muslim to offer prayers described as:

1. Salatul Fajr - prayer during the period from dawn to sunrise.
2. Salatuzzuhur - prayer at the time when the sun just passes the middle point.
4. Salatul Magrib - evening prayer, from sunset up to the end of dusk.
5. Salatul Isha - prayer offered at the time of going to bed.

These five prayers are obligatory, apart from these, the following three prayers are optional. Their performance is highly meritorious.

1. Salatul Ishrak - prayer at the time when the sun rises high in the sky.
2. Salatul Zuha - prayer at about eleven o'clock.
3. Salatul Layl - prayer shortly after midnight. In addition to these, two prayers are meant for two Muslim festivals, i.e. at the time of 'Idul Fitr and 'Idul Adha.

According to 'sahih muslim', when prophet Mohammad returned from the seventh heaven after appearing before God, he met on his way back, prophet Moses at the sixth heaven. Moses asked what had been ordained for him by God. Mohammad replied that offering fifty prayers was ordained. Moses objected that his community would never carry out this order, He was tired of preaching to his disciples but they could not

practise his teachings. He told him to go to God for asking again. When Mohammad expressed his helplessness to God, He repeatedly went on decreasing the number of prayers to five. When he explained the whole situation to Moses, he remarked that people would not offer prayer even five times a day. He advised him to go again to God and request for exemption. Prophet Mohammad replied that he was wary of requesting again and again, and would not ask for any exemption.

According to the Koranic verses, offering of prayers is mandatory; one cannot do so by reading a translation of the Arabic text in another language. Before offering the prayer, one should clean one's body and clothes; the place chosen for prayer should not be dirty either.

If the prayer is to be offered in a mosque by many persons then it is essential to give a call for prayer from the minaret, so that all may gather there after hearing the call, at the time of prayer. One should remove one's shoes; and offering of prayer bare-headed is also forbidden.

Over and above all these above mentioned prayers, there is also the convention in Islam to pray for some achievement and for the well-being of a deceased person.

The convention to pray seven times a day is prevalent among the Jews. See 'sahih muslim' ch 119, verse 164.

1Seven times a day do I praise Thee.
i'iJ-I'TOT [namana], 0lfT0't [mmani] See'fow and
I salute you.

O'l-fl'fi.r [namamI] adj new, fresh, recent. 2
wetness, dampness.

wetness, dampness.

O'l-fl'fi.r [namucI] Namuchi according
to Mahabharat a demon who was son of
Viprachitti. Indar first blessed him with the
boon of fearlessness but afterwards killed him
deceitfully. For this Indar had to undergo
atonement with permission from Brahma.

Namuchi is also mentioned in Rig Ved.
"dVESIr sabar namuci
jou."-NP.

2 third brother
of Shumbh, the demon king. He was younger
than Nishumbh. According to Vaman Puran,
he was born to Danu who conceived him from
the semen of Kashyap. When Indar killed
Namuchi both his brothers Shumbh and
Nishumbh attacked Indar to avenge their
brother. After vanquishing all the gods, they
began to rule over heaven. Shumbh sent a
messenger Sudhir to goddess Katyayani on
Vindhyā mountain with a proposal that she
marry one of the brothers she liked. The
goddess replied that she could not marry
without fighting a battle. A fierce battle ensued
and all the chiefs of the demons like
Dhaumarlochan, Rakatbij, Chand and Mund
were killed in this fighting. At last, Durga killed
Shumbh and Nishumbh also and handed over
the kingdom of heaven back to Indar.

3 god of love, Kamdev.

A [nay] P, did. 2 has been done.


adj what has come
into view; visible.


2 equality, similarity. 3 example, instance.

"beṣub-ha jo bina nämune."—NP.

P [name] P, part no, not; prohibition.

P [namo] salutation. "hārisētan kari namo
namo."—gau a m 5.

P [namosi] n condemnation, ill reputation.

See रुम्भु 3.

A [namr] Skt adj bent, bowing. 2 humble,
modest, without ego.

A [namrata] Skt n sense of bowing, bending
of the head. 2 humility.

A [nay] Skt vr take away, reach, protect.

2 n policy. 3 justice, equity. "samas manid
prakaś nay, tam aay nasae."—GPS. ‘Light of
justice is similar to the sun which dispels
darkness of injustice.’ 4 Vishnu. 5 river. See
हैं.

नायगृह [naygrodh] See नायगृह.

przkahu nay.”—sāveye m 3. 2 act of taking
away.

A [nay] with eyes. “nayāni guru aamar
przkije.”—sāveye m 3 ke.


A [naychad] covering of the eye; eyelid.


A [nayni] earth on which streams flow.
—sanama. because of eyes. See राजस्थि, हैं
and हैं.

A [naypal] adj appointed to carry out the
policy; executive head. 2 See राजस्थि.


There is an anecdote in Bhagvat that he severely tortured his son Prahlad who was a worshipper of Vishnu. To save gods and Prahlad, Vishnu assumed the form of Narsingh and tore Hiranakshipu with his nails and killed him at dusk when it was neither day nor night.

In Guru Granth Sahib, Narsingh is the Creator’s incarnation so as to kill Harnakshas (Hiranaksh) and Prahlad is the son of Harnakshas.¹ “हरनक्षास दुसेत हरि मार्ता प्रहलाद तारा।”-सासा चोट म 4। “भगारि हेत नरसिंघ भवे।”-बासात कबिर। “गरे नरसिंघ नरात्कराः। द्रिग रति कीय मुख स्रो भर।”-नरसिंघ। A famous temple where Narsingh is worshipped exists in Multan. 2 great person, honourable man. 3 brave person. 4 the Creator, the Divine.

¹Several scholars try to prove Harnakshas to be Hiranyakshipu by distorting and misinterpreting grammar, but they do not keep in view that the anecdotes found in Purans are not uniform or consistent. They are contrary to one another. See भगवद्गीता for differences. The saint poets prior to Guru Granth Sahib have doubtlessly mentioned the killing of Harnakshas by Nrisinh.
gajpati narahnārīd, name ke svami.”—tzīg namdev. ‘Lord of Namdev is the master of Sun, Indar, Kinnar gods and Kubera.’

Narānṛ [nārānṛ] carefree person. 2 the Creator, the Divine. “nārāk nīvarṇ nārānṛ.”—ōśkar. 3 powerful and supreme among men.

Nṛ [nṛ] n one who robs people of money; cheat, pick-pocket. “nṛharr av bātpār.”—kalki. 2 Narsingh, the fourth incarnation. 3 the Creator. “nārāh namu nārāh nīhkmu.”—gau m l. “sabh kahahu mukhahu nār nārhare.”—val’kanm4.

Nah [nah] See ~.

Nārāh [nārāh] supreme among men. 3 the Creator, the Divine. 4 See ~.

Nārak [nārak] Pkt n weighing scale, balance. “le nārja man tole dev.”—bīla kābir. 2 Skt female child.—sājīmā.

Nārāṇ [nārāṇ] n that which has multitude of persons; gathering, army, military.—sājīmā.

Nārāt [nārāt] Skt rd n dance, dancing. 2 making one dance. 3 n dancer.

Nārād [nārād] P rd n counter, used in a game played with dice. 2 Skt rdwr thunder, low, move, go. 3 n thunder, sense of thundering. 4 noise. 5 praise, admiration. 6 proclamation.

Nārāk [nārāk] Skt rd nţ adj skilled in dancing. 2 making one dance. 3 n dancer.

Nārāk [nārāk] P rd nţ counter, used in a game played with dice. 2 Skt rdwr thunder, low, move, go. 3 n thunder, sense of thundering. 4 noise. 5 praise, admiration. 6 proclamation.

Nārāt [nārāt] Skt rd n dance, dancing.


Nārāsu [nārāsu] See नारासु.
narnah [narnah], narah [narahi], nath [narthth] n king, lord of men. 2 the Creator.
nimnara [narnarin], nimnaray [narmacar] Ahinsa, daughter of Daksh gave birth to two sons of Yam who became famous sages. Vaman Puran contains a tale about them, and it is found in Vikarmoravashiy as well, that the gods were astonished to see penances undergone by Nar Narayan. So Indar sent nymphs to interrupt his meditation. Narayan took a flower and kept it on his thigh's upper part. From the flower arose a nymph who was more beautiful than the heavenly nymphs. She was named Urvasi for arising from the thigh. All the heavenly nymphs felt abashed on seeing her and returned to their abode. Narain sent the nymph he had created with them too.

It is written in Kalika Puran that Mahadev assumed the body of a lion [garab] and tore Nar Singh, incarnation of Vishnu, into two parts. Two sages came into being, Nar from the human part and Narayan from the part of the lion. Both of them are regarded as the incarnation of Vishnu.

According to Devi Bhagvat, Krishan was incarnation of Narayan and Arjun was an incarnation of Nar. 2 the Creator, the Divine. "narnarain antrajami."—gau m 1.
narp [narpri] Skt adj having authority over the people. "narpri raje rog ras manah." —suhith 4. 2 n king, emperor. "narpri eko sighsah saha."—sor revidas. 3 the Creator, the Divine. 4 the god of riches, Kuber. See तदन्नात.
narpal [narpal] n king, who protects the people. 2 the Creator.
narb [nabar] humanly indescribable; which cannot be described by man. "arbab narbad dhodhukara."—maru solhe m 1. 'in the beginning was pitch darkness beyond description.' i.e. before the creation was a state of nothingness.
narma [narme] See तदभाष.
naram [naram] P adj soft, delicate. 2 Skt narm n play. 3 laughter. 4 joy.
narmada [narmada] Skt narmada a pleasure-giving stream, that has been regarded as the daughter of sage Mekal. Due to this, it is also called Mekal or Mekalkanya. Narmada is also taken as the sister of the snakes. It was she who brought Purukutas to help the snakes against Gandharavas, the celestial musicians. So pleased were the snakes that they named it Narmada. It is written in Vishnu Puran that Purukutas was son of Narmada. In Matasyapuran, name of her husband is mentioned as Dusah. According to Harivansh, she was wife of Purukutas and her names were Reva and Puravganga. Due to being a daughter of the Moon, she is also shown by the names of Induja and Somodbhava.

Narmada rises in the Amarkantak region and falls in the Bay of Khanbhat near Bharoch. Its total length is 801 miles; and shivlings are found in large numbers in this river. See तदभाष. 2 wife of Kaushik. See मेलिंग and मंडध.

narmdes [narmdes], narmdesvar [narmdesvar] Skt narmdes Shivling installed by Narmada in Kashi. See वषणे मंडध य 92. 2 Shivling shaped stone got from Narmada. As shalgrams emerge from Gandki in the same manner Shivlings are found in Narmada.
narmanokh [narmanokh] enterprising person. See तद 12.
narma [narma] a type of cotton; yarn spun from it is very soft and fine. 2 soft and shining cloth woven from this fine cotton.
softness, tenderness. 2 gentleness. “maaniye nārmi gārī hī amādāh.”—ziddāgi.

nārmedh [nārmedh] n man’s sacrifice; a type of fire-ritual in olden times in which a human being was used as a sacrifice for oblations; human offering;¹ Nārmedh Yajna commenced on the 10th day of the bright half of Chet and ended in 40 days. In the Vedic era human sacrifice was performed without any reservation. See नृतेज्ज्व.

nāryan [nāryan] a type of conveyance which is carried or pulled by men like a palanquin or a rickshaw etc. 2 Kuber, the god of riches. See नरकम.

nārlok [nārlok] n world of human beings, mortal world.

nārvār [nārvār] adj supreme among human beings. 2 n a region called Nishadh. 3 a town 40 miles away from Gwalior to the south-west, which was at one time the capital of king Nal. “nārvār ko raja bādo.”—cārvatr 161.

nārvahān [nārvahān] Skt n Kuber, lord of riches, whose conveyance is man; god of human being. 2 conveyance which is carried or pulled by man; palanquin, sedan chair etc. See नरकम.

nārvırāt [nārvırāt] Skt निर्विचल n indifference towards the material world, lack of interest in worldly pleasures. “गूर्मुखी पूर्वरैति नार्विराति पचान्ति.”—sīdhgosaṭi. 2 Skt निर्विचल n tranquility, calmness. 3 Skt निर्विचल n completeness. 4 immorality. 5 absence of livelihood.


nārva [nārva] v compress, fasten, tie tightly.

nārṛ [nārṛ] n tough kernel of esculent roots like carrot, which is covered with soft pulp.

¹See सुदृढ़ प्रत्यक्ष ३० and ३१.
(b) Some poets have named anāgasekhāra as nārāc vrīdhth or mahanārāc poetic metres. See आनागासेक्षार.

स्नान स्रुवः [nāraj lāghu] It is also known by the names of sudhi and वेव (hohā), Its characteristics are: four feet, each foot consists of four characters joined in lāghu guru sequence or as ज, ग, श, श.

Example:
 jalē hari. thale hari.
 ure hari. bane hari.

-ākal. नरत [nārāt], नरताक [nāratāk], नरतकर [nāratkar] adj guilty of killing a man, convicted of murder.

2 n son of Ravan, who was killed by Angad.

“nārāt devāt dujo bālī.”—rāmav.

स्नानाय [nāradham] mean fellow, base person.

2 low-bred among human beings.

स्नानन्य [nāradhip] Skt n lord of men, king.

2 Kuber, lord of riches.

स्नानिय [nāradhipi] See स्नानन्य. 2 Kuber. See स्नानन्य and स्नानन्य.

स्नानय [nāramidh] See स्नानय.

स्नानाय [nārayna] See स्नान.

निवेदित [nātir] See निवेदित.

निन्दित [nāris] See निन्दित. “िस्कतोबोल निन्दित ताहि चो हे.”—cārtīr 353. 'is king of that region.'

निन्दित [nārid], निन्दित [nāridu] See निन्दित. “जनी सेविया प्रभु अप्ना सोि राजनिदितु.”—sri m 5.

निचल [nāryal] See निचल and निचल.

नली [nari] n woman. “नारी असृि किन्नी.”—sanama. 2 See सली. 3 प ज coloured skin of a billy-goat or ram etc.

निन्दित [nāria] See निन्दित.

निन्दित [nārichan] See निन्दित.

नरु [naru] See नरु.

1According to Ramayan, Narantak was killed by Dadhibal, the monkey.

नरु [naru] See नरु. “नारु मारे नारु कर्मि न अवे.”—गोद कबर.

नारेश [nāres] Skt n lord of men, king.

नारेश [nāresār] n aní (army) of nāresār (king); army of a king.

नारेश [nārēr] Skt नारेश n lord of men, king.

2 Kuber, god of riches.

नारेश [nārēsh] son of maharaja Karam Singh, (ruler of Patiala) and a majestic one who was born on the 10th day of the dark half of Magghar in Sammat 1880 (26th November 1823). He was an embodiment of religion and politics. At the age of twenty-three, he was coronated on the 6th day of the dark half of the month of Magh in Sammat 1902 (18th January 1846) and he managed the affairs of the state elegantly. His court remained full with numerous gallant and talented persons. During the mutiny of 1857-58, he proved himself a true friend of the British rulers. The English government greatly appreciated this, honored his majesty and organised an open court at Ambala on 18th January 1860 in which Lord Canning thanked him and ceded the territory of Narnaul to him. On 1st November 1861, the title of K.C.S.I. was conferred upon him and he was taken as a member in the council of the Governor General. The right to have an adopted son, was granted to the Phulkian states in 1860. An order of granting this right was received on 5th March 1862. The laws for administration which Maharaja Narendar Singh enacted along with the other two kings, and the agreement, which he signed with the British Government, show his ingenuity and farsightedness. He died at the age of thirty-nine on 13th November 1862 at Patiala. See भास्तिनाथ.
and nawabs of India which was established in 1921. Its session is held every year at Delhi. The viceroy of India delivered the inaugural speech during this meeting. Maharaja Ganga Singh of Bikaner was the first chancellor of this body. Now Maharaja Bhupendar Singh is its chancellor.

The main objective of the Chamber of Princes is that the relationship established through treaties may be implemented and the rights of states be protected so as to bring reforms in the over-all administration of the states.

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‘The splendour of the garden of Kuber has been exchanged by the blossoming of a number of blissful lotus flowers.’ 6 lotus garden.

नवनिवार्त [nāṁnirvārta] Skt n garden of Kuber. See नवनिवार्त. 2 cetrārthya is also a garden of Kuber.

तली [nāli] n pipe, tube. 2 pipe-shaped thin bone. 3 calf’s bone. 4 barrel of a gun. 5 tube used by weavers. “chochi nali tātu nāhi nākse.”—gau kābir. Here it means a windpipe. 6 mucus sliding down from the nostril; drivel. 7 See नलवी.

नलवी [nāLVī] Skt tālvās and tālvē n coconut tree; cocos nucifera.

नलुआ [nāluā] n umbilical cord. 2 rivulet, brook.

नलुची [nālučī] a village in Jammu state of district, tehsil, and police station Muzaffarabad, which is about two miles away from the city across the bridge. Tonga and bus service is available from Rawalpindi up to Muzaffarabad. A shrine in memory of Guru Hargobind stands in the village. The Guru stayed at this place on his way to Kashmir and caused a spring of water to rise with a thrust of his spear in the earth. Maharaja Ranjit Singh donated a fief of three thousand rupees to the shrine, which having nine openings. “nāv khādā vici janič.”—japu. “nāv khāda ko raj kamave.”—točī m 5. 2 nine joints of the human body. “saṭh sut nāvkāhād.”—gau kābir. See नलवी.


नवगाह [nāvgrah], नवगिर [nāvgrīḥ] n nine planets according to astrology; Sun [sura], Moon [cōḍrma], Mars [mōga], Mercury [budh], Jupiter [vṛtāsapatī], Venus [ṣukr], Saturn [ṣaṇēśvar], Seizer [rahu], Dragons’ Tail [ketu]. “nāvgrah koći ṭhadhe dābar.”—bhērā kābir.

नवगाहर [nāvgrahar] n nine doors of the body; body having nine openings. “nāvgrhar thapī māhal ghar ucau.”—tukha barahmaha. ‘residing in a lofty palace ensconced in the tenth abode).

नव दृष्ट घट [nāv cṛtak] n nine grams, six schools of Indian Philosophy, six parts of Veds. “nāv cṛtak bōlār mukhāgar.”—dhana m 4. “nāv cṛtak ka kare bicar.”—var sar m 1.

नवट [nāvat], नवट [nāvṭ] n nine tāks (a weight equal to four masas). See नट and टै. 2 new. 3 Skt nine. See प्रेय दीर, तन चल.

नवसत [nāvsat] n nine plus seven equals sixteen. See पन्त सिंग.

नवहरित [nāvharīt], नवहरि [nāvhari] adj young in years; young. “nāvhari nav dhan sābādi jagi.”—bīla cāṭ m 1.


नवकार्तली [nāvkārtalī] n nine goddesses, worshipped by the Hindus from the 1st to the 9th days of the bright half phase in the month of Chet. Their names are: kumārika, trimuраti, kāliyanī, rohini, kali, cādīka, sābhvi, durgā and subhadra. 2 See नव पुनु.

नवकार्तल [nāvkārtal] n a village in Jammu state of district, tehsil, and police station Muzaffarabad, which is about two miles away from the city. Tonga and bus service is available from Rawalpindi up to Muzaffarabad. According to a Puranic tale, Sheshnag (the mythical snake) praises the West accepts only seven planets. According to them, Seizer and Dragon’s Tail are not planets.
Creator daily with new epithets. 2 young, free from aging, ageless. “gun nīdhān nāvataṇu sōda.”—sṛi m 5.


नवतेज [nāvattē] Skt n newness, modernity. “rāg bārāg tārāg nāvattē.”—BG.

नवदुर [nāvduṛa] nine goddesses. See नवदुर. 2 another count as described in the Purāṇas—śulpūtri, brahmājñātī, cāḍābhūṣā, kuṣmāda, skādmata, katyayāni, kāḷātri, māha gōri and sīḍhīdā.

नवदुर [nāvduṛa] n nine doors of the body: two ears, two eyes, two nostrils, mouth, anus, penis or vagina.

नवदृष्ट [nāvdvīp] See नवदृष्ट.

नवध [nāvdha] Skt adj having nine types, of nine ways, in nine manners.

नवधभावति [nāvdhabhāvatī] Skt n nine ways of worshipping the Almighty. “nāvdha bhāvatī rājate ātī ṇaṅj.”—NP. “bhāvatī nāve prākara.”—sṛi a m 5. In the scriptures nine types of worship is thus described:

1. śravaṇ—hearing the praise of one’s own deity.

“kōṭi kārān dijāhi prabhū prītan, hārī gun suṇīsthī abīnāsī rām. suṇī suṇī iḥu mānuḥ nīrmaṇ hove kāṭie kal ki phasi rām.”

—suhi chāṭ m 5.

2. kīrtan—devotional singing in praise of the deity.

“lakhu jīhva dehu mere pīrāre, mokh hārī aradhē mera rām.”

—suhi chāṭ m 5.

“anōd sukhā māgal bāne pekhat gun gau. kāṭha kīrtan rag nud dhunī iḥh bāntō suau.”

—bīla m 5.

3. śīmrāṇ—meditating upon the Divine; contemplating:

“hārī hārī kābāhu na māṇahu bīsare. ihā uḥā saṛābsukha data sāgal ghaṭā prātipare.”

—gau m 5. “nānak soī dīnāsus suhavra jītu prabhū aye cītī.”—var gau 2 m 5.

4. padsevaṇ—foot worship, devoted service.

“hārīcārena kāval mākrod lobsit mano āndino mohī ahi prīsā.”—sohīla.

“pe pār māṇai soī jīv.”—sṛi m 5.

5. ārcāṇ—worship with material like sandal-wood, flowers etc.

“tera nam kōri cāṇāṭha je mānuḥ urṣa hoi, karnī kōgu je rāle ghaṭā ātāri puja hoi.”

—gūj m 1.

“mānu sāpātu jītu sēt sārī nāvānu bhavan pati trīpāti kāre, puja prāṇ sevako je seve in bīdhi sahību rāvatu rāhe.”

—suhi m 1.

6. vādan—salutation, bowing, obeisance.

“prabhū jī, tū mere prāṇ adhāre. nāmaskar dāṇātī bādīna.
āṇīk bar jāubare.”—bīla m 5.

7. sākhy—feeling of cordiality with the deity.

“tū mera saṅkha tū hī mera mit. tū mera prītānu tum sāgī hit.”—gau m 5.

“sājān saṃca pātisāhu sīrī sahā de sahū.”

—sēva m 5.

8. dāṣy—subordination, servitude.

“tū saṃca sahību dāsu tera gola.”—mājh m 5.

“bēkharīd hau dāsro tera. tu bhāro ṭhakaru gunī gēhera.”—suhi m 5.

9. atām nīvedan—entreaty, dedication of oneself.

“tūdha āge ardāti hamari jīu pīču saṁbh tera.”—asa m 5.

“mānu tānu arāpī rākhāu hari āge saṁbh jia ka he prātipal.”—bīla m 5.

नव [nāv] n bowing, salutation, obeisance.
2 mongoose. 3 slope. “navēn gāvan jāl.”—BGK.

2 mongoose [nāvnaīka] See footnote to तरहत्व.

३ घाट [nāvṇath] nine chief yogis are:

adnath, māchēdrenath, udāynath, sātokhnath, kāthaṛnath, satynath, acēbhknath, cārāginath and gorākhnath. “गुṇ गवर्णि नव नाथ.”

—sāveye m l ke. According to another branch of yogis – adnath, sēlnath, sātokhnath, acēbhknath, gējkōthnath, prajanath, māchēdrēnath, gorākhnath and gyansvārupinath.

३ घाटम [nāvṇamak] This poetic metre is also known as ‘नाहरती’. Its characteristics are four feet; each foot has two nāgans and two lāghu matras III, III, I, I.

Example:

तर्न्हर पर सर. निर्क्षत सर नर.
हरपर पर कर. निर्क्षत बर नर.

—ramav.

2 घाटम [nāvṇayīka] See footnote to तरहत्व.

३ घात [nāv ndēhi] See तृंघ तिरि. “नाय निर्देहिन नम निर्देहान.”—kan m 5.

३ घाती [nāvni], तारात [nāvni] Skī n fresh butter, just made by churning milk or cream.

३ घातु [nāvnut] adj absolutely new, brand new.

३ घात [nāvpad] new rank, new post.

३ घाती [nāvpadī] It is a form of cōpāi and aṛīll.

Its characteristics are four feet, sixteen matras in each foot, bhāgaṇ, sīrī, in the end.

Example:

jōhi tāhī kārān lāge sābāh pāpān,
chāhām kāvram tājōk hārōtjānān,
pāhān kāsū kārāt sābāh bārān,
darēt dhup dip sīr ērdān.

—kālī.

३ घात [nāvam] adj ninth.

३ घातम [nāvmi] n the ninth day of both halves of a lunar month.
new games. “हरि हरि नवराग्रिया।”–vađ m 4 ghoriā.

तन्व [नवल] Skt adj new. 2 clear, clean. 3 young. 4 beautiful. “नवल नवतन नाहु बला।”–bīla chāt m 5.

तन्व [नवला] n stick decked with new flowers; thin stick, around which flowers are plaited. “नवला सि लीय करवर काहार।”–krīsan. “नवला हाथ गाही कपाले।”–GPS.


तन्वु [नवलु] a devoted Sikh of Guru Hargobind, who was a great scholar. Sikhs from afar used to come to listen to his religious discourses. He was also a unique warrior.

तन्व [नवला], तन्व [नवादा] adj new.

तन्वम [नवासा] P जल n daughter’s son.

तन्वमील [नवासिर] plural of तन्वु. See तन्वु and तन्वील.

तन्व [नवह] A तल plural of तन्वील (bank); land by the riverside.

तन्वमल [नवासम] P जल v praise, honour.

तन्वं चैद [नवादा चैद] crescent moon of the first day of a lunar month; moon on the second day of bright fortnight. 2 See तन्वं चैद ही तन्व असम.

तन्व [नवज] P जल used as a suffix in compound words, as कारिबनवज etc. 2 See तन्वम.

तन्वमस [नवाज़िस] P जल n act of admiring or exaltin 2 kindness, benevolence.

तन्व [नवज] P जल n spoken language, dialect, written language.

तन्व [नवज़] n spoken language, dialect, written language.


तन्वमिलन [नवांज़िम] adj young and healthy; energetic and healthy. “हरिगोभी नवांजरा।”–sor m 5.

तन्व [नवब] See तन्व.

तन्वम [नवबिज] n navab’s rank. 2 navab’s job.

तन्वसूर [नवबद] तन्व-अभूष, new cloud, fresh rain.

तन्व [नवर] P जल n lining, hem. 2 ribbon. 3 adj innocent, guiltless.

तन्व [नवाला] P जल n morsel, bite.

तन्वल [नवाला] Skt P जल n accomplice in dining and wining. 2 friend who keeps company in dining and wining. “अहो नवाला पयाल यार।”–GPS.

तन्वमिलन [नविसङ्ग] P जल n writing, dictation. 2 adj written.

तन्वमिलन [नविसङ्ग] adj written. 2 n writing, written work. 3 fate, fortune, luck, destiny.

तन्वमिलन [नविसङ्ग] adj n write. 2 imperative form of नविसङ्ग: write down.

तन्वमिलन [नविसङ्ग] adj writer; This word is used as a suffix in compound words like अर्जनविसङ्ग (petition-writer), नकालविसङ्ग (draughts-man). 2 imperative form of नविसङ्ग: write down.

तन्वमिलन [नविसङ्ग] P जल n writer, scribe, clerk. “मिल नविसङ्ग सो बेस।”–NP.

तन्व [नविन] Skt adj new, modern. 2 unprecedented, unique. 3 pen-name used by Gopal Singh, a poet. See तन्वम.

तन्व [नव] adj all the nine. “नवभूज अद्रपवव।”–gau thiti m 5. 2 new, modern. “agine jiu नव।”–var asa. 3 See तन्व.

तन्वम [नवेसो] तुर-फूड, nine springs, nine openings of the body. “नवेसो सम्भ्रिद धिला।”–var gau m 4.

तन्वमिलन [नवेक्ला] adj extraordinary, different, distinct.

तन्वम [नवेक्ला] adj all the nine. “नवेक्ला दी रम बम” [नवेक्ला दी रम बम] It is a custom among the Hindus that they greet each other and to feel cheered on seeing the
moon on the second day of a month's bright half. This festival is also approved in the Bible. "Blow a trumpet on the new moon and the full moon, which are our festivals. It is the law and command of God for the Israelite people." See Psalm 81, verse 3 and 4.

The nine doors, nine abodes.

"nāvī nāve chīḍr āpavit." –gāv thītī m 5.

See naved, nāve chīḍr nine doors, nine abodes. See naved] See naved, group of nine. 2 P n good news, auspicious news.


See naved, group of nine. 2 Skt n, group of nine. 3 Skt n ninety, 90. "nāve ka sīhjasāni." –var majh m 1.

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See naved, group of nine. 2 Skt n, group of nine. 3 Skt n ninety, 90. "nāve ka sīhjasāni." –var majh m 1.
in Ramayan.

In poetic works eight types of heroines are:

1. svakiya – who has been duly married to her husband.
2. parkiya – woman married to one man, but who loves another man; her hero is vice husband.
3. samanya or gaṇīka – (who indulges in licentiousness for earning money; her hero is vesāk. mugdhā (foolish), madhīya (middle) and pradha (mature) etc are the kinds of svakiya; udha, anudha, gupta, vīḍghada, laṭīta, kulta, anuvyana and modita etc are the kinds of parkiya.

1352 types of heroines have been counted by poet Raslin in his work entitled Ras Prabodh, 3240 by Hirjivi in Lakshmivinod, 9222 by Sardar poet in his annotation of Rasik Priya and 4788 by Babu Jagannath Prasad (Bhanu poet).

In fact all these kinds are the fantasy of the poets. If considered seriously, there are only nine types of heroines – padmīni, cītinī, saṁkhīni and hastīni. In terms of nature, heroines are: good, average and vile.

Just as three types of hero are described, in the same manner, three types of heroine are acknowledged by the poets:

1. svakiya – who has been duly married to her husband.
2. parkiya – woman married to one man, but who loves another man; her hero is vice husband.
3. samanya or gaṇīka – (who indulges in licentiousness for earning money; her hero is vesāk. mugdhā (foolish), madhīya (middle) and pradha (mature) etc are the kinds of svakiya; udha, anudha, gupta, vīḍghada, laṭīta, kulta, anuvyana and modita etc are the kinds of parkiya.

In books of poetic theory three types of hero are described:

1. husband who has duly married a woman.
2. vice husband (interested in a woman that belongs to another man)
3. indulger in whoring (lover of a prostitute).

Further, five types of husband are listed (friendly, dexterous, brazen, wicked, indifferent). Paramours are of two types (sweet tongued and sexually expert).
svadhinpatka, utkala, vaskasajja, abhisekhita, kalhattrita, khadita, prostrpreyasi and vrpabada. 6 vocative, O lord! “sagal bhavan ke naika.”—gauravidas.

naiku See naik 1. “tu naike sagal bhau.”—var maru m 5. 2 See naik 3. “naike ek banjare pae.”—basot kahir, ‘mind is headman; five evils are its traders.’


na [nai] Skt adj destructive, ruinous. 2 See nakt.

nas [naska] See nakt.

natsa [natsa] P or natsa n empty stomach. 2 breakfast; light food taken in the morning.

nasati [nastri] Skt does not exist. “dotia nasati, ik raha somat.”—bher m 5. 2 not existing, not living. “asati nasati eko nau.”—var ram l m 1. 3 short for nasadi.

nasati [nastik] See nakt.

nas [nas] Skt n act of destroying. “nasen bhajan thake.”—dhama m 5. 2 See nas.

nasni [nasni] n which has destructive effect; poison, venom.


naspal [naspal] P peel of pomegranate, its latent effect is dry and cold1. It causes constipation. It strengthens gums and removes swelling, Washing pile-warts with its water gives relief from pain.

nasvan, nasvat [nasvat] adj mortal, perishable.

nasa [nas] Skt n nostril, nose. 2 hole of the nose.

nasag [nasagr] n tip of the nose.

nasaburu [nasaburus] P adj not stable, not content, dissatisfied. “nasaburo hove phiri muge.”—basota m l.


nask [nasik] Skt adj related to the nose, produced from the nose. 2 n gods Ashwini kumar who took birth from the nose of a mare. 3 a region in south India. 4 a town near Bombay in the region of Nasik; it is district headquarters, 107 miles away from Bombay. River Godavri rises near this town. In this town

1 According to the Greeks, the peel of a sweet pomegranate is cold and moist and that of a sour one is cold and dry.
stands the famous temple dedicated to Shiv. Kumbh fair is celebrated at this place with great enthusiasm. Panchvati, where Lachhman chopped the nose of Sarupnakha, is situated on the left side of Godavri.

रामन [nasya] Skt adj which is related to the nose. 2 produced from the nose. 3 n string put through the nose, nose-string, nose-bar.


तव [nāh] See तव 3.


रामव [nahān], रामव [nahān] part word indicating prohibition, negation. “नाहान गुन नाहानी काचु बीड़ा.”–ram m 9. 2 n a hill state adjoining Ambala, also known as Sirmaur. Guru Gobind Singh came from Paonta and stayed here several days swayed by the devotion shown by raja Medni Prakash. The gurdwara is situated near the Parade. Fifteen rupees per annum are paid by the state for burning incense. The priest is a Sikh. Nahan is at a distance of thirty-seven miles to the north of railway station Barara. Nahan town was founded by raja Karam Prakash in 1621 AD. It is at a height of 3207 feet from the sea level. See मेहसीलवास.

रामिक [nahān] See तव 1.

रामव [nahān] n (दु—हृ) lion, tiger. 2 hyena, tiger. 3 a branch of Lodi Pathans, settled especially in Dera Gazi Khan. 4 short for Nahar Khan. See तव अक.

रामसिंध [nahārsīgh] a soldier of Guru Gobind Singh who was assigned the custody of Lohgarh fort, during the battle of Anandpur.

रामश्रम [nahraxan] a Pathan of Maler and brother of Nusrat Khan and Vali Mohammad Khan, who fought against Guru Gobind Singh in the battles of Anandpur and Chamkaur on
the orders of Wazir Khan, governor of Sirhind. “cu didam ki naher byamad bājāg.”—jafr.

1746

[nahørnakhā] n weapon of the shape of a lion’s nail. It is kept in the waistband, and used during a scuffle with the enemy. See सन्तु. नाहि [nahi], नाहि [nāhi] part no, not. 2 n master, husband. “tako nahi nāhi kāchu pāve.” —cārt r 34. 3 adv after bathing, after having taken a bath. “əhīrī kāsmāl dhovāhī nahi.”—gōv kābir var 7.

निर्देश [nahit] adv otherwise; else. “nahit pahi pahi.”—var mahī m 1.


नाहि [nahi] part no, not. “nahi bīn hārināu sarābsidhī.”—prabhā m 5. 2 taking bath, bathing. “bahārī kahe nahi?”—ram m 1. 3 A which prohibits; who creates an obstacle; obstructionist. “nahi dekhī na bhaije, param sianap eh.”—gōv bavan kābir. ‘not to go back on seeing the antagonists.’ 4 Dg navel, umbilicus.

नाहि [nahu] n lord, master. “hārī jiū nahu mīlā.”—ram rotī m 5.

नाहि [nak] Skt n स्वाभाव where there is no अ (suffering) — heaven. 2 sky. 3 Skt nose. “nakātī bīna, na sohe bātisālahkā.”—bher namdev. 4 Skt नाहि alligator. “nakātī te prabhū rakhāyo he.”—krishan. ‘The elephant was saved from the alligator.’ 5 P ज्ञ̣̄ suf filled; full; it is used as suffix like –xān, gāmnak.

नाक [nakas] P ज्ञ̣̄ adj fallen from the status of मान (man). 2 cowardly, timid. 3 worthless, mean. 4 having head bent downward with feeling of shame or regret. 5 See सन्तु.

नाकसर [nakśar] be fed up. “avāt jat nakśar hoi.”—god kābir.

नाक [nakh] A ज्ञ̣̄ n female camel; she-camel.

नाक [nakar] god who moves in the लह (sky). 2 sun. 3 bird.

नाकदखुदा [nakadxuda] P ज्ञ̣̄ not married; bachelor; maid.

नाकना [naknā] n dancer from लह (heaven); nymph.

नाकनड [naknadi] milky way.

नाकनध [naknadh] Indar. See लह पाउड.

नाकनरी [naknari] nymph, fairy.

नाकनद [nakpatri] n lord of heaven, Indar.

नाक [nak] n narrow passage through a mountain; narrow passway in a valley.

नाकालय [nakalay], नाकले [nakale], नाकले [naka] n one who belongs to heaven — Ganges. —sanama. 2 milky way. 3 god.

नाक स [nakis] A ज्ञ̣̄ adj worthless, useless. 2 unintelligent, inefficient. 3 incomplete, defective. 4 See लह.

नाक [naki] n farmer who irrigates the field by changing water course from one subdivision of the field to another. 2 alligator. “nāgarāgg nāki tagārdāg tālā.”—rāmar. ‘like an alligator in a pond.’ 3 Skt नाकिन् adj which is related to heaven. 4 n god.

नाक [naku] See लह. 2 Skt mound raised by white ants.

नाकेत [nakesh], नाकेश्वर [nakesvar] Indar. See सन्तु.

नाकड [nakād] P ज्ञ̣̄ n male foal, young horse.

नाकश्व [nakṣṭṛ] mas See सन्तु मही.


नाक [naxac] metathesis of नाख. See लह.


नाख [nakha], नाखी [nakhi] See लह.

नाखु [naxun], नाखु [naxun] P ज्ञ̣̄ n nail.
नग [nag] Skt n elephant. “arur te asv raṭh nagəh.” –səhəs m 5. “guruvəc əkus, nag man.” –NP. 2 snake, cobra. “rəcchı posu nag nag nəradhip.” –əkal. 3 a type of air in the body that is supposed to cause belching. “nag ər kurəm ərəkəl devdətt lako.” –NP. See लगभुग. 4 descendants of Kashyap born to Kadru who initiated Nag family; kings of this dynasty were annihilated by Janmeja. According to the historians, Nag dynasty is affiliate of Shak dynasty. At the time of Alexander’s invasion on India, the raja of Nag dynasty was ruling over Takshila who kept huge snakes and those were daily worshipped. 5 vermillion. 6 river. See लगभुग.


नगाथी [nagər] See लगभुग.

नग [nag-hā] P ənə adv unexpectedly, suddenly.

नगकुल [nagkul], नगकुली [nagkuli] Nag dynasty. Many books have referred to eight Nag dynasties and several others to nine. Per reference in Varah Puran the snakes in existence before Kashyap, got the name of Nag dynasty. “jəryo aṣṭ kul nag āpara.” –saḥoh. Forefathers of eight dynasties mentioned in Purans are – ənət, vasəkt, kəbəl, kəakət, padəm, mahəpadəm, əskh, and kələk. Many have added təksək to raise the number of dynasties from eight to nine.

नगकुल [nagcəl] n Lord Shiv who keeps snakes on his head. He has snakes rolling round the knot of his hair.

नगगुर [naggar] Dg opium.

नगधी [nagni], नगधी [nagni] female of cobra or snake. “nagni həvə dhər vəsə.” –gəʊ m l. 2 pike. 3 See लगभुग 2.


नगधर्मी [nagdəməni], नगधर्म [nagdən] a herb which is regarded antivenom. L artemisia vulgaris. See दलक.

नगरस्व [nagnath], नगरदिं [nagpət] mythical snake. 2 an elephant named Airavat. 3 king having elephants.

नगभाष [nagpas] n noose-rope which resembles a snake. 2 weapon of Varun with which he used to tie his enemies. 3 a magical text, according to Purans, which was chanted to tie the enemy in a noose of snakes. To escape it, a magical text known as gərəmətər had to be recited.

नगरभंड [nagpətm] [nagpətəni ŋəsni] –sənəmə. army, military. See लगभुग.

नगपुर [nagpur] See लगभुग. 2 main town of central India which is Governor’s residence. It is at a distance of 520 miles from Bombay and 701 miles from Calcutta by rail. Situated as it is on the bank of river Nag, it was named as Nagpur. This town was founded in the eighteenth century by Raja Bakhatbaland. It is popular for its sweet oranges.

Guru Gobind Singh stayed here for some time while he was on his way to Nanded.

नगरभंड पुर [nagpəcəmə] fifth day of the bright fortnight in the month of Sawan. The Hindus worship snakes on this day. In Varah Puran, it is held that Brahma blessed the snakes with a boon.

नगभाष [nagphas] See लगभाष.

नगभें [nagphen] opium. See भाष and भाषवींस्का. 


नगबेल [nagbeli] Skt नगबेली n betel creeper. 2 Bhai Santokh has termed the betel-leaf also as nagbel. “nagbel nrəp kin əgarə.” –GPS.

नगभें [nagbəs] See लगभुग.

Page 409 of 750
najam [najam] See nafis.
najar, najaru [najaru] A ft adj one who sees and takes notice; observer. “sād ājārī hajārī he najaru.”—maru m. 2 n superintendent, supervisor.
najā [najā] P 7 ft adj loving.
najīm [najīm] A 7 ft adj appointed to control the affairs; manager. 2 n person who manages the public affairs of a district or a country; administrator. 3 person who composes a poem; a poet.
najā [najā] A 7 adj downcast. 2 coming down, descending. 3 inferior, substandard.
nazuk [nazuk] P 7 ft adj soft, smooth, sensitive. 2 thin, fine. 3 dangerous, as “zāmana vāda nazuk he.”
nat [nat] Skt n dance, dancing. 2 mimicry. “sukh nahi pekhe nīrat nate.”—bher m 5.
natāk [natāk] Skt n person who ridicules by imitating; mimic. 2 presentation of an event through facial expressions, dress and dialogue and talk. 3 play in which a story is written in such an excellent style that it can be staged in the theatre artfully by the actors. 4 a mountain near Kamakhya.
natatkāla [natākṣala] n a building for the performance of plays; theatre.
natka [natka] See natīkā.
natā [natā] performed dance; danced. “bīnu rās rate mān bahu natā.”—gau v 1 m 1. 2 who has backed out of his promise; who has repudiated. 3 short-statured.
natīk [natīk] See natāk 3. “nāṭī natīk akhare gara.”—gau m 5. 2 Skt nafis pulse, vein. “bedak nafis dekhi bhulane, me hirde mani tani prem pir lāgaian.”—bīla a m 4. ‘physicians misunderstood after feeling the pulse while I felt pangs in my heart.’
nafisa [nafisa] pulse, vein. See nafis 2.
nafi [nafi] adj short-statured (lady).
nafī [nafī] See naf.
nafī [nafī] Skt n work of an actor. 2 dance, vocal music, instrumental music, dancing, singing and playing musical instruments. 3 mimicry.
nafā [nafā] ran, fled. “chotke nahi nafā.”—maru m 5. 2 destroyed, ruined.
nafī [nafī] ran, fled (female). See nafī. 2 S n son-in-law. 3 guest. “aśrīlī phoresha, ke gharī nafī ajo?”—s farid. ‘will be guest of which house today?’
nafīshā [nafīṣa], nafīshā [nafīṣa] adj destructible, perishable. 2 n runner, messenger. 3 guest. See nafī 2 and 3. “dhanu jōbānu auru phuṛa nafīṣare dīn carī.”—sri m 1. ‘guest for a few days.’ “sath laḍe tīn nafīshā.”—maru a m 1.
nafīṣgrā [nafīṣgrā] walker; three wheeled frame used to help children walk. “naraṇībīa nafīṣgrā per kīthe rekhe?”—gau var 1 m 5. ‘How can a child (ignorant person) take steps when his walker (support) has been snatched by the Creator.’
nafā [nafā] a village in Patiala state, tehsil Rajpura under police station Pinjore, which is at a distance of four miles from Chandigarh railway station towards the south-east; a shrine in memory of the tenth Master stands near this village.
nafā [nafā], nafā [nafāu] otherwise. See nafāu.
“nafāu khara rīsērīn rai.”—gau kabir.
naṭvā [naṭvā] P 7 ft adj weak, feeble, infirm.

नातक [natīk] A जेठ adj speaker.

नातक [natīk hukam] order dictated by an officer; decision announced by the holder of the court.

नाटी [natī] Skt मृदु adj having taken bath. “नाटी धोति साही.”—स.एरिद. 2 n relative, related person. “नाटी साहिन निकत बोला।”—GPS. 3 Skt नृत्य great grandson’s son, grandson of daughter’s son. “इकु लाख पूजा लाखु नाति।”—सरिद.

नाथ [nath] Skt नाथ vr be powerful, be the lord, desire help. 2 n lord, master. “नाथ! किशोर नी जानू।”—जेट रविदास. 3 title of the chief of yogis.1 See राज राज. 4 husband. 5 nose-string. 6 an ornament for ladies to put on the nose, nose-ring. “देहि जीर्यास पर्के नाथ।”—GPS.

नाथनाथ [nāthānāhara] adj strong enough to pass a string through someone’s nose. 2 having power to curb; capable of having control over. “तु नाथानाथनाहरा।”—मला म 1.

नाथन [nathana] v make a hole in the nose and pass a string through it. 2 have a control over. 3 discipline.


नाथी [nathi] n lordship, supremacy. “अपी नाथी नाथी सेब जाकी।”—जपु. 2 lord’s position. 3 Skt नाथिन adj who has the support and protection of some lord. 4 नाथी [nathi] also means controlled and curbed.

नद [nad] (See नद vr) Skt n word, sound. “नद कर्केह केद्रा।”—वर जैं. Scholars have classified sound into two types: one is tuneful sound like that of a bell, kettle-drum etc, the other is sound in the form of letters as the language spoken by human beings. Some scholars have described three types of sound, one that is produced by living beings. The second type of sound which is produced by inanimate things like the tune of Indian lute; the third type of sound is possible as of the flute, trumpet etc. 2 sound like that of yogis’ horn etc. “गहर गहर वाजहर नाद।”—जपु. 3 conch-shell. “तिन गहर ब्रह्मण पुर्वहर नाद।”—वरासा. 4 art of music, music. “गुरुंमक्षरान नाद बिकार।”—मारु सोले म 3. 5 in Nighantu, it means praiseworthy. 6 according to musicology what is produced from the union of र (breath) and र (fire of the body) is नद (sound). It exists at three places, heart, throat and forehead. In the heart it is called मादर, in the throat its name is मद्यम; and in the forehead it is नद. 7 See अनजल नद.

नादून [nāduṃ] See नादूत.

नदन [nadsat] See सर 14 and शेष.

नदविडु [nadvīdu] nadvīdu तन्दविडु According to yog, nadvīdu means echo in the form of waves, produced from the sound; continuous echo produced from many types of sounds in the tenth opening, in the pleasure of which, the yogi remains absorbed.

According to Sikh religion ‘nadvīdu’ means always to meditate upon the teachings of the Guru. “नादविडु कि सूरदि सूरह।”—स.एरिद. 2 See राज रिश्ते. 3 According to
musicology, raising the voice to the peak and making it stay without a break is called ‘nadvīdu’. 4 Per Bhagwat Puran the energy originated from the Almighty, it produced sound, and sound gave rise to echo (symbolic syllable Om). 5 an Upnishad.

Nadbed [nadbed] music and spiritual knowledge.

“gurmokhi nad bed bicar.”—oṃkar.

Nad [nadan] See nādh.

Nadar [nadar] See nādh.

Nadarṣah [nadarṣah] See nārdīṣṭaṃ.

Nadarṣ [nadarṣ] See nāvadhīṇu.

Nad [nadan] P adject refrain, knowing little.

Nad [nadin] An ignorant scribe has spelled nādīn as nādin in the 809th verse of Shastarnam mala; earth on which rivers flow.

2 Skt nādīn adj making a noise.

Nādh [nādīm] A adject ashamed; its plural is nādīṃ.

Nādh [nādīr] A adject wonderful, marvellous.

Nādīṣṭaṃ [nādīrṣah] Nādīr (Tahmasap) Kuli Khan. a poor shepherd, son of a coolie named Imam, he was born at Khurasan in 1687, and ascended the throne of Persia by abolishing the rule of the Safvi dynasty with his valour and intellectual power in 1736. Afterwards he conquered Kabul and Kandhar and then invaded India in 1739 (Sammat 1796). After winning the battle of Karnal he reached Delhi plundering and killing the people of the region. Mohammad Shah the emperor of Delhi fought against him but was defeated after a brief skirmish, and compromised with Nadir and welcomed him to the fort. A hemp-addict person resident of Delhi spread a rumour that Nadir had been killed in the fort. On this, the people of Delhi killed several soldiers of Nadir. Hearing this, Nadir drew his sword came to the golden mosque and gave order for the massacre of the people. Several thousand persons were butchered in the carnage that continued for nine hours.1 With a great effort Nadir could be persuade to sheathe his sword2; after which the carnage stopped.

Nadir Shah moved to Iran from Delhi taking Peacock throne, Kohinoor diamond and unlimited wealth with him, but the Sikhs caused a lot of trouble for him by making raids on his army and in large scale siezing the booty.

Returning from India, Nadir annexed into Iran parts of Afganistan to the west of river Sindh.

Nadir Shah was killed by a man from his own community on 20th June, 1747 (Sammat 1804) near Kuchan while he was sleeping in his camp. His tomb is situated in Mash-had.

Nādīṣṭaṃ [nādīrṣah] n barbarity like that of Nadir Shah; plundering; coercion; atrocity; tyranny as committed by Nadir Shah. See nārdīṣṭaṃ.

Nādīṣṭaṃ [nādīr siyar] A adject having queer temperament; having strange habits.

Nādī [nadi] Skt nādīn adj producing sound. 2 n disciple; whose relation with the mentor as a son develops through the former’s teachings.

Nādī [nadi] Skt nādīṃ adj producing sound. 2 n disciple; whose relation with the mentor as a son develops through the former’s teachings.

Nādī [nadi] Skt n dignity, prosperity. 2 worship of the deity at the beginning of a play, praise sung before commencement of a play, which pleases the gods, that is why it has been named (nādi). Bharatmuni, a musicologist, has

1Some writers have written that one and a half lac people were killed, but it is an exaggeration.

2From this event the term ‘Nadir Shahi katalam’ (massacre) has originated'.
composed ten stanzas in praise of the deity.

3 pleasure, happiness.

नदी [nadja] Skt नदी n bull used by Shiv as conveyance. See गंधवेश.

नदी बेदी [nadi bedi] disciple and progeny. See नदी and बेदी मायु.

नदीभूमिक [nādimukh] Skt n according to the Hindu scriptures an act of devotion performed for prosperity, also called Vriddhi Shradh. It is performed at the time of birth, marriage, or inauguration of a new house.¹ 2 a devotional feast given to Brahmans for the happiness of progeny. Bhai Santokh Singh has called this ceremony Nandimukh. — "नदिमुखो श्रद्ध कर्यवायो. वेदन विधि जिमी विप्र बतायो." —NP. 3 a lid for a well.

नदेश [nader] See अविचारवार.

नदेश [nadon], नदेष [nadon] old capital of Katoch Rajputs in district Kangra, tehsil Hamirpur, under police station Jwalaji. It is 20 miles away from Kangra to the south-east and situated on the bank of river Vipash (Bias). A shrine dedicated to Guru Gobind Singh is situated to the west of this town near Vipash; the priest is a Sikh. Sixty rupees per annum are offered by Nabha State for the maintenance of the shrine. Six peepul trees standing from the time of the Guru are still in the premises of the shrine.

It has been described in the ninth chapter of Vichitar Natak that the tribute was not paid by the hill chiefs. So Aurangzeb sent his military commander Mian Khan towards their states. Mian Khem himself went towards Jammu and sent his nephew Alaf Khan towards Nadaun; this is why Bhim Chand, raja of Kahlur, asked Guru Gobind Singh for help. The battle of Nadaun was fought towards the end of Sammat 1747 in which Alaf Khan fled away after suffering a defeat.

नद्र [nadra] See न्द्र.

नन [nan] Skt मुन n bath. "तिरथ नन दया दम दन."—akal. 2 less, inferior, low, mean. "क्रामं किरम नन निक किरे."—dhana m 4. 3 See लय. 4 P नान or nan.

ननक [nanak] the name of the Lord Guru Nanak, interpreted by the scholars as one who is without diversity (non dual). Bhai Santokh has explained in Guru Nanak Prakash—prak jo nakar na puman abhīdhan jan tahu te akrar le anak pun tin he, dusre nakar te nākārē ek ik bhayo "सोत किर" car varan su kin he, ek nam dukkh ko virdh he jagat madhy jahē nar nāhi dukkh sada sukhe lin he, eso tē nanak ke nam ko aroth cin saccid anōd nāt bhagat adhīn he.² See ननकेदेश मंडिलु. 2 nine manifestations of Guru Nanak Dev — from the second to the tenth Master — who are also known as Nanak. 3 adj pertaining to maternal grandfather; of maternal grandfather. 4 n family of maternal grandfather. "ननक दादाक नाउ नो कोइ।"—BG.

ननकसार [nanaksar] a pond which was got dug by Rai Bular at Nanakiana and was dedicated to Guru Nanak. The sixth Master did stay here when he visited Nanakiana. 2 a shrine in memory of Guru Nanak Dev to the north-west of the houses of Digga village in district Gujarat tehsil Kharian. A pond exists in the vicinity of the shrine. The building of the shrine is small in size; seven kanals of land is owned by the holy place. The priest is a Sikh belonging to the Udasi sect. It is situated at a distance of three/fourth of a mile from Digga railway station.

¹"कर्या पुत्र विवाहेशु प्रेमेशु नव विषेशः... नान्दीगुरु विद्वागुणः पूजयेत् प्रयत्तो गृही।"—sraddhatv.
3 A holy place relating to Guru Nanak at a distance of three/fourth of a mile to the south of Harappa village in district Montgomery, under police station Harappa. An elegant shrine has been built at this place. A number of residential houses also exist near the shrine. Ten ghumaons of land is owned by the gurdwara. A congregation along with fair is held on the first three days of Chetar. Priests are Sikhs. The place is three and a half miles away to the west from Harappa railway station.

4 There is a village named Sahowal, in district and tehsil Sialkot under police station Sambharial, three miles away to the south-west from railway station Ugoki. A shrine relating to Guru Nanak Dev is situated at a distance of two furlongs to the south of this village. The true Master came here from Sialkot and stayed at this place for seven days. At that time a pond spreading over twenty-five ghumaons existed here. This shrine has also been built in the pond; the priest is an Udasi Sikh. No fief or land has been offered to the shrine.

5 There is a village and railway station Verka in district and tehsil Amritsar. A shrine relating to Guru Nanak Dev is situated near this village in the western direction. The Guru stayed at this place while going from Nankiana to Batala. A small pond has been built on the eastern side of the shrine. The building of this holy place is very elegant. It has been got built by Bhai Waryam Singh with the help of Sikh devotees. People of the village show great reverence for the sacred place. Hymn-singing is performed daily. Only five vighas of land is owned by the gurdwara.

6 There is a village named Haimpur in district Jalandhar tehsil Nawan Shahar under police station Banga. This village is five miles away from railway station Behram to the south. A shrine relating to Guru Har Rai stands to the north of this village at a distance of about two furlongs. The Guru camped at this place for a few days during his journey from Kartarpur to Kiratpur. The bo trees and margosa trees with which horses of the true Master were tethered, still exist there. An elegant building has been constructed, which was got built by Maharaja Ranjit Singh. The priest is a Sikh. A congregation along with fair is held on Vaisakhi day. A beautiful pond is situated to the east near the shrine. No land as fief has been offered for the maintenance of this shrine. It has only a compound in four ghumaons. It is believed that Guru Nanak Dev also visited this place.

7 There is a village named Takhtupura in district Ferozepur, tehsil Moga, under police station Nihal Singh Wala. The village is 17 miles away to the south from railway station Moga. To the east of this village is a holy place known as Nanaksar. Three shrines stand at this place:

(a) When Guru Nanak Dev visited this place, yogis, Gopichand and Bharthari, came and met the Guru. An inn dedicated to them is situated near the shrine, where ascetics reside. A pond is to the south of the shrine, was only an unlined tank at the time of the Guru.

(b) A place relating to Guru Hargobind to the west of the shrine dedicated to the first Master is there on which only a raised platform is built.

(c) Guru Gobind Singh stayed here on his way to Kangar. Along with his horse the Guru took bath in the holy pond of Nanaksar. A lofty shrine has been built. Residential houses are
also there, near this place. The priest is a Sikh. Congregations are held on the festivals of Lohri and Vaisakhi. Eighty dhumaons of land has been donated to the shrine since the time of the Sikh empire.

Guru Nanak. 2 in 1765 AD chief of the Sikhs, Sardar Jassa Singh Ahluwalia and others issued a coin of one rupee stamped with the name of Guru Nanak which was struck by the chief. This coin was continued by Maharaja Ranjit Singh in somewhat changed form.1 See मिठर.

ननकचोपा [nanakcōpa] an evergreen tree having height up to seventy feet, which produces fragrant flowers, L pterospermum acerifolium.

ननकचंद्रक [nanakchodak] See चिंतिय.

ननकजहरा [nanakjhera] See जिल.

ननकसह [nanakshā] [nanakdev satīguru] Mentor of Sikh religion, destroyer of darkness and ignorance, source of light like the sun, master of the world, Guru Nanak was born to mother Tripta in the house of Bedi Kalu Chand at Rai Bhoi di Talwandi (now famous as Nanakiana Sahib)2 on the third day of bright half of Vaisakh (20 Vaisakh) Sammat 1526 (April 15th, 1469).

He was sent to Gopal Pandit for learning Hindi in Sammat 1532, to Brij Lal Pandit for Sanskrit in Sammat 1535 and to Maulvi Kutbudin for Persian in 1539, but he, with his spiritual power, made all the three teachers his disciples and explained to them that without knowing the essence of education, a learned man is no less than a fool. That very year, according to a practice among Khatris, Kalu arranged for him to wear the brahminical thread from Pandit Hardyal, a family priest. When the priest, initiating him, tried to put the sacred thread around his neck, the Guru refused to wear it. Considering it to be the bond of caste system, he uttered the hymns “dāka kapha sātokh sut” etc contained in Var Asa.

The Guru always remained absorbed in meditating upon the Creator and took no interest in worldly affairs. But Baba Kalu was keen to get him engaged in the family business. Once he gave Nanak some money and sent him to strike a bargain. On the way, some scholarly ascetics met him. They were hungry for many days, and he gave all his money to provide them food items. When he returned, his father chided him severely. Rai Bular chieftain of Talwandi who had firm belief that Nanak Dev was a fully enlightened saint, was perturbed to notice this situation. He advised that Guru Nanak Dev be sent to his sister Bibi Nanki at Sultanpur so that his calmness might not be disturbed. Jai Ram, husband of Bibi Nanki came and took Guru Nanak along with him to Sultanpur in Sammat 1542, where he was prevailed upon to take up the charge of Daulat Khan Lodi’s provision-store.

Guru Nanak was married to Sulakhni, daughter of Mul Chand on Jeth 24th, Sammat
1544, who gave birth to Baba Sri Chand and Lakhami Das.

The holy Master was convinced that the world could not be fully benefitted by his sitting at home preaching religion to the people. So leaving the store of provisions in Sammat 1554, he set out on a long journey to shower the nectar of the divine Name on the humanity burning in the fire of disunity, jealousy and enmity. By staying at Emnabad in the house of Bhai Lalo, a carpenter, and by taking food from him he challenged the superstition of untouchability. At Haridwar he proved that offering of water to the ancestors was a humbug. Preaching religion at cities like Delhi, Kashi etc he reached Gaya, where the Guru rejected the practice of oblation to the deceased ancestors. At Jagannath, he preached meditation on the Divine.

He went on his second travel to the South in Sammat 1567. He preached the same gospel at many places like Arbudgiri (Kohabu) Setuband, Rameshvar, Sinhaldeep etc.

He left for his third journey in Sammat 1571 and preached how unique it was to keep he Creator always in mind at Sarmaur, Garhwal, Hemkunt, Gorakhpur, Sikkim, Bhutan etc.

The fourth journey he made in Sammat 1575 was in the western direction. He reached Mecca via Balochistan. He refuted the practice of adoring the Creator by turning one's face in a specific direction. Visiting Rome, Bagdad and Iran, preaching the true Name in Kandhar and Kabul, he humbled the pride of Vali Kandhari at Hasan Abdal.

In Sammat 1579, he settled at Kartarpur (which was founded by him in Sammat 1561) and started distributing alms and food daily to all people, along with imparting the value of spiritual knowledge and devotion.

In this very year Guru’s parents died at Kartarpur. To prove that only the competent deserve to hold the office of the Guru, he bestowed Guruship on Angad Dev and merged the light of his soul into that of the Creator on Assu 23rd (10th day of bright half) Sammat 1596 (September 22nd, 1539). A dispute arose between the Hindus and Muslims on the issue of performing his final rites because they all considered him as their own lord. Dividing among themselves the sheet of cloth covering of Guru Nanak, the Muslims buried it while the Hindus cremated it. This sacred place dedicated to Guru Nanak is known as “Dera Baba Nanak”. The total lifespan of Guru Nanak was 70 years, 4 months and 3 days.

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BIRTH PLACE OF NANKIANA-SAHIB AND ITS DAKSHANI DARVAZA (दक्षनी दरवाजा)
"nanakpāthi jin ko nam, 
vahguru jāp rāhīt əkəm, 
so yəm ko nəhī dekhānpehē, 
sukh sō gət prəpət tən hvehē."—NP.

Though there are so many sects of the followers of Guru Nanak, but the main ones are only three: Udasi, Sahajdhari and the Sikhs (in which Nihangs, Nirmalas and Kukas etc. all are included). A picture of Nanak Panthies is given here for the knowledge of readers.

संविकार [nankprakaṣ] versified history of Guru Nanak written by Bhai Santokh Singh, which is divided into two parts, and contains 130 chapters. The poet completed it in Sammat 1880 while living at Buria. As stated below—

“tēh tir buria nəgar īk 
kavi nɪket ləkhīye təhā, 
kər grəth šəmapətə ko bhəle 
guruyəs jəs məhī suṭh məhə. 
ek āk āru əst kər 
bəhur əst pər sən, 
kətək purnəmə bínhə 
ḥəyə grəth bɨn un.”—NP.

See संविकार ग्रंथ.

संविकार [nankbara] See संविकार.

संविकार [nankanmata] This shrine is situated in U.P. district Nainital tehsil Satarganj, fifteen miles away from Pilibhit to the north-west and at a distance of ten miles from railway station Khatia to the west. Earlier it was known as Gorakhmata because ascetics of the Gorakh Panth sect lived there, but since Guru Nanak won over the disciples of Gorakhnath like Jhangarnath and Bhangarnath in discussion, and spiritually enlightened them, it is known as Nanakmata; this place, including the forest, is under the supervision of the Udasi saints.

The sixth Master also visited this place to help Almast, an Udasi saint. There is a peepul tree which was planted by the Guru and a well got dug by him. A fief of rupees five thousand per annum has been donated to the holy place, and the priest is an Udasi saint belonging to the branch of Almast Ji.

संविकार [nankan] See संविकार.


संविकार [nankan], संविकार [nankan] संविकार Guru Nanak’s, श्रीमान् (home); birthplace of Guru Nanak in district Shekhupura (now in Pakistan) at a distance of forty-eight miles to the west of Lahore, which was earlier known as Raipur; but later it came to be known as Talwandi Rai Bhoi. Now Nankiana is a station of North Western railway. Guru Nanak Dev was born in this holy village in Sammat 1526. An elegant shrine known as ‘Janam Asthan’ stands at this place. There are beautiful residential houses beside the shrine. Land measuring eighteen thousand acres is the property of the shrine and a fief amounting to rupees nine thousand, eight hundred ninety-two per annum has been granted to the shrine. The annual income from the offerings is nearly twenty thousand rupees. Earlier the priests of this holy place were members of Udasi sect. Since 1921 religious affairs of the shrine are managed by the Sikhs themselves. Religious fairs are held on the day of full moon in Kattak and on Nimani.

Besides Janam Asthan there are several other shrines also:

(a) Kiara Sahib – close to the village and to the east, a place related with the Guru where he turned the crop into a flourishing one after it was grazed by his cattle. The shrine owns forty-five squares of land.

\(^{1}\) Sammat 1880, fifteenth day of bright half in the month of Kattak.
(b) Tambu Sahib – To the north of the village, there is a shrine in memory of the Guru where he, along with Bhai Bala sat under a wild tree (salvadora indica) returning home after striking a True Bargain. An elegant building of the shrine with a dome is under construction. It is being got built by a devoted Sikh.

(c) Patti Sahib – a shrine in memory of the Guru. It is within the village near the shrine named Bal Leela. Here the Guru gave a sermon to the teacher to whom he was sent as a pupil but made him his disciple. Asa Patti Bani was uttered by the Guru at this place. The priests are Sikhs.

(d) Bal Leela – within the built up area of Nankiana Sahib, there is a gurdwara in memory of Guru Nanak Dev where the Guru used to play during his childhood. A pond which was got dug by Rai Bular and dedicated to Guru Nanak lies to the east of the gurdwara. The priests are Sikhs. Land measuring 120 squares is owned by the shrine and a fief amounting to rupees thirty-one per annum has been donated to this holy place.

(e) Maa Ji Sahib – In Nankiana Sahib itself is a place relating to the Guru where he used to graze cattle, and where the shadow of the wild tree did not move away from his face, just as on this very place a snake once provided shade with its hood to protect him from the sun. This shrine has been built in the open fields. 180 squares of land are owned by the shrine and a fief amounting to rupees thirty-one per annum has been donated to this holy place.

(f) Holy places in memory of Guru Arjan and Guru Hargobind: The fifth Master came on a pilgrimage to the sacred places related with the first Guru and Guru Hargobind. While returning from Kashmir, he visited this place on the eleventh day of bright half in the month of Jeth. Devotees have arranged for a fair permanently on this day. Thirteen ghumaons of freehold land is the property of the shrine. The wild tree under which the Guru rested, still exists here. The Sikhs perform the duty of priests.

2 a shrine in memory of Guru Nanak Dev near Sangrur, which is one mile away from village Mungwal to the north-west. Guru Nanak Dev stayed here for fifteen days. Guru Hargobind also visited this sacred place. An elegant shrine has been built by maharaja Raghbir Singh of Jind state. A pond lies near the shrine. A village has been donated to the shrine by the Jind state. Sixteen rupees from Jind state and twelve and a half rupees from Nabha state are fixed for the shrine. The duty of the priest is performed by a Sikh. This holy place is situated on the old Nabha Road at a distance of two miles to the north-east from railway station Sangrur.

3 a shrine related with Guru Nanak Dev on the outskirts and to the south-east of Deepalpur, a city in Montgomery district. The Guru camped here under a dried peepul tree and it became lush, and near this place, he cured a leper named Noori (Nauranga) from whose body blood and pus were oozing. A small shrine has been built on this place. A separate room is used as sanctum-sanctorum. Land measuring twenty-five ghumaons has been donated to the shrine in village Mancharia by Kambo Sikhs and one ghumaon is at this place. The priest is Hari Singh Bedi. A fair is held here on the day of full moon.

In this city, a cot bestowed by Guru Har Rai is kept in the house of Bhai Hazoora Singh Sahajdhari, a descendant of Bhai Nathu Ram. Its measurement is quarter to six feet by three
feet by one and a quarter foot. It is knitted with red and white cotton yarn. Its bars are made of black wood and legs are multicoloured. There is one, very old almirah with an engraving of a creeper. It is said that this almirah with a copy of Guru Granth Sahib was presented by Guru Gobind Singh to Bhai Nathu. The almirah is intact here but the copy of Guru Granth Sahib is missing. This place is on the metalled road at a distance of sixteen miles to the south-east from railway station Ukara.

नन्की [nanki] See नन्की शीर्षी. 2 See नन्की भाग. 3 daughter of Sardar Sham Singh, noble of Atari, to whom Kanwar Naunihal Singh grandson of Maharaja Ranjit Singh was married with great pomp and show in 1837. Nanki died in November 1856. See भागी and नन्की शीर्षी.

नन्की शीर्षी [nanki bibi] Elder sister of Guru Nanak Dev, she was born in Sammat 1521 and was married to Divan Jai Ram of Sultanpur in Sammat 1532. She was the first follower of Guru Nanak.

नन्की भाग [nanki mata] Born to Hardei daughter of Hari Chand Lamb of Bakala, who was married to Guru Hargobind at Amritsar on Vaisakh 8, Sammat 1670, she gave birth to Guru Teghbadur. She left her mortal frame in Sammat 1735.

नन्के [nanke] relatives belonging to the family of the maternal grandfather. 2 town and house of the maternal grandfather.

नन्तु [nanatu], नन्तु [nanatv] Skt नन्तु n diversity, difference, variance. “so nanatv par phuram kare na ... jih nanta priti karai.”–GPS.


नन्तवी [nanbai] पा न न न बैर n baker, maker of a naan.
grandfather; family of maternal grandfather.

गुरु अर्जन, who belonged to Latkan caste. He showed great valour while remaining in the service of Guru Hargobind. 2 पत्थर लूलबा, cradle song.

नाना adj less, small, petty, mean, tiny. “मुक्ति दुरात निका नाना होई सु जाइ।” -गुज वर 1 म 3. “होकमे नाना वादा थिये।” -वर राम 2 म 5. 2 See राज 4.

नन्ही adj little, small. “नन्ही सिबुद पवानु पति खोवे।” -मला अ म 1.

नप n measurement; figures relating to length, breadth, height, depth etc of an object.

नपा n See राज.

नपक adj unholy, defiled. 2 dirty. “तु नपकु, पाकु नाधी सुहिला।” -प्रभा कृबिर। “सुलही होई मुआ नपाकु।” -बिला म 5.

नपाद adj not having sound legs, not lasting, perishable. 2 transient, short-lived.

नपीत n barber; wife of a barber.

नपे measures. See रघुल. 2 smear. “सौदुहुरी नित नपे।” -सुही चोट म 5.

नफ n naval, umbilicus.

नफाल adj umbilicus of a deer, small pouch of the navel of a muskdeer in which musk grows.

नफिर See रघुल. “म्रिदाग जाल नफिराः।” -रामाव.

नब n naval.

नबलिस adj minor, not having turned a major.

नबर adj disobedient, recusant. 2 opponent.

नबिल n without eyesight; blind.

नबूद adj non-living, destroyed; ruined.

नाब adj hub of a wheel in which spokes are fixed and which has an axle at its centre. See रघु.

नाबा Nabha state is the main branch of the Phulkian misl, one of the twelve misls of the Sikhs. The Nabha dynasty originated with Gurdit Singh, elder son of Baba Phul’s elder son chaudhary Tilok Singh. Therefore Nabha is also called House of Chaudhary.

With the might of his arms, choudhary Gurdit Singh got possession of many areas and founded many villages and established royal splendour all around. Surtia Singh, son of Gurdit Singh, died in 1752 before his father. Therefore after the death of Gurdit Singh in 1754 AD, his grandson Hameer Singh (son of Surti Singh) became the master of the kingdom.

Hameer Singh

The great raja Hameer Singh governed the kingdom of his grandfather properly and annexed many more areas. He founded the Nabha city in Kattak month, Sammat 1813 (1755 AD) which is thirty-two miles away from Rajpura and sixteen miles away from Patiala to the west.

Joining hands with his kin and nobles of other states in 1763 AD, the brave Hameer Singh triumphed over Zain Khan, governor of Sirhind, and annexed the area of Amloh into his state, and issued coins stamped in his name. In 1776 AD, he conquered Rori subdivision.

Raja Hameer Singh died in 1783 AD at Nabha. His memorial is situated near the eastern side of the fort.

Raja Jaswant Singh

Prince Jaswant Singh, son of raja Hameer Singh was born in 1775 AD at Badbar village to rani Raj Kaur, daughter of Sujan Singh Manshahia. After the death of his father in
1769

1783 AD, he succeeded to the throne of Nabha state at the age of eight years. The affairs of the state were managed excellently by Mai Deso (daughter of Sardar Makhan Singh chief of Rori), widow of raja Hameer Singh and stepmother of raja Jaswant Singh. She also made proper arrangement for the education of raja Jaswant Singh.

After the death of Mai Deso in 1790 AD, raja Jaswant Singh took the reins of government in his own hands, and with the advice of intelligent ministers he ruled the state efficiently.

Raja Jaswant Singh was very farsighted; he was a protector of his subjects, devotee of religion and patron of scholars. All the British officers who came into his contact admired him.¹

During the rule of raja Jaswant Singh, Nabha state came under the protection of the British on May 3rd, 1809. Not only did his own subjects but also people belonging to neighbouring states have a great regard for him.

He died on May 22nd, 1840 at the age of sixty-six years.² A beautiful marble memorial for him has been built in Shyam Bagh.

Raja Devender Singh

Prince Devender Singh son of raja Jaswant Singh was born to queen Har Kaur daughter of Sardar Hari Singh Jodhpuria³ on Bhadon 22nd, Sammat 1879 (1822 AD). After the death of his father (Jaswant Singh), he succeeded to the throne of Nabha on 5th October, 1840 at the age of eighteen years.⁴

He was so much influenced by his association with the egocentric and arrogant Pandit Jay Gopal of Kaul that he began to hate the rajas of neighbouring states and fines began to be imposed on officials for their minor lapses, which turned all the people against him.

During the war against rulers of Lahore in 1845, Major Broadfoot agent of Governor General concluded from many factors that raja Devender Singh was a supporter of the Lahore government and not a wellwisher of the British. According to the practice current at that time it was decided that one/fourth of Nabha state should be confiscated⁵, and

³This Jodhpur is situated in Patiala state near Bhatinda.
⁴Ranjit Singh elder son of raja Jaswant Singh and heir-apparent of Nabha died in 1832 while prince Santokh Singh another son of Ranjit Singh had died in 1830, therefore Devender Singh the youngest son of raja Jaswant Singh succeeded to the throne.
⁵Though Major Broadfoot (having been killed in the war) was not present at the time when decision was taken but his report and notes were fully relied upon.

From the confiscated region, rupees 71224 annually were equally divided between the rajas of Patiala and Faridkot. Rupees 28766 yearly were forefeited by the Government as compensation for the service of cavalry and foot soldier. With efforts made by majaraja Hira Singh, orders for the return of the area worth revenue of twenty-eight thousand were issued, but due to the death of maharaja Hira Singh this could not be finalised.
his eldest son Bharpur Singh be enthroned in his place. Accordingly in 1846 raja Devender Singh was sent to Mathura on pension amounting to rupees fifty thousand per annum. After that he was taken to Lahore on December 8th, 1855 and was kept in the haveli of Maharaja Kharag Singh where he died in November 1865. His body was brought to Nabha and cremated there.

Raja Bharpur Singh

The elder son of raja Devender Singh, ruler of Nabha, was born on 9th day of bright of Assu Sammat 1897 (1840 AD) to queen Man Kaur daughter of sardar Wazir Singh, noble of Rangarh Nangal (district Gurdaspur). After dethroning raja Devender Singh, the British Government put him on the throne in 1847. The administration of the state remained in the hands of rani Chand Kaur, widow of raja Jaswant Singh and her assistants Gurbakhash Singh Manshahia, Fateh Singh Gill and Bahali Mall were appointed members of the council. Raja Bharpur Singh acquired religious education from Sarup Singh, priest of Gurdwara Baba Ajapal Singh, who was a lover of Gurbani and firmly regular in reciting daily the hymns of the Guru.

This handsome raja in made his early years a positive impact on the British Government, nobles of neighbouring states, his officials and the subjects of the state. He could proficiently read and write Persian, English, Punjabi, Hindi and he wrote his decisions in his own hand. He had made such a schedule for himself that affairs of religion and state could be managed and performed well. He always prayed to the Almighty to enable him to discharge his duties properly and provide comfort to others.¹

During the mutiny of 1857, he earned renown and showed courage and administrative power beyond expectation of his age. By helping the British Government he proved his true friendship.²

¹Raja Bharpur Singh was a remarkable exception to what is unfortunately a very general rule. The excellence of his disposition and his natural intelligence were such as enabled him to resist the deteriorating influences which surrounded him, and he gave promise of being one of the most liberal Princes in Northern India. A taste for learning is rare among the Sikhs, but the Raja was of a studious disposition. He had thoroughly mastered the Indian vernaculars, and studied English three or four hours a day, whenever the duties connected with the administration of his State allowed him leisure. The work of all departments he supervised himself, and a private memorandum, drawn up in English and containing rules for the disposition of his time, was a very remarkable document, showing how earnestly he was resolved to neglect no opportunity for self-improvement, and to govern for the good of his people. It concluded with these words:-

“In conclusion, I invoke a blessing from the Almighty, and from the Darbar Sri Satgur dial, to preserve me steadfast in the discharge of these my duties, and to enable me to pass my life, that, under the Almighty’s shadow & protection, I may live to His glory, & be a blessing to others.” (The Rajas of the Punjab, pp. 432-33)

²Raja Bharpur Singh turned a major a few months after the breaking out of the mutiny of 1857. At this critical time he acted with the utmost loyalty and intelligence, and his services were as distinguished as those of the other Phulkian Chiefs. xxx

Raja Bharpur Singh was anxious himself to march to Delhi at the head of his troops, as the Raja of Jind had done. This was not allowed. He was very young,
The Government also honoured him generously with a title and a robe of honour, and gave the territory of Bawal Kanti, and was given the right of death sentence, child adoption, non-interference by British Government into the state administration, which had been sought from the government jointly with the other two Phulkian states.\(^1\)

On January 16\(^{th}\), 1860 Lord Canning, the Governor General held a court in Ambala and on behalf of Queen Victoria expressed gratitude to raja Bharpur Singh for his help and friendliness.

Raja Bharpur Singh was an excellent painter and lover of poetry. He engaged poet Gval with due regard and honour and studied many poetic works. Gval has extolled the name of worthy raja in this way:

and such service was more onerous than could be fairly asked from him. A Detachment, however, of his force, about 300 in number, did good service at Delhi under Sardar Didar Singh throughout the siege.

In addition to this, the Raja enlisted many hundred new troops, he furnished supplies and carriage, arrested mutineers marching through his State, and performed every service required of him with the utmost loyalty and good-will. At a time when money was urgently wanted, he advanced to Government a loan of two and a half lakhs of rupees. (The Rajas of the Punjab, pp. 422-23)

\(^{1}\)In addition to these honours, there were conferred upon him those privileges which he, in common with his kinsmen of Patiala and Jind, had asked from Government in their Paper of Requests in 1858 — the power of life and death, the right of adoption, and the promise of non-interference of the British Government in the domestic affairs of the family and the internal management of the state. (The Rajas of the Punjab, p. 424).

Maharaja Sir Hira Singh

Elder son of Phul dynastic Sukha Singh, noble of village Badrukhan, he was born to mother Raj Kaur (daughter of Basawa Singh Borhawalia) at Badrukhan on Poh 6\(^{th}\), Sammat 1900 (1843 AD). Because the ruler of Nabha state raja Bhagwan Singh was issueless, he succeeded to the throne of Nabha on the 10\(^{th}\) day of bright half of bhadon, Sammat 1928 (August 10\(^{th}\), 1871).

The competence with which he ruled the state and provided facilities and comfort to the
subjects, should be exemplary for other rulers. He had boundless love for education and granted many scholarships to students. He provided substantial aid to Macauliffe Sahib for writing a book on Sikh religion and made efforts to set up Khalsa College Amritsar on firm footing.

He got built elegant buildings particularly in the capital and in the region spending lacs of rupees, and used limitless funds to make the army an efficient one.

All the officers of the Government were unanimous in praising Maharaja Hira Singh. On November 9, 1903 Lord Curzon the Viceroy of India delivered a speech after the royal dinner at Nabha, it speaks for the greatness of the Maharaja –

... There is no chief whose hospitality I receive with keener pleasure or whose health it is a greater satisfaction to me to propose, than His Highness the Raja of Nabha. We recognise in him a ruler devoted to his sovereign, his religion, and his people; the three supreme objects of attachment for a worthy Prince. For 32 years he has presided over the fortune of the Nabha state, and has conducted the administration with equal ability and success; and at Delhi in January last we recalled his chivalrous figure as he rode at the head of his troops. I selected him to represent the Sikh Princes of the Punjab at the coronation of His Majesty the King Emperor in England, and it was only ill health that prevented him from carrying out this mission. Sometimes His Highness talks to me as he was growing old and would like to rest, but I always tell him in reply that he is younger than the Sovereign who bears on his shoulders not the burden of a single state, but the entire British Empire, and I add further that the Raja is indispensable to his people and his state. I hope, therefore that for years to come they may continue to profit by his great experience and by his keen devotion to duty. ...

Singh was very small. He considered the treasury of the state a safe deposit of the people. He daily spared time to do justice and every body could go to his court without any hindrance.

He became father of Bibi Ripudaman Kaur who was born to queen Paramesher Kaur of Ralla on Magh 7th Sammat 1939 (January 18th, 1883) and his elder son Ripudaman Singh was born to queen Jasmer Kaur on Phagun 22nd, Sammat 1939 (March 4th, 1883).

Maharaja Hira Singh fully helped the Government with army and money in the war against Afghans in 1879-80 and in the war of Tirah in 1897. In 1887 he became entitled to enhanced salutation of 13 guns from 11 guns and in 1898 to 15 guns.

In 1879 title of G.C.S.I. and in 1893 ‘rajae rajgan’ (king of the kings) were conferred on him. In 1903 he was made G.C.I.E. and colonel of 14 Ferozepur Sikh Battalion (King

3Bibi Ripudaman Kaur was married to maharana Ram Singh ruler of Dhaulpur in 1905, but she could not lead a happy family life because the king died in 1911. 3Since that time he has governed his estate with great energy & ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, when trouble was raised by the Kukas, he at once despatched a force to quell the disturbance at the request of the Deputy Commissioner, & the Governor-General expressed his entire satisfaction at the conduct of the Nabha troops. Raja Hira Singh also sent a force of two guns, 200 cavalry and 500 infantry for service on the frontier during the Afghan War of 1879-80, and these troops did excellent service in the Kurram Valley throughout the first phase of the campaign. In recognition of this the Grand Cross of the Star of India was conferred on the Raja in 1879, and in contd...
George’s own). He got the status of hereditary king in a royal court organised at Delhi in 1911. Maharaja Sir Hira Singh chief of the Bairarh family left this mortal world on Poh 11th, Sammat 1968 (December 25th, 1911).

Maharaja Ripudaman Singh

Ripudaman Singh, elder son of Maharaja Hira Singh, gem of Phul dynasty and ruler of Nabha state, was born to queen Jasmer Kaur daughter of Sardar Anokh Singh of Longowal on Phagun 22nd, Sammat 1939 (March 4th, 1883) at Nabha. The Maharaja made a proper arrangement for his son’s education and saw him proficient in all respects.

He was married to Bibi Jagdish Kaur daughter of Sardar Gurdial Singh Mann on Jeth 29th, Sammat 1958. She gave birth to Bibi Amrit Kaur on Assu 23rd, Sammat 1964 (October 8th, 1907) who was married to raja Ravisher Singh ruler of Kalsia on February 16th, 1925.

Prince Ripudaman Singh remained additional member of the Legislative Council of Governor General from 1906 to 1908. In 1910, he made a tour of Europe and was present at Westminster Abbey on the occasion of the coronation of H.M. George V on 22nd June, 1911. He was still abroad when Maharaja Hira Singh died.

He succeeded to the throne of Nabha state 1893 he was given the title of Raja-i-Rajgan. His salute was raised to 13 guns as a personal distinction in 1887 and to 15 guns in 1898. At the Delhi Coronation Darbar in January 1903, he was invested with the Grand Cross of the Indian Empire and was also appointed Honorary Colonel of the 14th Sikhs.- (Chiefs and families of note in the Punjab, by col. C.F. Massy, p. 414).

Maharani Jagdish Kaur was born on the 7th day of bright half of Harh, Sammat 1941 (1883 AD) and died on August, 1927.

The British Government bestowed a robe of honour on his coronation on December 20th, 1912. When the world War broke out in 1914, he offered the services of his army to the Government, which was not requisitioned at that time, but in 1918 Akal Infantry Regiment was sent to Mesopotamia, which performed excellent duty for six months under the command of Colonel Bachan Singh. The Maharaja contributed lacs of rupees to many funds as help for war effort in 1917-18. In 1919, during the third Afghan war, the army of the state rendered excellent service under the supervision of the English officers.

He was married to Sarojani Devi daughter of Sardar Prem Singh of Raipur on October 10th, 1918. She gave birth to prince Pratap Singh on Assu 5th, Sammat 1976 (September 21st, 1919). Many selfish and immoral persons, who had no love for the Nabha state, and who did not wish the Maharaja well, unfortunately got access to the him on account of which several respectable persons had to endure humiliation, and many trifling disputes arose with the Patiala state. This matter became so much serious that he had to abdicate on Harh 25th, Sammat 1980 (July 9th, 1923). He was directed to live at Dehradun on fixed allowance of rupees three lac per year from the Nabha state, and, in accordance with the wish of the Maharaja a British administrator was appointed to govern the state.2

Maharaja Ripudaman Singh got himself baptized at Abchal Nagar on Magh 25th, Sammat 1983 (February 6th, 1927) and assumed a new name of Gurcharan Singh.

2Major J. Wilson Johnston was appointed administrator. Due to his going to England on leave Mr. C.M.G. Ogilvie deputised for a few months.
The government issued a declaration on February 19th, 1928 that the terms and conditions on which Maharaja Ripudaman Singh (Gurcharan Singh) was allowed to dissociate from the state, had not been carried out, therefore the subsistence was reduced from rupees three lac to one lac twenty thousand and title of Maharaja was forefeited and he was to be kept under the vigil and watch of the Government at Kodaikanal in Madras.

The agent of the Governor General reached Dehradun and delivered a letter to Prince Pratap Singh on February 23rd, 1928, that the Emperor had accepted him as the ruler of Nabha state.

Raja Pratap Singh is living at Dehradun and studying under the supervision of his mother Sarojani Devi.

The area of Nabha state is 968 square miles. According to the census of 1921, its population is 263,394.

The state is at number four in Punjab. In the court of the Viceroy the sitting of Nabha state is after Jind state but the return visit is before the Jind. It is entitled to a salute of 13 guns. The total revenue of the state is rupees 2400000 per annum.

Nabha city has one high school, one middle school for girls. There are six middle schools and twenty-three primary schools in the state. An elegant civil hospital and a military hospital are there in the Nabha city while eight dispensaries are working in the outer region. The strength of Akal infantry is 450, that of police is 415.

1This pleasant hill spot (Kodaikanal) is in the district of Madras. It is at a height of 7000 feet from sea level. Travellers feel difficulty in going there because the condition of road is not good. This hill is at a distance of 33 miles from the railway station.

The full title of the Maharaja is – His Highness फर्ज़ेदे अरमोद अकिदल पेवूढ़ दोले फग्लिया बरायस सर्मोरः राजार राजगं महाराजा प्रताप सिंह मल्वेदर बहादुर.

A gurdwara, named Sirpao, is situated in the western tower of the Nabha fort. Here the following articles relating to the Guru are kept with reverence:

(a) a long robe of Guru Gobind Singh which was bestowed upon Baba Tilok Singh, and Ram Singh along with an edict. Its outer side is made of silken striped cloth ‘masru’ and the inner side is made of silk.

(b) an edict by the tenth Guru. The original edict is at Patiala, and its copy is kept at Nabha. See the sacred text of the edict in entry of फिफ्तौरी.

(c) Guru Gobind Singh’s turban which was bestowed by him upon Buddhu Shah of Sadhaura after the battle of Bhangani.

(d) a turban with a comb in which combed hair are entangled.

(e) a knife, which is about three and a half inches long with a turban.

(f) with all the three relics, edicts which were given by the Guru to the Buddhu Shah.3 Raja Bharpur Singh had acquired all the four relics (number, c, d, e, f) from the descendants of Buddhu Shah by granting sufficient sustenance for them.

(g) Guru Hargobind’s whip. Its handle is made of cane.

(h) Guru Hargobind’s broad and straight sword.

(i) Guru Gobind Singh sword which was bestowed by him upon Tilok Singh at Damdama on the occasion of baptizing him in सांमत 1763. The inscription on one side

3Skt विक्रमसिंह, crown, crest, a gem worn on head.

See इंद्रधनु.
reads: "sri bhagot ji sahai guru gobid si gh patsahi das." and on the other side: "patsahi das."

(j) the tenth Guru’s sword, which was brought by Maharaja Hira Singh with him from Badrukhan. It bears inscription on it – guru gobid si gh ke kamar ki talvar hegi, badhe deg te, ya teg te." The inscription on the grip is: “guru nanak saab sikхаа нү sahai.”

(k) the tenth Guru’s sword which he bestowed upon Kalha Rai. Maharaja Jaswant Singh got it through the Governor of Malerkotla. The word ‘Genoa’¹ has been engraved on it.

(l) a dagger of Guru Gobind Singh, which he used to wear on his waist in childhood. The inscription on it is:

“samat 1741 sati sri akal purakh ji sahai.
tahi kharagdihara tuhi baqhvai.
tahi tir tarvar kati kathari.
halabbi janabbi magerbi tuhi he.
ntiharо jahā ap тhаdhi vahi he....

(m) two studs of the shield of the tenth Guru, having miniatures of ten incarnations of Vishnu.

(n) tip of the arrow of the tenth Guru. Its historical background is as:– The tenth Guru used to shoot arrows aiming at a silk cotton tree. A few years ago that tree withered away and fell down. Many tips were found from within that tree. One tip was offered by the priest of Keshgarh Sahib to Baba Narain Singh, priest of monastery of Baba Ajapal Singh, which he presented to Maharaja Hira Singh.

(o) a manuscript in which characters have been inscribed in verse. It contains 300 leaves. According to Bhai Tara Singh, a poet, this manuscript was written by the tenth Guru. Raja Bharpur Singh acquired this manuscript from the poet by paying him a sum of Rs. 2000 and granting a fief of rupees two hundred per annum.

An elegant shrine in memory of Baba Ajapal Singh is situated outside the Lahoran gate Nabha.

2 a village in Patiala state, tehsil Rajpura under police station Lalru four miles away from railway station Ghaggar to the west. Choa Sahib a shrine in memory of Guru Gobind Singh stands in the village at a distance of one furlong to the south. The Guru visited this place while travelling from Paonta to Anandpur Sahib. The shrine is built in the thick forest. The disciple of the Guru who was carrying the revered head of Guru Tegbahadur from Delhi to Anandpur stayed at this place for some time. Land measuring 51 vighas has been donated and rupees twenty-five per annum are fixed by the Patiala state. The attendant is a Sikh.

3 See राज नी.

¹Genoa (or Genova) is a port of Italy. Swords of the best quality were shaped here in old times. When the European traders began to visit India, these swords reached our country. Now the best silken clothes are made at this place.

²Persons like Priya Das, Lala ji and Tulsi Ram etc have written annotations on Bhagatmala written by Nabha Ji.
Nabha Ji is like this—
“श्कर गुक संकादि कपि नराद हानुमाना,
विष्वकेसन प्रह्लाद बालुक भिस्म जग जाना,
अर्जुन ध्रुव अन्हिः विभिसं महिमा भरी,
अनुराग उक्रा संदा उधाये उद्धरकी,
भागवत भक्त उचि स्थृ य शैत जाहित सुजान,
हरिप्रसाद रस सवाद के बहक्त रे पार्वतन।”
रूढ़ि [नभि] Skt n navel, umbilicus. “नभि बसै ब्राह्मे श्यो न जाना।”—var sar m 1. 2 hub of a wheel. 3 musk. 4 middle part.
नाभिकमल [नभिसाभ्य] Brahma who took birth from the navel of Vishnu (one made possible by the navel).
नाभिकमल [नभिकोमल] n lotus, which according to the Purans, grew from the navel of Vishnu.
“नाभिकोमल ते ब्राह्मे उपे।”—gujm l. 2 lotus in the navel as believed by the yogis (ascetics).
“नाभिकोमल असाठाभ न होतो, ता पावानु कवन गहर राहता?”—sadhgosātī.
समी [नभि] See रूढ़ि. रूढ़ि and समी are synonymous; both words have the same meaning.
नाम [नम] Skt नामन् P १ See E name n name, noun, word by which a thing is known, or by which a meaning is understood. Nouns are of two types – one is material noun as: man, ox, mountain etc; the other is abstract noun as: beauty, cruelty, gentlemanliness, brotherhood etc. “नाम कम भिन लक्षण घम हु नाही जाहि।”—japu. 2 in the Sikh scriptures, the नाम [नम] is cognitive of the Almighty and His command. 2 “नम के धारे सगल ज्ञात नम के धारे ख्यात ब्राह्मण।”—sukhmānī. 3 Skt नाम part accepted. 4 memory, recollection. 5 fame, renown.
नाम रहस्यम [नम अभ्यस] Practice to concentrate one’s mind on नाम [नम] again and again while contemplating upon its sense with a devotion

2In the Bible the term used with the same meaning is 'word'. to the entity that bears the name. In Sikhism state of firmness of this practice is called इर्व and the bliss enjoyed at this stage is termed as नामरास.
नाम [नम] Skt adj bearing the name, named.
“इक गुरुमुख नामक सिक्ख सत्गुरु दी सेवा करदा सी।”—JSBM. 2 famous, well-known.
“होणे तानि काँचु नामक।”—क्रिसन.
नामकार [नमकरण] giving the name; naming ceremony of the child. It is a tradition in Hindu that the father should name the infant on the eleventh or the twelfth day of the birth. It is mandatory for a Brahman name to end with Sharma, a Kshatri name to end with Verma, a Vaishya name to end with Gupt, and a Shudar name to end with Das.

In Sikhism no specific day is fixed but a boy or girl child should be named before the age of forty days. The name to be given to a child should begin with the first character of the first hymn of the randomly opened Guru Granth Sahib. If the boy is baptized, Singh should be added to his name.

नामकर्तन [नमकर्तन] singing praise of the Almighty's Name; reciting His Name; repeated utterance of the name; devotional singing.
नामकोश [नमकोश] See अनुक्रेस.
नामतत् [नमततू]], नामतत् [नमतत्व] doctrine of name, name in the form of ultimate reality, concept of name.
नाम दत्त दिस्मात् [नम दत्त मात्], नाम दत्त मात् [नम दत्त सात्] all the precepts of Sikhism are subsumed in the term "नाम दत्सात्", as a tree has a form within its seed.

नाम [नम] (name) means constantly meditating upon the Almighty and considering Him all knowing and all prevading and refraining from doing evil deeds.
रण [dan] (charity) signifies that one should make himself proficient in knowledge, strength and technique, and be self-dependant, help others but beg from none, rather keep one’s hand above the hands of all others. The true master’s word is:–

“brahmgiani ka sabh upari hath.”–sukhmani.

sānān (bath) is the symbol of purity of mind, body, character, clothes and the house so that the soul and the body may be saved from three types of fevers and disorders.

नमदर [namdar] Adj renowned, famous, well known.

नमदेव [namdev], नमस्ते [namstē], नमवेश [namvēś], नमदेव [namdev], नमदवेश [namdev] Namdev was born to Gonabai in the family of Damsheti a cloth printer in Sammat 1328 at village Narsibamni in district Satara of Bombay Presidency. He was married to Rajabai, daughter of Gobindsheti, who gave birth to four sons Narayan, Mahadev, Govind, Vitthal.

The first stage of his life passed in worshipping Shiv and Vishnu, but in the company of spiritually enlightened persons such as Vishoba Khecher and Gyan Dev, he attained self-realization. A major part of his life he spent at Pandarpur (Pundrikpur which is in the Sholapur district) and at that very place he left his mortal frame in Sammat 1408. See नामदेव.

Many hymns of Namdev are available in Marathi language, which are well-known as Abhang. In all the attributes of God, ‘Vitthal’ was his favourite name, which he always employed in his utterances. Its explanation is given under the entry of निवार.

Once, during his journeys, this holyman arrived in Punjab and visited many places where shrines have been built in his memory. Among these, the best known is at Ghumman (district Gurdaspur) which was got built by Sardar Jassa Singh Ramgarhia. A fair is held at this place every year on 2nd Magh. The priest and preachers of this temple are called बवास [bavas].

Once Namdev fell into the clutches of Mohammad Tuglaq, a fanatic ruler of Delhi, but was freed by the grace of God. Nabha ji has mentioned the biodata of Namdev differently in Bhagatmal, but the description given by scholars from Maharshtara is more authentic. Hymns composed by Namdev are contained in the holy Guru Granth Sahib.

“namdev trilokan kabhī dasro.”–guj m 5.
“namdev prīti lāgī hārī seti.”–suhi m 4.
“namdeī simānān kāri jānā.”–bīla namdev.
“namdev hārīju bāsōhī sūgī.”–bāsōt a m 5.

नमदहरिक [namdharik] Adj just in name, nominal, so called, not performing action in accordance with his name. 2 worshipper of name, concentrating upon name, adopting the mystical word as instructed by the spiritual teacher. See नामदहरिक.

नमदहरि [namdhar], नमदहरी [namdharia] See नमदहरि. “namdharī sarānī teri.”–kolt m 5.
2 n one who receives the mystical formula from a spiritual mentor. 3 See राम निध.

नमदहरिक [namdharik] See नमदहरी.
“namdharik jhūthe sēbhi sāk.”–gau m 5.
“namdharik udhare, bhagatēh sōsa kāun?”–asa chōt m 5.


नाम्बुदरास सामन [nambudārās sāman] P ‘the world utters his name’, means to be famous in one’s time.

नामश्रवण [namrās] See नामश्रवण.

नामवस [namrāsi] in concentration on the नाम [nam]. 2 by concentrating on the नाम [nam].
“namrāsi jo jan trīptane.”–sukhmani.
name and appearance, that is - the world.

adj follower. “us da koi namleva na raśīa.”-JSBB.

adj famous, greatly distinguished, illustrious.

name. 2 account entered in a cash book about one’s name. 3 Namdev Bhagat. “nama ubre hārī ki ot.”-bher namdev. 4 P n letter. 5 written paper, document. 6 book.

a descendant of Namdev. 2 follower of Namdev. 3 all the cloth-printers, chīdas feel honoured in being called descendants of Namdev (~).

See ~.

See ~.

adj having a name. 2 famous, renowned. 3 God, the ultimate Reality.

See ~.

2 famous. “nanīr namu namu japī”-baṇvan. 3 shame, disgrace, humiliation. The word has been formed from this.

due to the name, through the name. “name sāgle kūl udhre.”-gōḍ m 5. 2 Namdev. “name soi sevīa.”-gōḍ namdev.

absorbed in the name only. “namenamī rōhe beragi.”-sidhgosāṭī.

the name only. “namo grām, nam ṛīsanān.”-kān m 5.

name) disease); free from disease. 2 through the name. 3 into the name.

bowing, having the head bent. “sis nay ām bhakhi gathā.”-GPS. 2 n remedy, effort. 3 leader, preceptor. 4 policy, political view. 5 See नय.

name.

See नयिका.

P n assistant. 2 representative, person who acts for others. 3 subordinate.

See नयिका.


6 adj pertaining to man, of man. 7 Pkt n neck, throat. “lāyo gāhī nar dhāra par maryo.”-cādi 1. “bahi det ki nar me dhar jai.”-cārītr 142.

A n fire. 9 hell. 10 pomegranate. “nāripāl nar nargi rājē.”-cārītr 156. 11 Skt pipe, tube. 12 This word has also been used for नरी [nari].

“kāhū jogi jati brāhmaṃcari nar kāhū nar ho.”-ākal.

Narisinh, incarnation of Lord Vishnu. “narsīgh baudha tuhi.”-sānana. 2 adj pertaining to Narsingh; of Narsingh.

Skt नारकु adj suffering hell, sinner.

Skt नारकर, नारकेल See नरकेंद्र.

Sktी नार्गी See नार्गी.

lotus that grows in नार (water). “naro jàrī mel kāhī lalu.”-NP. ‘Lalu says with folded lotus - like hands.’ 2 See नरिक।.

a seer who has composed many hymns of Veds. According to Rigved he belonged to Kany lineage; at another place he has been referred to as born from the forehead of Brahma. It is mentioned in Vishnu Puran, that he was son of Kashyap. It has been held
in Mahabharat and other Purans that when Narad disturbed Daksh during the creation of world, the latter cursed him to go away and take birth from the womb of a woman. On this Brahma interceded on behalf of Narad and Daksh demanded that Narad may take birth from the union of Brahma and daughter of Daksh. Therefore he is called ‘bramh’ and ‘devbrahma’. Narad was chief of the celestial musicians. Once he visited the netherworld, and was very much pleased with it.

He is also linked with the life story of Krishan. He had informed Kans about the incarnation of Vishnu and explained to him that he would be killed by the child who would be born to Devki, due to which Kams killed Devki’s infants.

It has been described in the Panchtantar written by Narad that Brahma instructed his son Narad to get married, but Narad retorted that his father was a false teacher, and only the worship of Krishan could lead to spiritual power. On this Brahma cursed him to be subject to indulgences of the flesh and domination by women. Reacting to it Narad cursed back Brahma that he would have dalliance with his daughter and the people would not worship him. “narad munI jan suk bIas.”—gau thiti m 5.

Narad is also known for causing disputes instigating different persons. Therefore people consider Narad a backbiter and a riotous person. “naradu kare khuari.”—basI at m 1.

It has been mentioned in ‘Makke di Gosat’ (a discussion at Mecca) that Narad is the name of the devil.

“narad setan ke havale kariahIge.”

“naradu nace kalIka bhau.”—asa m 1.

नरदपुराण [naradpuran] See नरद.

नरदप्रकरण [naradpracar] a tome written by Narad, in which five parts of worship have been described:

1 ābhīgamana (approaching) – to plaster and wash the place and then to invoke the god.

2 upadan (acquisition) – to collect material like flowers, sandal etc for worship.

3 ḫy (worshipful person) – to worship the deity.

4 svadhyay (systematic study) – to repeat the holy text.

5 yog (meditation) – to concentrate upon the image of the deity.

नरद [narad] by Narad. “naradI kahia si puj kārāhi.”—var bhīha m 1. 2 See नरदी.

नरदी [nardi] Skt rukhī adj pertaining to Narad; of Narad; percepts of worship and hymn singing as described by Narad. “nardi narhāri jaI hādure.”—ram m 5. ‘realising the omnipresence of God is true dancing and worship as described by Narad.’

नरदु [naradu] See नरद.

नरदगी [narnagi] n one who has snake around his neck – the Shiv. “gīṛīja ko kāhīyo narnagi ne nhalsīgh.”

नरनाल [narnol] main town of district Mahendergarh of Patiala state which is at a distance of 37 miles from Rewari on Rewari Phulera railway line, a branch of Rajputana Malwa railway. After the mutiny of Sammat 1914, Raja Narendra Singh got it along with the surrounding territory out of the confiscated state of Nawab Jhajjar. In Mahabharat, the name of this region has been mentioned as Narashatar. “narnol ke des me bījesīgh ik nath.”—citrī 124.

नरव [narva], or नहुरव [nahurva] Skt māma vībh or द्राकूत dracunculus (guinea worm). According to Ayurved its causes are – eating sour, acrid and hot food, taking impure water,
bathing in ponds, walking barefoot. Narva is a type of long worm which enters into the body through water, where it multiplies. When it increases enough, then it comes out ripping the skin. If it comes out completely then one feels relief but if it is there in parts then it causes intense pain. This disease is very common in deserts (around Rajputana). Narva does not affect people who use asafoetida in cooked dals or vegetable. A simple treatment for this disease is:—cook flour of roasted barley in butter milk and apply this paste on the pimple. Take one ratti of asafoetida dissolved in water. Grind the seeds of acacia arabica in water and apply this paste, drink refined ghee prepared from cow milk for three days and after that take soup of leaves of vitex negundo for three days. Use refined butter cooked with physalis flexussaital. Grind seeds of herdera helix and boil these in the sesame oil and fasten them hot on narva, rub nuxvomica in cold water and apply it; smear leaves of calotropis procera or thorn apple (datura stramonium alba) with sweet oil and fasten these upon the wound.

**Example:**

*karaat nar sada ruci, dharm ke karm me prem se, jagra mat sukhi rahe, 5 ko mokh hve nse. ...*

**tijv**


**tijv**

1. See *tijv*.

2. A poetic metre, —at many places *tijv* has been listed for *tijv* but *tijv* is an altogether different metre which has these characteristics:—four feet, every foot consists of two *raga*III, III, SS, SS, SS, SS, with a pause after nine characters each; it is also called ‘mahamalika’.

**Example:**

*karaat nar sada ruci, dharm ke karm me prem se, jagra mat sukhi rahe, 5 ko mokh hve nse. ...*

**tijv**

2 adj displeased, annoyed, unhappy.

3. waters *nar* are the sons of the ultimate Reality *nar* which are the abode of whom in earlier age that is Narayan (God).

4 aquatic animals, animals living in water. **naraya**

3 adj displeased, annoyed, unhappy.

4 aquatic animals, animals living in water. **naraya**

5 See **naraya**.

**tijv**

3 adj displeased, annoyed, unhappy.

4 aquatic animals, animals living in water. **naraya**

5 See **naraya**.

**tijv**

3 adj displeased, annoyed, unhappy.

4 aquatic animals, animals living in water. **naraya**

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5 See **naraya**.

**tijv**

3 adj displeased, annoyed, unhappy.

4 aquatic animals, animals living in water. **naraya**

5 See **naraya**.
the death of his grandfather in Sammat 1918, he was designated as priest of the shrine dedicated to Baba Ajapal Singh. After getting this position, the service he rendered to preach Sikhism was commendable. He baptized thousands of people by administering consecrated water, inspired them to memorise the Guru’s hymns, made them relish the ecstasy of meditation and helped them to attain the stage of devotion.

He had memorised the whole text of the holy Guru Granth Sahib. He regularly used to complete the recital of the holy scripture four times a month. On three occasions, he solely performed uninterrupted recitation of Guru Granth Sahib in one sitting. Once Maharaja Hira Singh listened to the whole text with devotion. At the completion of the recitation, the Maharaja desired to grant a fief, but Baba ji declined to accept any reward for the performance. When at the end of the ceremony, Baba ji sat in a palanquin to go back to his residence, the Maharaja relieved one bearer of the palanquin and carried it on his own shoulder.

Baba ji used to rest for four or five hours daily, and the remaining time he spent in meditation.

Baba ji used to run nonstop langar. Serving the devotees with his own hands was a pleasurable task for him.

When he left this material world on Vaisakh 20th, Sammat 1973 at Nabha, his younger son Baba Bishan Singh became mahant in his place.

The family tree of Baba Narayan Singh is this –

Baba Naudh Singh

(b Sammat 1840) Baba Sarup Singh (d Sammat 1918)

(b 1865) Baba Gurdial Singh (d 1903)

(b 1898) Baba Gurdial Singh (d 1973)

(b 1918) Kanh Singh

(b 1927) Mihan Singh

(b 1930) Mahant Bishan Singh

(b 1948) Bhagwant Singh (Hari ji)

(b 1955) Bhawant Kaur

Surdarshan Singh–Mahender Singh–Mohan Singh

Nanak Singh

See अतन्तर्कथितः श्रमृणि and मनुष्यमिति श्रमृणि. 2 See तैत्तरिकितः.
Take half a seer each of these thirteen medicines - phisalis, flexussaital, bark of *gāgeran*, kernel of Indian bil, *patha*, *kādari* large and small, *tribulus alatus*, *ətibala*, bark of *margosa* tree, hogweed, *sayonak*, *prasan*i, and *arI).i* (a reed) and crush all these and boil in one maund and twenty four seers of water; when water is reduced to one/fourth put it down and after sieving mix in it sesame oil four seers, juice of *satavri* four seers, milk of cow eight seers.

Strained remnant of these seventeen medicines *saussurea*, *small cardamon*, *white sandal*, *murabba*, sweet flag, *Indian spikenard*, *white rock salt*, *physalis* flexussaital, bark of *gāgeran*, *raisin*, *aniseed*, *cedar*, *salparaI).i*, *p$anathparaI).i*, *masparaI).i*, *· mudagparaI).i*, *tagar* (a tree) may be prepared and mixed into the liquid and cook it on moderate heat. When only oil remains put it down, and after sieving, pour it into bottles; massage of this oil dispels joint-pain, rheumatic diseases and idleness.

According to sexology, women are divided in four classes - padmini, cītrini, ṣākhini and hāstini. With respect to them, there are four types of men, namely ṣaṣak (hare), mṛg (deer), vṛṣabh (ox), and ṣav (horse).

Based on age four types of women are - bala (child), tārūni (young), prṛdha (mature), vṛtihha (old woman). Bala is upto the age of sixteen, tārūni upto thirty, prṛdha upto fifty and vṛtihha above fifty.
not be performed by them reciting the Vedas. It is a religious decision. Women are ignorant, they are devoid of the right to Vedic texts, and are embodiment of falsehood.”—mānuṣa 9 § 19.

For rights of women in Sikhism. See āmnav 4, 5, stanzas 3, couplet with the stanza 19 of var asa. “bhsādi jāmie,” and var bhai gurudas 5, stanza 16.


5 A āt devil born of rāṣ [nār] (fire). “nari hukām nā māṇia rāṅkha naṅ 𑀶tān.”—māgo. 6 adj hellish. 7 P kī dress, uniform.

...
anecdote that Brahma wondered as to where
from he was born. Then an idea struck his mind
that he might have been born from a lotus. He
again wondered how could this little lotus give
birth to him. On this Brahma kicked the lotus
strongly, due to which he fell down headlong
into the stem and wandered inside it for many
ages. At last he gave up his arrogance and
prayed to the Almighty, then he again came up
and was seated on the lotus as before.

नली [nali] n  drain for carrying water. 2 pipe,
tube. 3 barrel. 4 gun.—sanama.
नलीर [naliar], नलीट्र [nalier] See नलीट्र.
“नलीर पहली सेबर पाका.”—ram kābir. ‘Silk-
cotton tree is bad company and coconut is true
company. The vile persons think that coconut
has ripened with the fruit of silk-cotton tree.’
नलिद [nalia] P नलिद v weep, wail. 2 appeal.
नलेन [nale] adv accompanied with, in the
company of. “गवहर छठ दासानि बेठे
देवत्रा दारि नले.”—jāpu. 2 with, along with,
together with. “जे कोइ उस कागि होवे नले
ले सजधावे.”—asa m 5. 3 plural of नला [nala].
नले से बेठा [nale da hocha] adj lustful,
lecherous. See नला 2.

नले से जोति [nale da jōti] one who does not
indulge in extramartial relations; one who
regards women other than his wife as his
mother, sister and daughter.

नले से दिलिंग [nale da ḍhilla] lecher; one who
indulges in sexual intercourse with women
other than his own wife.

नलेन [nalen] See नलेन.
नलेन [nalō] adv from. See नलेन.
नव [nav] n name. “आसक्ष नव आसक्ष ठाव.”
—jāpu. “नव जिना सोलतान खान.”—sri m 1. 2 Skt
boat, ship. P नव “भवसगर नव हरिसेवा.”
—suhi chōt m 5. 3 acclamation, shout of
ecstasy.

नव [nava] n name. 2 boat, ferry, canoe. “सध
नव बेठावाहु नानैक, भवसगर परि उतरा.”
—sar m 5.

नवाड़ [navā] See नवाड़.
नवाहु [navāhu] from name. “नवाहु बुला जायु
प्रिषे.”—var majh m 1. 2 See नवाहु.
नवाक [navak] P नवाक hollow pipe; a clean and
straight pipe used for shooting arrow through
it so that the arrow moves straight and exactly
hits the target. “जस नवाक को तिर चलायो.”—cārīt
358. 2 dented arrow. 3 plough pin. 4 sting of
poisonous insects like bees, wasps etc. 5 See नवाक.

नवाड़ [navā] v bathe, take bath. “नवाहु
धवाहु टलाकू करावाहु.”—ram a m 1.

नवाण [navā] for a dip. “तीरत्त्व नवाण जाँ
tिरत्रू नामु हे.”—dhana chōt m 1.

नवाणि [nānī] n act of taking bath; bath by
women after menses. 2 menses, periods. See नवाणि.

नवाड़ [navā] See नवाड़.

नवाण [navā] See नवाण. “नवाण काल तिरात
घाेन.”—gāv kābir.

नवर [navra], नवर [navra] n name. “पहलाऊऽयो
दासो दिस नव्रा.”—krisān. “नव्रा लाई किसो?”
—sava m 3.

नवर [nava] plural of हवा. “दृि खंहर दृि
नवा.”—basāṭ m 1. 2 adj ninth. “नवा खाओ
सौरि.”—var majh m 2. 3 I may take bath.
“तिराहू नवा जोि तिसो भावा.”—jāpu. 4 See नवर.

नववा [nāvā] name as in: “उस दाना किताब ते
साना होरा हे.” 2 account, as. “मे उस्दा नावा
कागि तराव वेखिहा हे.”

नवारे [navare] bathed, gave a bath. 2 may
bathe, may give a bath. “हरी अम्रितसरी
नावरे.”—nāṭ a m 4.

नवार [navā] adv after bathing, after giving
a bath, after washing. “पुज काके राहे
नावालि.”—var sar m 1.

नवालित्र [navalī] bathed, gave a bath. “जलि

malī jani navālīa.”—vaḍ m 1 alahī. ‘The dead body was washed by massaging with water.’

कण्ठ [nāvīk] See कण्ठ 2 Skt n boatman, oarsman, sailor.

कर [nave] bathes, takes a bath. “हैरान्मानी
नवे सौ जन्म निर्मालय.”—sār ə m 3 2 name. See कर 1. “नवे का वपारी होवे.”—maru solhe m 3 3 name. “हैरे नावे नाली विरोधु हे.”

नर [nara] n rope made of intestine, cord made by twisting leather-strips. 2 cord for fastening trousers.

नत लक [nari], नतिक [nārika], नती [nari]. Skt नतिक-
लक n vein, artery. 2 pulse. 3 hollow pipe. 4 rope made of intestines; leather-cord. 5 period of six moments; according to many half a mūḥrāta (thirtieth part of day and night) is a nari

ति [nī] Skt part a prefix which gives many meanings – specific, always, negation, completely, in, etc as in nīgām, nīgrah, nīdāsān, nīdes, nīnā, nīkhalās etc.

ति: [nīh] See ति.

तिर [nīru] n foundation, base. 2 adv humbly, by bowing. 3 in this way, like this, thus. तिरस्कर [nīra] See तिरस्कर.

तिरु [nīga] v bow, salute, greet, be humble. तिरु [nīta], तिरु [nīda] n invitation. “पाठ्यो मिर्ग्वा काहैऽेहारी न्यूता.”—krīṣaṇ. 2 money contributed by relatives on the occasion of a marriage ceremony etc.

तिर [nīr] See तिर.

तिर [nīra] See तिर.

तिर [nīr] See तिर and तिर.

तिर [nīla] n mongoose.

तिरली [nīl] Skt तिरल n a yogic exercise; its method is this – while sitting erect, straighten the back, move the abdomen towards right, left, up, down with the force of air in the way as curd is churned in the pitcher. “नूली तराम कारे बाहु असान.”—sukhmanī 2 feminine of mongoose.

तिरलिकर [nīlikāram] See तिरलिकर 1.

तिरमात [nīmat] See तिरमात.

तिरर [nīr] part near, close to, close by.

तिररकर [nīranā] v come near, approach. 2 came near.

तिराश [nīa], तिराश [nīa], तिराश [nīa] Skt n justice, equity. “तेरे गहरी सदा सदा हे नूला.”—asa m 5. “राजस्वहसन स्यादन बेठके सुरल को मृत्यु nूला चूकयो.”—krīṣaṇ. “काहू नूलाई राजविभुति.”—akal.

तिरास [nīa] Skt स्यादन adj just, fair, known for doing justice. “हरी सचा नूला.”—var bīla m 4. 2 equal, similar, like. “पैसू कि नूला सोई.”—sor m 9. 3 P ḍुः त-अध, you did not come.

तिरास [nīa] n land adjoining the village boundary, land near or next to the village. 2 See तिरास 2.

तिराह [nīas] See तिराह.

तिराह [nīaz] P ḍुः n need, desire. 2 offering made to a saint or deity. “हैरः सचा नूला.”—var bīla m 4. 2 equal, similar, like. “पैसू कि नूला सोई.”—sor m 9. 3 P ḍुः त-अध, you did not come.

तिरास [nīa] adj who makes an offering. See तिरास 2 a caste of Nasir Gilsad Pathans. “लोडी सूर नूला चैल.”—cālitr 297.

तिरास [nīa] adj having no knowledge, ignorant. 2 n child, minor. 3 rope fastened to the legs of a cow while milking. See तिरास.

तिरास [nīa] adj not achieved, not attained. See तिरास.

तिरास [nīat] P ḍोः त-अध not achieved, not attained. See तिरास.

तिरास [nīamāt], तिरास [nīamāt] A ḍोः n grant, gift. 2 property, wealth. 3 means of living, livelihood.
aloof, indifferent. “hārēkh sog te rāhe nītaraun.”—sor m 9.

nītaraun [nītaraun m] n person who separates gold from ashes thrown by the goldsmith.

nītaraun [nītaraun n] justice, fairness. “raje culinītaraun ki.”—var sar m 1.

nīṣṭā [nīṣṭā] n mediate, go into trance.

nīṣṭā [nīṣṭā] n night. See L Nox. “nīśdīn sunīke purān, somjhat nāhi re ājan.”—jeja m 9. 3 See आकाश.

nīṣṭā [nīṣṭā] P vi sense of sitting, sitting posture.

nīṣṭā [nīṣṭā] P vi sitting, seated. “dono caṣam koṣad nīṣṭāh samohu.”—NP.

nīṣṭā [nīṣṭā] P vi sit, be seated.

nīṣṭā [nīṣṭā] transform of आकाश. expert in tracking down by following footprints; tracker. See आकाश. “tabi sah nīṣāci durāe.”—PPP.

nīṣṭā [nīṣṭā] Skt निष्ठाकर adj guileless, without fraud, honest.

nīṣṭā [nīṣṭā] Skt निष्ठा moon. See निष्ठा.

nīṣṭā [nīṣṭā] Skt निष्ठाजन n conclusion, essence, outcome. 2 faith, belief, devotion.

nīṣṭā [nīṣṭā] Skt निष्ठा adj effortless, motionless. 2 n God, the Creator. 3 aged person who can not walk. See निष्ठाजन. 4 adj artless.

nīṣṭā [nīṣṭā] Skt निष्ठाजन n unblemished, unstained, blameless.

nīṣṭā [nīṣṭā] Skt निष्ठा adj not having desire for reward; free from wish. 2 action performed disinterestedly.

nīṣṭā [nīṣṭā] Skt निष्ठामिन adj having no desire, free from wish.

nīṣṭात [nīṣṭāt] Skt निष्ठाकर adj without enemy. 2 free from trouble, without any suffering.

nīṣṭात [nīṣṭात] Skt निष्ठामिन n act of going outside; moving on; advancing; emerging.

nīṣṭात [nīṣṭात] Skt निष्ठामिन n liberation, salvation. 2 penance, atonement; expiation; absolution from sin.


nīṣṭā [nīṣṭā] Skt निष्ठास adj short for निष्ठाजन; demon-killer. “timrātī bal vīt nīṣṭāh kahei sūt bāhur ucat. ayodhucar sri ban kentīkāhī nam āpar.”—sōnāma. enemy of Tumar – a demon, Indar the killer of Bal and Vrit, Arjun his son, arrow the weapon of Arjun.

nīṣṭā [nīṣṭā] Skt निष्ठाजन n faith, belief, trust. 2 knowledge without any doubt. 3 firm determination.

nīṣṭā [nīṣṭā] Skt निष्ठाजन n faith, belief, trust. 2 knowledge without any doubt. 3 firm determination.

nīṣṭā [nīṣṭā] Skt निष्ठाजन adj immovable, fixed, which does not change its place.

nīṣṭā [nīṣṭā] Skt निष्ठाजन n conclusion, essence, outcome. 2 faith, belief, devotion.

nīṣṭā [nīṣṭā] Skt निष्ठाजन adj ascertained, concluded. 2 decided, determined. “bāhūt der māhī nīṣṭāh kārīyo.”—GPS.

nīṣṭā [nīष्ठाजन] Skt निष्ठाजन adj free from worry; carefree.

nīṣṭā [nīष्ठाजन] adj surely, certainly.

nīṣṭात [nīṣṭात] Skt निष्ठाजन. See निष्ठाजन.

nīṣṭात [nīष्ठाजन] adj immovable, fixed, which does not change its place.

nīष्ठाजन [nīष्ठाजन] adj not having desire for reward; free from wish. 2 action performed disinterestedly.

nīष्ठाजन [nīष्ठाजन] adj having no desire, free from wish.

nīष्ठाजन [nīष्ठाजन] adj having no desire, free from wish.

nīष्ठाजन [nīष्ठाजन] adj without enemy. 2 free from trouble, without any suffering.
निषादपति [nिषादपाति] raja Nal who was ruler of Nishad region.

निषादर [nिषादर] See निषाद.

निषादिव [nिषादिव], निषादर [nिषादर], निषादतव [nिषादतव] Skt नरसिंह n lord of night – moon.

निषादवाल ताजती [nिषादवाल ताजती] n lord of night, moon; his sister, river Chandarbhaga.

निषादपति [nिषादपति] n lord of night, moon.

निषपति [nिषपति] Skt निषपति n completion, end.

2 success, achievement. 3 doctrine, tenet, conclusion. 4 faith, belief.

निषादल [निषादल] adj without blinking, without winking. “cakhu nिषादल thiryorahI age.”—GPS. 2 n a god who does not wink.

निषपप [nिषपप] Skt निषपप adj sinless, blameless.

निषपल [निषपल], निषपलिक [निषपलिका] Skt निषपलिक a poetic metre, characterised by four feet; each foot consisting of bha, Ja, sa, na, ra

Example:

dhai bhaI ati ris khaI asI jharhI,
shor kai jor sar tor ari darhI,
pran taj pe ne bhai bhumiIan soh-hi,
pbeh chabI dekh doti nariasur lobh-hi.

—kālki.

निषपद [nिषपद] Skt निषपद adj immovable, steady, inactive. “tumev निषपद sपंदाIsc.” —soloh. ‘verily you are steady and playful.’

निषपयोजन [निषपयोजन] Skt निषपयोजन adj causeless, groundless, meaningless, purposeless

निषप्रह, निषप्रह [निषप्रह], निषप्रही [निषप्रही] Skt निषप्रह adj free from desire, without wish.

निषप [निषप] एक adj half.

निषफल [निषफल] Skt निषफल adj fruitless, meaningless, in vain, futile. 2 n straw of paddy. 3 castrated; without testicles.
1790


2 marital bond; betrothal. 3 comparison, similarity, likeness.

निसबत्त [nīsabat], निसबत्तु [nīsabatu], adv
day and night, always, daily. “निसबत्त भिक्खु कौ ठहरत्.”—सूर m 9. “निसबत्त बहाँ ताहि मनु.”—बासो m 9.

निसरत् [nīsaraṇa] Skt निसरण n moving forward, advancing. “साध्गर्न्य निसर्ते भोपिजे.”—सालोह. “निसर से स्याय जानु ढूँढे.”—रामव. 2 coming out; exit. 3 leaking, dripping.

निसर [nīsar] Skt निसर flow, flowing, dripping, dribbling.

निसरक् [nīsara] n रक्षक enemy of night, sun.


निसा [nīsa] n satisfaction, contentment. “तुम्हे निसा होि ते सब हि.”—न्प. 2 Skt निसा night. “निसा निसिनाथ जाने.”—रामव. 3 A लadies, women.

निसास [nīsas], निसासा [nīsasa] Skt निसासा n act of exhaling, exhalation. 2 sigh, deep breath. 3 See निसास 2.

निसास [nīsasa] See निससा. 2 निसासाज adj without doubt. “करत निसासाज निस्से उदार को.”—ग्यान. निसास [nīsasta] प्रयोग it’s root is निसास (to settle something) fine wheat flour prepared after getting the pulp of wheat settled to the bottom of water. In winter, people eat sweet balls of roasted fine flour to gain strength.

निसाह्त [nīsahāt] Skt निसाह्त n sun, which dispels the night.

निसाक [nīsāk] Skt निसाक adj fearless, intrepid. “करत्क काचनी ते राधे हिम निसाके.”—करत्र 2.

निसकर [nīsakar] n moon. See निसकर सु चुध.

निसागम [nīsagam] निसागम-आजगम nightfall. 2 evening time.

निसक [nīsak] n demon, that moves at night. 2 jackal. 3 owl. 4 snake, serpent. 5 ruddy sheldrake. 6 thief. 7 tomcat. 8 Shiv. 9 moon.

निसार [nīsara] Dg n darkness.

निसारी [nīsāri] n feminine of निसार. 2 demoness who moves at night. 3 adulteress, unchaste woman.

निसार कर्न [nīsārikarna] Skt निसार कर्न adj which roams about at night. 2 n demoness. 3 Shiv. 4 See निसार.

निसाज [nīsaj] n water of night; dew.

निस [nīsan] See निस.

निसानी [nīsanī] sign, symbol. See निसानी. “परापुकर विकार निसानी.”—ब्ग.

निसात् [nīsat] A जो n pleasure, happiness. 2 freshness.

निसात्त [nīsāt] n end of night, break of day, dawn, early morning. 2 extremely calm and quiet.

निसाद [nīsad] See निसाद.

निसादन [nīsadān] P जो v get settled at the bottom.

निसान [nīsan] P जो n flag; standard. Kingdoms and religions use different types of flags as symbols of their distinct identity; an emblem of double-edged sword is fixed on the mast-head in the Sikh religious flag which is light yellow in colour. 2 sign. 3 characteristic. 4 royal proclamation. 5 medal. 6 In musicology a long kettledrum having three feet long vessel, but now this word (निसान) is used duly for any kettledrum. “लाखु निसान एत बैज नप्पर.”—ग्यान. 7 Skt निसान to sharpen.

निसान मदिक [nīsan madik] See निसान 1.

निसानी [nīsanī] n who holds the flag; flag
bearer.

بحر [ناEU دیویلا] one of the twelve misls (divisions) of the Sikhs, led by sardars Sangat Singh, Mohar Singh, Dasundha Singh Bhanga Singh, Jatt Sikhs of Shergill subcaste who belonged to village Mansurwal district Ferozepur. Whenever the Sikh army was engaged in a religious crusade, the sardars of this misl led from the front bearing flags, thus the misl was named Nishan Wali. Ambala was the capital city of this misl. Now the sardars of Shahbad in Ambala district, of Ladhar in Ludhiana district, of Mansurala in Ferozepur district and Sountiwala in Nabha state are descendants of this misl.

یابن [ناEU ویلا] P n target; something aimed at in shooting practice.

یابن [ناEU واپن] lord of night, moon.

یابن [ناEU ویلا], یابن [ناEU ویلا] P n sign, symbol. 2 signature, sign. “پی []; نیسانی راواہ hath.”–GPS. 3 a poetic metre, also called ‘upman’; its characteristics are four feet, each foot consisting of twenty-three matras; first pause is at the thirteenth, second at the tenth matra, with two gurus at the end.

Example:

bhali suhavi chapri, jamahi gun gae,
kit-hi kami na dhawul-har, jitu hara bisrae.

–suhi m 5.

See [ناEU ویلا] 11.

یابن [ناEU ویلا], یابن [ناEU ویلا] n lord of night – moon, which shines at night.

یابن [ناEU ویلا] n spout through which water flows out; aqueduct of Persian wheel through which water brought out from the well in pots is discharched into a channel. 2 Skt श्राव adj without essence; residue. 3 श्राव n act of scattering; sacrifice, offering a sacrifice to propitiate the gods.

یابن [ناEU ویلا] See یابن and یابن.

یابن [ناEU ویلا] Skt न्यू night. “अहिनिस् जपि sada salah.”–suhi chaṭ m 4. 2 turmeric.

یابن [ناEU ویلا] lord of the night, moon. See یابن.

یابن [ناEU ویلا] n river Chandarbhaga, sister of the lord of night (moon).–saanama.

یابن [ناEU ویلا] Skt श्राव adj fast, swift, hot, pungent. 2 desirous.

یابن [ناEU ویلا] n a musical instrument rung by a hunter at night, bell of a hunter. “ज्ञौ कूरक न्यू नाल हा.”–dhana namdev.

یابن [ناEU ویلا], یابن [ناEU ویلا] n protector of the night, moon. 2 See یابن.

یابن [ناEU ویلا] See یابن.

یابن [ناEU ویلا], یابن [ناEU ویلا] day and night; all the time. See یابن.

“ن्यू बसर जपि nanak das.”–gōd m 5.

یابن [ناEU ویلا] n night. “suha rāg supne nisi.”–var suhi m 3. ‘is similar to a dream at night.’

یابن [ناEU ویلا] adj having bad conduct, licentious. 2 not having amiable disposition.

یابن [ناEU ویلا] Skt निसू word, sound, voice. “नि प्रो दाहाद जामान.”–cariy 1.

یابن [ناEU ویلا] Skt निसू a demon born to Danu from the sperm of Kashyap, who was younger brother of Shumbh. See یابن 2.

یابن [ناEU ویلا] See یابن.

یابن [ناEU ویلا] Skt n killing, slaughtering, destruction. See یابن 2 adj used as a suffix, it carries the meaning of a killer (destroyer) as – देशमक.

یابن [ناEU ویلا] n lord of the night, moon.

یابن [ناEU ویلا] whose face is beautiful like the moon.

یابن [ناEU ویلا], یابن [ناEU ویلا] Skt निसू adj free from grief; without sadness; happy; glad.

یابن [ناEU ویلا] adj not combined; in which nothing has been mixed. unadulterated; pure as – ‘निसू धाँ’ . 2 came out, spread; fresh from the spring.
the meaning of negation in particular and in Punjabi language character ‘◌’ is used for the sign visarag (:). See the words विसम्कर and विसार etc.

विसराग [विसराग] not affectionate; unloving.

विसपा [विसपा] See विसपा.

विसप्रिथ [विसप्रिथ] See विसप्रिथ.

विसार [विसार] adj free of control, without penalty. 2 not controllable, rebel. 3 See तत्तत्ती विसार See विसार 2.

विसे [विसे] adj doubtless, without doubt.

विसपर [विसपर] adj without association.

विसासनो [विसासनो] adj adj free of control, without penalty. 2 not controllable, rebel. 3 See तत्तत्ती विसासनो See विसासनो 2.

विसाग [विसाग] adj without labour.

विसहारी [विसहारी] See विसहारी.

विसवरथ [विसवरथ] adj without selfishness.

विसक [विसक] Skt निसक n embedded ornament. 2 gold coin, mohur. 3 diamond. “nakhan मान”-निमसक. निमसक मुक्त के साथ.”-निमसक. 4 gold. 5 piece of gold for offering to the priest in a fire-ritual.

निमस्क [निमस्क] adj doubtless, without doubt.

निमस्करी [निमस्करी] See निमस्करी.

निमस्कर्त [निमस्कर्त] adj without fraud, sincere, honest. “निमस्कर्त सवा कुंज हरी कौं”-गोद म 4.

निमस्कर्म [निमस्कर्म] निमस्कर्मी [निमस्कर्मी] Skt निमस्कर्मी n engaged, busy.

निमस्कर्मी [निमस्कर्मी] adj engaged, busy. 2 faith, devotion. 3 attachment, fondness.


निमस्कर्म [निमस्कर्म] निमस्कर्म [निमस्कर्म] Skt निमस्कर्म adj without blemish, unstained.

1 In olden times, kings got leaves of gold in big and small sizes as required to give as offering to brahmans.
flawless. 2 n incarnation as Kalki. See लक्ष्मी.

निहकम् [nīhkam], निहकमा [nīhkama], निहकमी [nīhkamī] Skt निहकम adj without desire of reward; disinterested. “प्राणे नामा भाओ निहकमा.”–mali. “सेवा करोत हो निहकमी.”–sukhmāni.

निःहकमच [nīhkamc] Skt निःहकमच adj without desire of reward; disinterested. 2 believing in. “काहू नानाक निःहकम धौवा.”–var asa.

निःहकन्व [nīhtev] adj not having any bad habit, not licentious. 2 indifferent to pleasure and pain; free from addiction.

निहक [nīhak] Skt निहक n act of fastening, check, restriction. “सच कुरु ले निहक बाहादा.”–BG. ‘truth restrains falsehood.’

निहात [nīhat] Skt adj killed. 2 defeated, thrown down. “निहात पै जोत मे.”–sri m 5 pepa. ‘have defeated five evils.’

निहाद [nīhād] P आ has; keeps.

निहाद्द [nīhadd] See निहाद्द. 2 See निहाद्द.

निहात [nīhāt] adj without splendour. 2 gone outside, out of limits.

निहाउ [nīhau] See निहाउ. 2 See निहाउ.

निहाद [nīhād] adj without spirit, life. 2 unadulterated, pure. 3 without attachment, disinterested. “अदे ये निहाद ले.”–varasa. “दर्शन देखो भाई निहाद.”–suhi m 1.

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निहाद [nīhād] Skt adj killed. 2 defeated, thrown down. “निहाद पै जोत मे.”–sri m 5 pepa. ‘have defeated five evils.’

निहार [nīhār] P आ has; keeps.

निहार्द [nīhār] Skt adj killed. 2 defeated, thrown down. “निहार्द पै जोत मे.”–sri m 5 pepa. ‘have defeated five evils.’

निहाड [nīhād] P आ has; keeps.

निहाड्द [nīhadd] See निहाद्द. 2 See निहाद्द.

निहाद्द [nīhadd] adj without spirit, life. 2 unadulterated, pure. 3 without attachment, disinterested. “अदे ये निहाद ले.”–varasa. “दर्शन देखो भाई निहाद.”–suhi m 1.

निहाद [nīhād] Skt adj killed. 2 defeated, thrown down. “निहाद पै जोत मे.”–sri m 5 pepa. ‘have defeated five evils.’

निहाद [nīhād] P आ has; keeps.

निहाद्द [nīhadd] See निहाद्द. 2 See निहाद्द.

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निहाद [nīhād] Skt adj killed. 2 defeated, thrown down. “निहाद पै जोत मे.”–sri m 5 pepa. ‘have defeated five evils.’

निहाद [nīhād] P आ has; keeps.
निहाद [nihād] adj placed. 2 n body, physique. 3 nature, character.

निहादन [nihādan] v lay, place.

निहायत [nihāyat] adj very much, extreme.

निहार [nihār] n look, watch, observation. 2 sense – evil eye. “रई वरत साधिक जिन रह लग निहार.”–GV 6. 3 Skt तीव्र dew. निहार लग निहार।

निहारन [nihārana], निहारत [nihārata] v look, observe, gaze, watch. “जॉम निहारे सासा.”

निहारी [nihāri] looked. See निहारल। 2 P नर्त पर्यंत n breakfast, first meal of the day.

निहाल [nihāl] adj satisfied, successful, having all success. “हर्दै प्रति बहार निहाल निहाल.”–kan pārtal m 4. 2 See निहाल and निहाल।. “सल सतंब बाजे जहाइ बयल निहाल तने कचु हर दर्पहो.”–cārtr 8।। ‘I will not fear at all to see those.’

निहाल मिथ [nihāl sīgh] an excellent poet and greatly honoured person of Nirmala sect. He lived at Chungi Mandi Lahore in Gobind Kutia near an inn established by Baba Khuda Singh. He wrote many books like Akal Natak, Nirmal Prabhakar, Sikhi Prabhakar. A specimen of his poetry is –

कबित्त

प्रति प्रयुक्त समें गत को पुनित किन
cit ko na jandet nek-hū vīkar me,
asān ko sadhāke aşıadhāke a gådhamāt
bādhke upadhi ko samadhi nīrakar me,
bani prabhū grāth ki pramod so cītare caru
kāj jyō alep he sodiv jo nīhar me,
nāmrātā udartai bhavāna akalpāth
esē gursākkh ko juharār var var me.
devidon dev ke prātap ko bādhave beg
so bh se pramad ko bīdare sābhdadarā1 si

dati pātahī ki surahī si prīyuh puri
tābo cit siyahiko īlahi xakpara si,
tino tap sāpan ke jhapōn ko japaṇ si

पपृक्षा कपों को भारी दात आरा si,

रकम से प्राची आपुटन के काष्ठे को

सिक्की हो एकल को सिक्की तेगहरा si.

2 He was born to mother Kuirdei in the family of Mall Singh at village Sabajpur (district Amritsar) in Sammat 1887. Due to the death of his mother at a young age, Nihal Singh was brought up by his maternal grandfather Sukhia Singh and maternal grandmother Kuiran at Amritsar. He became disciple of Bhai Lal Singh, a Nirmala saint. He studied poetic works under the guidance of a scholar Ram Singh. His poetical work is Kavinderprakash. He died in Sammat 1943. He lived at Sohlan Wala Bunga. An example of his poetry is given below:

उजाल भाई हे बुद्धी प्रभु हुन गव दुध्द

cacaļa cāpla jyō cāpāl cāligā,

चुचव हाँतन्ते चहली चलवातन को

esi prak mātī huti chīn so cāligā,
gyan ki aŋārī ke prabhav ke nihalsīgh

sācit karamkiya trin lo cāligā,
satśāg ke prabhav bhayo rītā sauddh aś

sūdhasar nārī pātī pap ko dāligā.

mēḍa pranipyara tā thāhi hābh thāi hīkkō
tēḍe paś bentī me thuvā sāt dasra,
sath vān vān vīde cēkā cēkā dōmnā me

thisī tēnu dhēri jādū vēsi vān sāsra,
thīdā bolāhī me nihalsīgh tēdēpah

arāj kaṛēda tū sūnedā nis basra,

tēthī lok māgda na sāgda tū mata pīta
guru ramdas sāi mekū tēḍa asra.

vaḍde vele uṭṭh tū japāda nāhī rābb nam

vela chaljasī āṭkal pachhutisē tū,

thisi vīrālap tēḍe sāthhār de as pas

jumā phāresi pret kārke sāḍhē tū,

1 Hand written form of this manuscript is available at Bunga Sohlan Wala. This Bunga is in one corner side of Guru Ka Bagh.
Nihal Singh was born to Mai Bassi at Amritsar in the family of Mahal Singh of village Saiyah in Pothohar. He was a duly baptised Sikh to whom consecrated water was administered by Thakur Dayal Singh. He was an excellent poet of Hindi and Sanskrit. Motivated by Baba Sadhu Singh at Nijamabad he wrote annotation to Jap Sahib under the title “cakradhar caritr caru cadraka” which was completed in Sammat 1929.

2 a resident of Thoha (district Rawalpindi) and a unique scholar of Sanskrit, who wrote commentary on Jap Sahib under the title “gudharathdiprika”.

3 Nihal Singh raja. See निहाल सिंह.

निहाल देव [nīhal kər] See आदिवासी ब्राह्म.

निहाल [nīhalan], निहाल [nīhāla] Skt निहाल look, observe, examine. “sajan mukh anupu ahe paharī nīhalsa.”—var maru 2 m 5. “eninetru ṣeṭgu nīhalā.”—var asa. “gurmukhi soī nīhali.”—asa o m 1.

निहाल [nīhal] disciple of Guru Arjan Dev who joined the army of Guru Hargobind and fought in religious wars. 2 headman of village Chamkaur who entertained Guru Gobind Singh. The Guru stayed at his house while coming back from Thanesar.

निहाली [nīhali] saw. See निहाल. 2 may see. “nen nīhali tusu purakho datale.”—majh m 5. 3 delighted. See निहाल. “gurdarsan dekhi nīhali.”—varram 2 m 5. 4 P ṣā ṣā n quilt. “rī nīhali pe savanī.”—var asa.

निहाल [nīhalu] a follower of Guru Arjan Dev who belonged to Dhir subcaste. He served Guru Hargobind and showed great valour in the battle of Amritsar.

2 a disciple of Guru Arjan Dev who belonged to Chattha subcaste.

3 a devotee of Guru Arjan Dev who belonged to Kohli subcaste and was a resident of Sultanpur.

4 a Sikh of Guru Arjan Dev who belonged to Sethi subcaste.

5 a goldsmith disciple of Guru Arjan Dev.

6 a follower of Guru Arjan Dev who belonged to the water-carrier caste and was resident of Agra.

7 a follower of Guru Arjan Dev who was a brother of Nivala, resident of Patna. The Guru instructed both the brothers to preach religion by singing holy hymns and delivering religious discourses. They proved to be such impressive preachers that whosoever listened to them became an ardent follower of Guru Nanak.
adj fearless of death, brave, daring. "nirbhau hoyo bhui nihagga." -asa m 5. "pahele dala miladida bher pia nihaga." -cadi 3. 6 Skt unattached, disinterested, spiritually enlightened, not living in a dilemma. "nihag kahave so purakh dukh sokh mane na og." -PPP. "mulla brahman na bujhe bujhe phakar nihag." -mago. 7 A sect of the Singh's who wrap a high turban around their head leaving an end piece of cloth on the top of the turban and tie a sharp-edged quoit in the layers of the turban, wear weapons like musket, double edged sword, sword and 'gajgah' (a string composed of several tassels) and put on a blue dress. Nihang Sikhs are ever ready to sacrifice their lives without fear of death. They live unattached; that is why they are known by this name.

It has been heard from many Sikhs that once Guru's son Fateh Singh joyfully came before his father wearing high turban and a blue dress. On this, the tenth Master predicted that there would be a Nihang sect with this dress also.

Many people say that when Guru Gobind Singh burnt the blue dress which he wore to appear as a Muslim saint of Uch, he tied a strip with the sword, from which a sect of persons wearing blue clothes came into being as has been hinted at by Bhai Santokh Singh—sagle phukce niabar tanik tirs te rakhlaya, jamdhar sag badihar sou pathbekh hit sabhin chaaya.—GPS.

Bhai Santokh has also stated that Guru Gobind Singh blessed Bhai Man Singh that he would set up a Nihang sect as—

"hve prasen bar devat jove.
peth khalse me taw hove.
tujh sam bekhi1 subha bhisali.

1It seems that Bhai Man Singh had already started wearing the uniform of Nihangs.
born in Ireland on December 11th, 1822. After joining the British army of Bengal in 1839, he fought in many battles and acquired good reputation.

During the second Anglo-Sikh War he showed great valour. For some time he remained political officer of Kashmir and administrator of Sindh Sagar. At the time of mutiny in 1857, he rendered great service to the British Government. To please the Sikhs he got a prayer offered at Akal Takhat and made offerings.¹ Defeating the rebellion in the battle of Delhi, he died fighting against them on September 23rd, 1857. A statue of Nicholson in Nicholson Park in front of Kashmiri Gate Delhi is a memorial to his glory.

¹Sikhs of that time called him Nikal Singh
portion agreed to at the time of marriage) to his wife which is estimated keeping in view the beauty, merit, family and position of the bridegroom. There is no upper limit but it can not be less than ten dirhams (a coin). 1

1800 - 1. mkaI;la
2. mkaI;li
3. mkaI;la
4. mkaI;l

adj without imperfection, faultless. 2 not under pressure, unchecked, self-willed. “jēmkal te bhae nīkane.”—dhana m 5. “prabhū ji bhanī bhāi nīkani.”—sūhi chōt m 5.

mkaI;la See nīkam. 2 f at n covering for the hand, glove.

nīkam, nīka See mkaI;la. 2 short for mkaI;la. “kI nīkaI;as.”—gyan. ‘is formless.’ 3 f at n disrespect, insult. 4 defeat, discomfiture.

nīkana, nīkalna expel, send out. See f at n. nīkāla n expulsion, act of sending out. 2 act of sending away from one’s country, exile.

nīkalanu he brought out. “cādah ratan nīkalanu.”—var ram 3.

nīkāṭ See nīkāṭ. 2 small, tiny. “enī nīki jāghu.”—s farid. 2 thin. “valahu nīkvi purāślat.”—s farid.

nīkāṭ See nīkāṭ. 2 act of destroying; destruction. “hovahī vighān nīkāṭ.”—PP.

nīkāma adj useless (fellow); who does not work. 2 See nīkāma.

nīkāṭ See nīkāṭ. 2 one who imitates others; mimic. 3 very near.

nīkād See nīkād and nīkād. nīkāṭ See nīkāṭ and nīkāt. nīkāma adj useless (fellow); who does not work. 2 See nīkāma.

nīkkra, nīkki, nīkku adj small, short. 2 thin, fine.

nīkṛṣṭ See nīkṛṣṭ. nīkṛṣṭ See nīkṛṣṭ. nīkṛṣṭ See nīkṛṣṭ.

1. mkaI;la was an old coin of silver equal to 24 ratti

2. it is also pronounced as niko
base, bad.

निख्रो [निख्रो] adj विल-बन अदनीतर्को. त्रिवेय.

निख्र [निख्र] See तब्दु. निख्रपति [निख्रपति] n मह। त्रिवेय।

निख्र [निख्र] See तब्दु।

लूटम [निख्रपति] n मह। त्रिवेय।

निख्रध्वज [निख्रध्वज] n a frame used for sitting, cot, bedstead. 2 shop, store, place where people can come and sit. "सोदवर यह देखे निख्रध्वज में।"--नस्थ।

निख्रम [निख्रम] n hundred billion, 1,00,00,00,000. 2 adj dwarf, short-statured.

निख्र [निख्र] See त्रिवेय।

निख्र [निख्र] Skt n forest dweller of low caste. There is an anecdote in Vishnu Puran that sages rubbed the dead body of raja Ven, a black dwarf man appeared from his thigh, whom the sages asked to sit down [निशुद्ध], from which he got the name Nishad. It is from him that the Nishad caste spread in the world. See देख 3. 2 son of a Brahmin born to a Shudar woman. See निख्रध्वज नाल प ० १ ८। ३ according to musicology the seventh note. See त्रिवेय।

निख्रम [निख्रम] n very pure, unadulterated, very clean. See त्रिवेय।

निख्र [निख्र] adj indestructible; which can not be destroyed; eternal. "हो निख्र अधिपदुलाहे।"--गौं बासन कबिर।

निख्रध्वज [निख्रध्वज] Skt निख्रध्वज prohibited, forbidden.

निख्रध [निख्रध] Skt adj विल-बन अदनीतर्को। निख्रध्वज निख्रध्वज निख्रध्वज निख्रध्वज।

निख्रध लूट लूट लूट लूटम [निख्रध] adj whole, complete, total. "निख्रध जगतदाहर है।"--सालह।

निख्र [निख्र] adj whole, complete, total. "निख्र जगतदाहर है।"--सालह।

निख्रध्वज [निख्रध्वज] n thick chain, chain. 2 fetter, chain for the ankle. "हूकाम सह के निख्रध्वज प न ती निख्रध्वज निख्रध्वज।"--गौं बासन कबिर।
nīkanī.”—GPS. 3 thick chain for the foot of an elephant.

nīgāt [nīgāt], nīgār [nīgār] adj not saved; (of a dead person) whose funeral rites have not been performed. “nīdhārī dhar, nīgāti gāṭī.”—sārn 5.

nīgathī [nīgātī] n miserable plight; meeting violent death, and without religious rites.

nīgārakāsamāt [nīgātāgātī] adj having power to raise or uplift persons living in miserable plight. 2 n The Almighty who can save souls from hell and grant them salvation.

nīgā [nīgād] Skt n utterance, speech, pronunciation. 2 above said.

nīgā [nīgām] Skt n holy text of Veds; Veds. “tādhā brāhma nīgām bācāre.”—prabhā kābir. 2 way, path. 3 market. 4 method of business, manner of trade. 5 Skt transform of Sanskrit word nīgām, river, stream. “jāke nīgām dudh ke ṭhaṭa. sāmudā birōvān kau भारा.”—sor kābir.

nīgā [nīgām] Skt n according to Nayay philosophy, a sentence in which is put forth the conclusion of a speech; deduction.

nīgābīla [nīgāmbodh] a famous bathing place on river Jamuna, near Delhi. 2 knowledge of Veds.

nīgābhīmā [nīgāmbodh] Skt (Veds) and nīgā (Shastars) Veds as Shastars. 2 a holy scripture for the guidance of the people.

nīgā [nīgā] Skt n meal. 2 See nīgā. 3 P नीगā see. 4 one who looks about; beholder.

nīgārast [nīgārān] Skt n drive down the throat; swallowing; to take meals.

nīgārista [nīgāristān] P नीगारीस्ता v see.


nīgā [nīgāh] See nīgāh.

nīgābhān [nīgāhabān] See nīgāhabān.

nīgā [nīgā] P नीगार sign, mark. 2 splendour, decoration. 3 lovely. 4 used as a suffix, it gives the meaning of doer, belonging to etc as in—रामनीगार (sender of a letter).

nīgāsmī [nīgāsai] adj unowned, unclaimed. 2 atheist. 3 without master “nīgāsae bāhīgāe”—s kābir.

nīgū [nīgū], nīgū [nīgūn], nīgū [nīgūn], nīgū [nīgū] Skt nīgū adj beyond sa, ra, ta—three qualities of maya (the illusory world); the ultimate reality. 2 without education and skill. 3 without good deeds; culprit; sinner; blemished. “nīgūnī no ape bākhasīlāe.”—sor a m 3. “mudh iāni bholi nīgūnī jiū.”—gāu chāt m 3.

nīgū [nīgū] Skt adj without a spiritual guide; self-willed. 2 not having faith in Guru Nanak Dev. “nīgere avān jāntā.”—māj a m 3.

nīgū [nīgū] P नीगū adj curved, bent. 2 upside down, face downward.

nīgāsā [nīgāsā], nīgāsā [nīgāsāvā] See nīgāsā.

nīgāsā [nīgāsā], nīgāsā [nīgāsā] adj caught in bondage; entangled. 2 bondage, noose. “chute kāhā nīgūḍi jāgi.”—cārīt 57. Here it means bondage of love.

nīgār [nīgār] adj not empty from within; solihd. 2 hard, tough. 3 check.

nīgā [nīgā] Skt n sense of preventing; stopping, restraining. 2 act of controlling senses from indulgence in evil deeds. “pacē fdrī nīgār karāi.”—gāu bāvan kābir. 3 bondage. 4 punishment. 5 boundary of a country; border.

nīgārajān [nīgārajāthan], nīgārajā [nīgārajākoṭī] n point in discussion where one can be trapped; according to logic, if, in discussion, a protagonist speaks something against the propriety of a statement or contradicts the claim of the speaker, the antagonist makes him silent over this point.
1803

1. having control over the organs of perception and action.

2. caught, seized.

1. adj obstructing. 2 caught, seized.

2. having control over the organs of perception and action.

1. adj obstructed. 2 caught, seized.

See...
peculiarly, properly. See निज 3.

निजकाना [निजकाना], निजकानी [निजकानी] came near. See निजबाल्य. "sađhsatì tændhær niçkænì."—GæPS.

निजबाल्य [निजबाल्य] n one’s own situation or position. 2 knowledge of self.

निजघर [निजघर] own house. 2 duly married wife. 3 self-realization.

निजभाल्य [निजभाल्य] in one’s own house. 2 in a state of self-realisation. “jìni sunike mōnìa tìna nijghârì vasu.”—sì m 3.

निजघरु [निजघरु] See निजघर.

निजधात [निजधात] state of self-realization; sense of being absorbed in the ultimate reality after self-realisation. “nam bìna nahi nijdhau.”—gæq ìm l

निजाद [निजाद] P, adv near, close to.

निजधान [निजधान] own wealth, personal property. 2 special wealth. “nijdhàn gian bhagatì gurì duni.”—gæq kæbir.

निजपार्टी [निजपार्टी] self-governing; sovereign, independent. See निज 1.


निजबहागत [निजबहागत] ardent devotee. “guru amårdås nijbhadåt hë.”—sòveye m 3 ke. 2 special devotee.

निजबहागती [निजबहागती] particular devotion. 2 unique devotion. “nijbhadåt silëtì nari.”—asa m 5.

निजबहागी [निजबहागी] adj received as a share, got in division. 2 personal heritage, legacy. “kevål rambhagatì nijbhagi.”—gæq kæbir.

निजम [निजम] n one’s own religion; individual faith. 2 particular cult, specific doctrine.

निजमती [निजमती] one’s opinion. “name ki nijmåtì eh.”—gëd.


निज्रा [निज्रा] adj rootless, baseless.

निजात [निजात] A ò/j n dispute, controversy. 2 division, disunity, opposition.

निजबाल्य [निजबाल्य] A ò/j decency 2 elderliness, respectability.

निजबाल्यवर [निजबाल्यवर] See निजबाल्य.

निजम [निजम] A ò/j n management, arrangement; title of the ruler of Hyderabad in south India. Hyderabad state was established by Chinkalichakhan, who was a minister of Mohammad Shah, emperor of Delhi and whose title was Nijamulmulk due to being the administrator of the province. When the government of Delhi weakened, Nijamulmulk established his independant state in 1778, which is now ruled by his descendants. The famous gurdwara Abichal Nagar (Hazoor Sahib) is situated in the state of Nizam.

निजमधुर [निजमधुर] a town in district Aṣamgarh of U.P., situated on the banks of Tamsa river; it is twenty kohs away from Jaunpur and thirty kohs from Kashi. Guru Nanak Dev visited this place, and a gurdwara stands there in his memory.

Baba Kripa Dial Singh Bhalla, a descendant of the Guru, came and settled in this town, and preached Sikhism at a large scale and put many people on the right path by administering amrit to them. His son Baba Sadhu Singh was a virtuous person and dedicated to meditation. Like his father, he also spread Sikhism. See सुनेि मिश्व. 2 In Hyderabad state a town of this name is also famous.

निजमुद्दीन अलीशा [निजमुद्दीन अलीशा] a famous Muslim saint and disciple of Sheikh Farid; he was born in 1236 AD at Badaon and died in 1325 AD at Delhi, where his tomb is a celebrated place of pilgrimage for Muslims. When Guru Nanak Dev visited Delhi, he had
a discourse with his successor.

निर्जवल [nirjval], सिन्धवल [nirjavali] own line, own category. “basasi nirmal jal padam nirjavale.”—maru m 1.

निर्ज [nirj] Skt adj pure, unadulterated.

निजुट [nirjut] n knot of hair on the head. 2 knot of tangled hair. “निजुत सुधार ह.”—vN.

निजेस [nijes] निजेजी one’s own master. 2 own husband; husband.

निजट्र [nijatr] Skt निजट्र n who makes rules and regulations. 2 motivator, inspirer. 3 who causes others to follow his precept. “निजट्र के।जे.”—dkaI.

निजक [nijakk] adj fearless, unhesitant. “निजक हुके।जे.”—c3qi 2.

निजह [nijhar], निजहरु [nijharu] Skt निजहरु n waterfall; spring; source from which water flows continuously. “निजहरु से।त nirmal.”—ram kबिर. “निजहरु जहरे सहजधुनि।जे.”—suhim 1. According to Yog, nectar flows from the tenth opening. According to the Guru’s teachings, it means spiritual bliss dawning from meditation. 2 a disciple of Guru Hargobind, who belonged to Randhawa subcaste.

निजहर [nijhar] hard, tough. See निजव. “वाज मन।निजहर तन।धर।जे.”—NP.

निजहरु [nijharu] Skt निजहरु n hardness, toughness. 2 cruelty.

निजहर [nijhar] Skt निजहर adj fearless, dauntless. “निजहरे।कौ।केसा।धरु?”—gav av 1.

निजही [nijdi] See नीड़.

निजहाल [nijhal] adj shelterless, unprotected. 2 powerless, weak.

निजहाल [nijhan] See नीढ़.

निज [nij] Skt निज adj everlasting, eternal, indestructible. 2 adv always, ever, daily. “निज उस।निज।गावाहु।प्रभ।क।बाँ।”—prabha m 5.

निज [nij] See निज.
meditating etc.

acts to be performed daily, according to rule.

2 religious acts to be performed daily.

3 rule to be observed regularly.

See.

2 everlasting peace of mind, eternal bliss.

a famous village in district Ferozepur seven miles away from Bhuccho railway station to the south. In the percents of this village a gurdwara in memory of Guru Hargobind stands on the edge of a big pond. A saint named Kalu Nath lived here who was a devotee of the Guru and meditated upon the Divine. He served and helped the Guru a great deal while he was engaged in the battle of Gurusar Mehraj. He brought the Guru with him to this place and served him with great devotion. Impressed by the teachings of the Master, he became worthy of spiritual enlightenment. A gurdwara has been constructed and twenty-seven ghumaons of land has been donated by the village. A fair is held on the fourteenth day of Chet. The priest is a Sikh.

See.

homeless, destitute. "nithave kau tum thani be thavahu."—bher m 5.

Skt vir reproach, blame, defame.

2 n slander, act of finding fault. “pātriy ramohi, bakah sadhnīd.”—gau thiti m 5.

nirdak, nirdaku n slanderer, blasphemer. “nīdak kau phitke sāsaru. nīdak ka jhutha brihār.”—bher m 5. “nīdaku gurkirta te haṭio.”—todī m 5.

thinking about slander; pondering over blaming. “nīdcīd kau bāhut umahio.”—asa m 5.

Skt nīdan, nīdan act of slandering, criticising. “nīdāo nahi kahu bate.”—saor m 1.

adj condemnable, censurable.

Skt (to show, to explain with examples) ‘nīdaṛṣṇa’ is a figurative expression, which brings out the similarity of ideas between two expressions through the use of conjuncts like न or म.

Example:

prithi vīc chhīna jo he dhiraj so guru vīc sītalta cād di jo sātī so he guru di... guru da prātap jo he rāvi vikhe tej so he jas sat guru da so cādan me gādh he... (b) The second form of nīdarṣṇa is to attribute a characteristic of one thing to another.

Example:

jāl di sītalta dekho sātā de man ai, jālān āgg di mānukhāhā de hīrāde vīc sāmāi... and

śrī gobīṃsigh mahāraj bāji sūraj ke līno beg tēr bāli bājraj ko, sūraj prātap līno tumte tāhalsigh sikhyo he surīdr sātru jīte ke saj ko...

—ālākār saṃgrhasha.

(c) The third form of ‘nīdarṣṇa’ is to teach morals by one’s own example.

Example:

guru caturādh śricōd ke jhar sāmāsu se pad, manhant aru sev ki thapāt hē māryad.

nitsak [nīdaṛṣṇa] v insult, disgrace.

Skt nīdalan n grinding; crushing. See पिलाय.

nida A ₵ calling aloud. 2 address. 3 prayer.

nida n blaming; slander; finding fault in one’s merit. “nīda kārāhi sīri bhar uthae.”
Some ignorant scribe has written nfda instead of nada in Chandi di Val'. See m 5. 2

nfda ustatI] See हिंदीतिथि हिंदिए 3.

nfda [nidadai] n weeding the crop; process of hoeing. “as kahi laygo karen nidai.”—NP.

nfyanu[ nidadastuti] See हिंदीतिथि हिंदिए 2. See हिंदी रेखा मृदु.

nfsh [nidadgh] Skt n sun, heat of the sun. 2 heat, warmth. 3 summer; hot season of the year; weather in the months of Jeth and Harh. 4 sweat, perspiration.

nfsh [nida cfdai] thinking about slander; thought of blasphemy. “nida cfdai karehi parai.”—gau m 1.

nfkan [nidan] Skt n cause, reason. 2 diagnosis, clinical examination. 3 rope for fastening the cattle. 4 end, completion, finale. 5 word nidan has been used for रमण [nadan] (ignorant), as in – “kahi ravidas nidan divane!”—suhi. “mat nidan bon, mat nidan kar, rida shudh karsimno nam.”—GPS. ‘don’t be foolish, don’t go to the extreme.’

nfkan [nidan] at last, in the end. “maia ka rgu sabhu phika jato bina hi nidan.”—sri m 5. See िंकलू 4.

nfkan रमण रमण [nida vyaj stuti] praise under the pretext of criticism. See रमण रमण.


nfkan [nidad] adj blamed, notorious, reviled.

nfkan रमण रमण [niranhyason] Skt n trying again and again to focus the mind into the meditation.

nfdu [nfdu] Skt न्दु adj condemnable, despicable, vile. “y而不是 nфду karichdo.”—guj m 5. 2 Skt न्दु woman whose children die during child birth.

nfdu [nfdo] unholy drop; suggestive of blood and semen. “nfdu nahi mu na jdo.”—maru solhe m 1.

nfdo [nides] Skt न्देश n order, command. 2 utterance, statement. 3 nearness, proximity.

nfdo [nidos], nfdo [nidos] Skt न्दो adj stainless, unblemished. 2 without bad habits. 3 guiltless, innocent. “ehu nidosa marie, haem dosa da kia hal?”—s farid.

nfdo [nfdopma] See रमण रमण. 2 criticism and praise.

nfdy [nfdy] See हिंदी.

nfdr [nirdra], nfdr [nirdra] n sleep; it is a condition when mind and inner consciousness, after being exhausted relax to get refreshed. To sleep immediately after meals, to sleep during day time except in summer is condemned in Ayurved. To sleep for seven hours is thought sufficient for a young and healthy person. Children need to sleep more than this time, depending on their age. “supne nidi bhulie jab lgg nirdra hoi.”—sri a m 1.

2 ignorance. 3 negligence.

nfdr [nirdralu] Skt adj sleepy, drowsy.


nfdr [nirdha] adj poor, penniless, indigent.

nfdr [nirdhar] See हिंदी.

nfdr [nirdharak] adj fearless, courageous, bold. “nirdharak bat in kahau.”—GPS.

1It is written in Yogdarshan as “अभाव प्रक्ष्यवायामाना वृत्तिरिपुदा”

verse 1 precept 10 ‘Due to lack of concentration of mind, absorption of consciousness into ignorance is called sleep’
निधर [निधर] adj baseless, false. “निधर्या द्वारे के नाम निधाने.”—धन चौं 5.

निधरक [निधरक] fearless, dauntless, bold.
2 free from worry, carefree.

निधन [निधन] Skt n base, support.
2 established, situated. “जिसे मनं वायसे सन्तुत पाठ करे.”—सुक्हमनी.
3 treasure, store. “सब्र प्यारे निधन दिन अस मनुष्य करत निधन.”—सोदारु.
4 a place, reaching where that thing is absorbed.

निधरक [निधरक] adj having no base, without support. “हे सहसं के सारे साज़ि के निधरक.”—बावण.

2 wealth buried under ground.
3 nine gems of Kuber (god of riches), nine treasures.
4 signifier of number 9, because treasures are believed to be nine.
5 sea, ocean.
6 house, dwelling place.

निधिसम [निधिसम] See निधिसम.

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निधिसम [निधिसम] See निधिसम.

निधिसम [निधिसम] See निधिसम.
(objects) down. 2 destroyer. See मेलिकन्त्रि.

स्थायिक [निखरण] Skt स्थायिक n pressing. 2 squeezing. 3 causing pain.

स्थायित [निपुन], स्थायी [निपुन] Skt adj superb in acquiring qualities. See प्रेर्व में से चुनना. 4 useful, skillful.

स्थायत [निपुता], स्थायतिः [निपुतायी] Skt skillfulness, cleverness, expertise, dexterity.

स्थायित [निपुत], स्थायित्र [निपुता] adj without a son; not having a male issue. “जब की मला नहीं निपुते.”—बिला कबीर. 2 Skt स्थायित्र very clean, very sacred.

स्थाया [निपौग], स्थायी [निपौगो] Skt स्थाय जग adj without mud. 2 clear. “वर्ष निपौगा.”—वंसे मला में 3.

स्थायी [निपौन] short for स्थायित्व. See स्थायित्व.

स्थायित्व [निपौन] was born, took birth. See स्थायित्व. “मत पिता की रक्षा निपौने.”—वर्ष में 3.

स्थायित्र [निपौल] See स्थायीत्र. “जाक निपौल ने होवा.”—गुज में 5. 2 a hole in the musket through which gun powder is ignited. E nipple.

स्थाया [निफाक] A नक n deceit, act of fraud 2 enmity, rivalry. 3 disunity, division.

स्थायित्र [निफ़िर] See स्थायीत्र. “नान्द निफ़िर रानी.”—रामाव.

स्थायित्रिक [निफ़ौसैक], स्थायित्रिक [निफ़ौसैक] See स्थायित्रिक.

स्थायित्र निफ़िर [निफ़िरन] Skt n opium.

स्थायित्र निफ़ोट [निफ़ोट] adj स्थायित्र जग clear, distinct.

स्थायित्र [निब] Skt n margosa tree, melia azadirachta. Margosa tree gives thick shade, and its wood is used in buildings, while its bark, fruit and leaves, are used in many medicines. See स्थायित्रे.


स्थायित्रे [निबाही] reached. 2 remained constant; lasted.

स्थायित्र [निबाग] adj very bright, very white. “लोटे हाथि निबाग.”—सं कबीर. 2 recently obtained, newly adopted.

स्थायित्रा [निबात्ना] Skt स्थायित्रा v be freed/Released/retired. 2 be ended. 3 be decided/settled. 4 be liberated.

स्थायित्र [निखाूं] adj tied, fastened. 2 plaited, interlaced. 3 In musicology, an instrument the notes of which are divided by metallic or string bands as on a musical string-instrument or Indian lute.

स्थायित्रा [निपौसैक] set of five parts of margosa tree: leaves, bark, flowers, fruit and roots. According to Ayurved, it eradicates impurities of blood and spittle.

स्थायित्रा [निबाना] Skt स्थायित्रा “सो कबीर रमेहुर निख्रो.”—बहर कबीर. “सो सैल को सो निख्रो.”—बहर कबीर.

स्थायित्रा [निब] Skt स्थायित्रा adj weak, emaciated. “फिर उसका, निबब होइडुची.”—सोरवादास.

स्थायित्रा [निबाना] See स्थायित्रा. “तिन का लेखा निख्रा.”—सं पाति में 3.

स्थायित्रा [निबसौन] adj without lust, without any desire for reward, disinterested. “बसान में निबसौन होइ.”—मरु सोल्ह में 5. 2 without pots. 3 unclothed, naked.

स्थायित्रा [निबह] Skt स्थायित्रा n continuity of some work; act of being continued. 2 subsistence, sustenance. 3 arrangement to operate and complete a work. “काज तुमारे देर निबह.”—गौम में 5.

स्थायित्रा [निबहाना], स्थायित्र [निबहाणा] v subsist, adjust. See स्थायित्रा.

स्थायित्र [निबहु] Skt स्थायित्रा n subsist, adjust. See स्थायित्रा.

स्थायित्र [निबहु] adj making both ends meet; adjusting oneself.

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स्थायित्र [निबहु] adj making both ends meet; adjusting oneself.

स्थायित्र [निबरा] eradicated, prohibited, removed, ended. See स्थायित्रा.
A lemon with a thin peel is considered to be the best. It is a fine remedy for liver and stomach diseases. It increases appetite, provides relief from thirst, headache and fever. Lemon squash is very beneficial in summer; pickle and jam of lemon also have a good effect.
nàmkhe [nàmkhe] in a twinkling of an eye, in a wink. “hàmre àvàgàn bìkhìa bìkhì ke bòhu bàr bar nàmkhe.”—nàt m 4. ‘burned to ashes in a moment.’

nàmàgàn [nàmàgàn] Skt nàmàgàn adj sunk. 2 absorbed, engrossed.


nàmàjjan [nàmàjjan] Skt n bath taken by dipping. 2 dive, dip.

nàmà [nàmà], nàmà [nàmà] Skt nàmà creation, formation. 3 growth of the foetus in pregnancy. “ràkàt bìdu kàri nàmà.”—var jèt.

nàmà [nàmà] See nàmà. “nàmà tìmdéu dudhù pìrà.”—as ràvrdas. 2 humility, meekness. “nìmà tìh jàl pàhìcàni.”—BG.

nàmà [nàmà] Skt nàmà n low ground, depth. 2 adj deep.

nàmàngà [nàmàngà] stream that flows downward.

nàmàbhùt [nàmàbhùt] adj humble, submissive, without arrogance. “nàmàbhùt sàdív pàràm pìrà.”—sàvèye m 2.

nàmàl [nàmàl], nàmà [nàmàl] adj clear, unpolluted, pure, bright. “nànàk kùlì nàmàlu àvàtaryàu.”—sàvèye m 3 kè.

nàmàj [nàmàj] See nàmàj.

nàmàjì [nàmàjì] See nàmàjì.

nàmà [nàmà], nàmà [nàmà] adj humble, without arrogance, not conceited. “gùrmukhì nàmàñà hòhu.”—asà chòt m 3. 2 reviled, disdained. “nàmàñà hàri mànu hà.”—bìlà chòt m 4. 3 n low ground; place lower than the surrounding land; slope.

nàmà [nàmàñà], nàmà [nàmàñà] adj not arrogant, humble. See nàmà 1. 2 n leper; leprous person.

nàmàñà [nàmàñà] adj humble (lady). 2 reviled (lady). “nàmàñà nìtàñì hàri bìn kùn pave sùkh?”—tukha bàrhmàhà. 3 deep. “gòr nàmàñà sàdù kàrè.”—s fòrid. 4 n fìl-àntà, eleventh day of the bright half of Jeth when water is not used. See nàmàkhà dévàrmì.

nàmàñà [nàmàñà] Skt nàmàñà adj having respect for the reviled person “tà nàmàñà mání.”—suhi a m 5.


nàmì [nàmì] Skt n act of closing the eye. 2 time equal to the twinkling of an eye; wink; moment. 3 a sage who was the son of Dàttàtrey. 4 son of king Ikshvàkù, who was an ancestor of Videh dynasty of Mithila. It is mentioned in scriptures like Mahàbhàrata and Vishnu Puràn that once Nìmì asked Vàshishth to perform a fire-ritual for him, but Vàshishth had already agreed to perform such a ritual for god Indàr. So when he returned from heaven after performing the ritual, he found that Nìmì was getting it performed by Gautàm. Vàshishth hurled a curse upon Nìmì that his body would perish. Nìmì also hit back that he would also die. Both of them died. After leaving the body Vàshishth again took birth from the semen of Mìtìvarùn. The gods and the sages wished to make him immortal in the same body, but Nìmì did not like to enter into a dead body. On this the gods awarded him a place in their eyes.

nàmìkh [nàmìkh] Skt nàmìkh eyelid. 2 time taken in twinkling an eye; wink.

nàmìkhàti [nàmìkhàti] See nàmìkhì.

nàmìt [nàmìt], nàmìt [nàmìtì] n cause, motive. 2 sign, mark. 3 good omen.

nàmìlà [nàmìlà] Skt nàmìlà Skt n act of closing the eyes. 2 time taken to wink. 3 death; passing away.
nIyrava"-GPS.
fol;rm;J See fontrt.
fot;p;J See fotfrtr.
fot'lT;rro See nIyaz
Skt n act of reaching. 2 way, route, path. "bherinad nIyan."-ramav.
~
[nIyabat] A rank of 'Nayab' (a vice regent).

[nIyamak] adj who makes rules. 2 who manages (organises) 3 who inspires/operates
4 n boatman, oarsman. 5 driver.

[nIyukat] Skt adj properly
2 inspired. 3 appointed to a position.

[nIyog] Skt act of engaging someone to do a work. 2 order, command. "kanan gamanyo bIna nIyogu."-NP. 3 an old tradition of the Hindus, according to which a widow or a woman whose husband is unable to impregnate her could conceive a child by mating with her husband’s brother or an other person.1 Swami Daya Nand has formulated this concept for the Aryans. According to Sikhism it is a despicable custom.

[nIyogrodh] See o:;:rc
[nIyat] Skt adj fixed, laid down.
2 measured, weighed. 3 appointed, settled, decided. 4 See रीज़.

[nIyam] Skt n custom, rule, law. 2 promise, pledge. 3 a part of Yog, i.e. practice of austerity, contentment, purity, intellectual training, charity etc. 4 P नम I am not.

[nIyar] near, close to.

[nIyavardad] P not valued, not fit to be sold at any price.

[nIyrava] came near. ‘tajan sārīr sama nIyrava.”-GPS.

[nIyas] See तजम.

[nIyaz] See तजम.

[nIyan] Skt n act of reaching. 2 way, route, path. “bherinad nIyan.”-ramav. ‘sound of a musical pipe on the way.’

[nIyat] Skt adj who properly joined. 2 inspired. 3 appointed to a position.

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[nIyogrodh] banyan tree, ficus benghalensis. See दे. “b£the guru vuajhi nIyogrodh kl char.”-GPS.

[nIyjan] Skt n sense of joining. 2 relation. 3 bondage. 4 yoking a horse or an ox to a chariot or a cart

[nImul] See HQa9$59.

[nImiIIt] adj closed, covered. 2 dead.

[nImul] See दे.

[nImekh] See दे.

"mekhuli nImekh sādī.”-cārttr 12. ‘Eyelids are like a toragī (cord around the waist of a male child) worn around (the eyes).’

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a weapon.

दिनराम [nirsan] Skt n killing, murder. 2 remove.
3 throw away. 4 come out. 5 without taking any food, empty stomach.

दिनरस [nirsas] adj undoubted, no doubt.
“bhavasagar ko nirsas tato.”—NP. 2 Skt नृसास merciless, cruel, tyrant.

दिनरक [nirsak] adj without doubt, undoubted.

दिनरू [nirast] Skt adj thrown out, removed.
2 deserted, forsaken.


दिनरहरवती [nirahart] adj who observes a fast during which he does not take any kind of food.

दिनरहरी [nirahari] adj who does not take any food, living without food. “nirahari kesav nirvera.”—mah m 5.

दिनरख [nirhkar] adj not arrogant, humble.

दिनरक [nirak] Skt निरक adj be enamoured of, in love with. 2 absorbed, engrossed. “satrmo bhayonirakat.”—narsgh.

दिनरकस [niraksar] adj illiterate, unlettered.

दिन [nirak] See दिन. 2 प्ले n price, value, Skt प्रेम. 3 Skt दिनीक жен adj worth seeing, beautiful. “tob le nirkhahi nirakh mrlava.”—gau baven kabir. ‘united the looker with God (whom he was looking at).’

दिनरखना [nirakhna], दिनवस [nirakhana] Skt दिनवस look at. “nirakhna tumri or.”—dhana m 5. 2 contemplate, think about, pay attention “nirkhait nirkhat job jai pava.”—gau baven kabir.

दिनरखित [nirakhit] Skt दिनरखित adj seen.
2 tested, checked.


दिनेंक [nirakhar] See दिनेंक.

दिनगम [nirgam] adj not feeling any sorrow, free from grief. 2 Skt दिनगम n act of coming out.
3 nirgam has been used in place of nirgam in. “agam nirgam jotik janahi.”—asa kahir

दिनज्ञ [nirgun] Skt दिनज्ञ adj without characteristics of Maya (the illusory world) i.e. virtue, emotion and vice 2 the ultimate Reality. “nirgun ram tini buhi lahia.”—asa pati m 3. 3 lacking qualities; worthless, without speciality. “nirgunistare.”—asa m 5. 4 weak, feeble. “ik nirgun bel haram”—gauravidas.

दिनज्ञाता [nirgunara], दिनज्ञात [nirgunara], दिनज्ञात [nirgunara], दिनज्ञात [nirgunara], दिनज्ञात [nirgunara], दिनज्ञात [nirgunara], दिनज्ञात [nirgunara] adj who has no merit, worthless. “nirgunvatrie' pir dekh khadure.”—ved chot m 3.

दिनज्ञ [nirgun] to him who lacks good qualities. “nanak nirguni gun kare.”—japu. 2 the ultimate Reality.

दिनज्ञाताच [nirgunara] See दिनज्ञाताच.

दिनज्ञाताच [nirgunare] in the worthless, (in the one who lacks good qualities). “me nirguni-are, ko gun nahi.”—madvani m 5. 2 plural of दिनज्ञाताच.


दिनज्ञाताच [nirgunara], दिनज्ञाताच [nirgunara] See दिनज्ञाताच. “ham nirgunara nic ajan”—sukhmani

दिनज्ञ [nirgadh] adj without smell (odour) “ka thi nirgadh.”—s kahir.

दिन [nirgadh] adj sinless. 2 innocent.

दिनज्ञ [nirghat] Skt दिनज्ञ n sound of strong wind, sound produced by a tempest. 2 thunder.
3 sound produced by a stroke. “uthe sabhad nirghat aghat bir.”—janmejay. 4 destruction, devastation 5 earthquake.

दिनज्ञ [nirjan] adj without any person, desolate, uninhabited. 2 solitary.
The Hindu religious scriptures contain instruction not to use water for drinking and bathing on this day; it is mandatory that one should not use water during the whole day and night of the eleventh day and should end fast after bathing early in the morning on the twelfth day (See अविकृतिकल्प) but the current practice is seen totally contrary to it. The constraint on eating and drinking on this day becomes clear from the following stanza written by a poet.

मेघ समें मूर्ति कर "मेरी बहु वाजी वाजी"—सत १ 

The field which has high boundaries is filled with fresh water of rain. Meaning— he who has profound devotion in his subconscious, only keeps the teachings of the Master in his mind.

मंत्र [निर्जर] Skt डॉर adj ageless, free from aging. 2 n god. 3 nectar; amrit.

क्षेत्र [निर्जर] adj without water. 2 a place where there is no water.

क्षेत्र वेदान्त [निर्धर एकादशी], क्षेत्र वेदान्ती [निर्जर एकादशी], क्षेत्र वेदान्ती [निर्जर एकादशी]

निर्जरकादशी eleventh day of bright half of Jeth;
auspicious, causing prosperity. 5 path, search. “nirati na paia gohi sahas.”—ram
1. 6 nirati has also been used in place of
anrit (अनृत) false, illusory. “sat
nirati buhe
je koi.”—sukhman.
2. 7 act of
ascertaining, sense of determining. “nirati
na pavE asakh gu!)..”-jE
cMt
3. 8 Skt niratI
without hatred (निराति
is hatred).
4. 9 wife not
wedded according to the accepted religious
code of conduct.
5 calamity, trouble.
6 death.
7 according to Rig Ved, god of
sin is Nirat.
8 the ultimate reality, the Creator.
9 the Creator, the ultimate Reality.
10 adj indestructible; eternal.
11 adj without claim, free from attachment. “nirdave
rāhe nirśāk.”—s kābir
12 adj pointed out, determined. 2 set, fixed.
13 adj of pointing out. 2 directive, order. 3 without any
particular country; who belongs to no country
in the east or the west. “nāmāstā nirdese.”
—japu.
3 sustenance. "सति करे निर्बहु।"—स। कबिर।
4 subsistence. 5 reaching. See निर्बन्धी. 6 calm. 7 released. 8 dead. 9 See निरस्तरी.
निर्वन्ध [निर्बन्ध] Skt निर्बन्ध n salvation, liberation, release. 2 uninvolved; withdrawn. 3 status of an Udasi saint who is free from worldly attachment. 4 living in seclusion. 5 quiet. 6 liberated. 7 tired. 8 dead. 9 See निरस्तरी.
निर्वन्धसर [निर्बन्धसर] pond belonging to Nirban monastery near Delhi Gate at Amritsar.
निर्वन्धपद [निर्बन्धपद] n fourth state of consciousness [तुर्य], immortal state. "निर्मल निर्बन्धपद चिनिले।"—राम नामदेव।
निर्मल [निर्मल] n enlightenment, freedom from desires, liberation, release. "निर्मल इक हरि को नम।"—भर नामदेव। See निर्वन्ध.
निर्मलदी [निर्मल] adj free from worldly attachment, ascetic. See निर्वन्ध. "अर्य निर्मल आपे भोगी।"—भर म 5। 2 Skt निर्मल, unable to speak, dumb
निर्मलदेशी [निर्मल] See निर्वन्धपद। "साधी रापे गहरू पाई निर्मलपद नित।"—स्री म 1। 2 सर कृषि ज्ञान.
निर्बत [निर्बत] See निर्भय।
निर्बदी [निर्बदी] adj who does not controvert. 2 निर्बदीदिन, who slanders.
निर्बध [निर्बध] adj without obstruction. 2 uninterrupted. 3 free from pain.
निर्बन [निर्बन], निर्बन्धक [निर्बन्धक], निर्बन्ध [निर्बन्ध] See निर्वन्ध and निर्वन्धस्थ। "पावे पद निर्बनाना।"—राम म 9। "ग्रीहसत माह सूर निर्बनु।"—सोहकृमान। 2 निर्बध नाम "साधल निर्बन हे।"—बगक।
निर्बधक [निर्बधक] adj unchangeable; which remains in the same state. 2 faultless, free from vice.
निर्बध [निर्बध] adj poisonless. 2 inanimate, which is beyond the grasp of senses. "निर्बध नार्कन्विय।"—हजारे 10। 3 free from the effect of sensual enjoyment through sound or touch etc.
निर्बधक [निर्बधक] निर्बधक, who keeps away from sensuality; not indulging in sensual enjoyment
निर्मलकर [निर्मलकर] adj without obstruction.
निर्वन्धय [निर्वन्धय] adj without obstruction. 2 without adversity. 3 without any trouble (problem). "निर्वन्धय है सभ थाई वृत्त।"—बिला म 5।
निर्बह [निर्बह] See निर्बध।
निर्बोध [निर्बोध] adj lacking in knowledge, ignorant
निर्बद [निर्बद] adj without relative, relationless.
निर्वान [निर्वान], निर्वानी [निर्वानी], निर्वान [निर्वान] adj fearless, dauntless. "निर्वान निर्वीरु | जापु। तु नव नर्म निर्वान।"—सोर म 5। became fearless.
निर्बन्ध [निर्बन्ध] adj brimming, full. 2 associated. 3 dependent. 4 very much, most, extreme.
निर्भय [निर्भय] adj not liable to take birth. 2 fearless, dauntless. "ब्हे खिनाट निर्भयान।"—सोहास म 5।
निर्भर [निर्भर] adj without weight, light. "ते नार भाव उतारा की निर्भर।"—सध्य म 2। जे, 'relieved the burden of sins.'
निर्भ्रमन [निर्भ्रमन] adj without conceit, humble.
निर्भ्रात [निर्भ्रात] adj fearless, bold
निर्भेद [निर्भेद] n act of unveiling 2 adj uninterrupted, continuous.
निर्भेक [निर्भेक] [निर्भेक] [निर्भेक] See निर्वन्ध। "निर्भे होि भाजिए भगवनु।"—सार नामदेव। "बिलेर निर्भेक सतसुने।"—सोहास म 5।
created, raised, built. See ...t niRMay sarab rikhika.”-NP. ‘he has created all the senses.’

bohitau bidhate niRMayo.”

nIrma adj deathless, eternal, immortal.

2 limpid; clean.

nIrmarI clear, not foggy.

“an nahi samsaro niRMari.”-vEye m 3.

nIrmarI or nIrmaI adj unpolulated, clean, pure.

“nIrmaI udak gobid ka nam.”-gau m 5.

nIrmaI te, jo ramahi jan.”-bher kabilir.

2 n the ultimate Reality, the Creator. “jo nIRMalu sev su niRMalu hove.”-majh a m 3.

3 light, radiance.

“ku kari nIrmaI, kiu kari adhiara?”

-sidhgosatI.

4 adj lighted; illuminated. See vEye m 5.

nIrmaI n religion. 2 Sikhism. “mari sikkha jagat vic nanak nirmalpat calsa.”-BG.

nIrmaI pradipka a booklet containing detailed history of the origin of Nirmala sect written by Bhai Gyan Singh, which was completed in Sammat 1948 (1891 AD) and was printed by Guru Gobind Singh Press in Sialkot city.

nIrmaI sense – religious instruction by the Master. “nirmalbudd akas ki lini bhumi milai.”-s kabilir. ‘The Master who holds all within him like the sky, his teaching was absorbed in the earth of inner consciousness.’

nIrmaI See nirmalabhed. “nirmalbhekh apar tas bin ovar na kor.”-sOveye m 5 ke.

2 whose dress is without dirt.

nIrmaI ad unpolulated. See nIrmaI.

“ahinsa nivatan nirmala, mela kab-hu na hoi”-var suhi m 1.

2 without the dirt of ignorance.

“sadhu sosti hoi nirmala nanak prabh ke rogi.”-gau thiti m 5.

3 n one who adopts the true religion (Sikhism); disciple of Guru Nanak Dev. “sabadI rate se nirmale.”-SrI m 3.

4 See nIrmaI.

nIrmaI adj who is clean. “besatI aripat sada nirmaleI.”-maru m 5.

nIrmaI adj who is clean (female)

2 superb, excellent.

3 n follower of Guru Nanak; a Sikh woman.

nIrmaI adj unpolulated. “ambitu namu sada nirmaleI.”-majh m 5.

nIrmaI sw a of nirmalI-ram 2 m 5.

nIrmaI sw a of nirmalI-hu nirmalI-var ram 2 m 5. adj clean to the utmost extent, very much pure.

nIrmaI See nIrmaI “gur te nirmalI jaan.”-SrI a m 1.

nIrmaI plural of nirmalI. See nirmalI.

Guru Gobind Singh sent five Sikhs (Ram Singh, Karam Singh, Ganda Singh, Vir Singh, and
Sobha Singh,) to Kashi dressed as celebates for the study of Sanskrit. They were called ‘nirmale’; disciples of these five Sikhs who wear clean clothes, remain calm and quiet, and devote themselves to learning, meditation, and preaching of religion they are all known as Nirmalas. Among the Sikh people Nirmala saints are considered scholars and learned persons. See निर्मला and ज्ञाननाथ.

निर्माण [nirmai] Skt निर्माण n offering; an object presented to a deity. “atam pañci nirmal n kīj.”—ram namdev. ‘if we submit ourselves to the Divine.’ 2 adj not enamoured of, not in love with. “pir nirmal sāda sukhdāta.”—vaṭ m 3 a[i]hni. 3 clean, free of dirt. “jogi jugat namu nirmal taka mel n rati.”—maru m l. “hāri nirmal sāgi.”—sar a m l.

निर्माणी [nirmai] built, created, made. See निर्माण.

निर्माण [nirman] Skt निर्माण n creating, making. 2 job of creating; job of making. 3 measuring. 4 constructing. 5 See निर्माण 1.

निर्माण [nirman] adj without pride, not feeling arrogant. 2 See निर्माण.

निर्माण [nirmai] See निर्माणी 2. clean. 3 free from worldly attachment, detached. “tisoo jān kāvpides nirmal ka.”—maru solhe m 5 ‘it is the teaching of the Master who is totally free from worldly attachment.’

निर्माण्य [nirmaly] See निर्माणित 1.

निर्मित [nirmit] adj created, made. See निर्माण. निर्मित [nirmul] adj baseless, unfounded. 2 uprooted.

निर्मोह [nirmoh] adj without affection, free from worldly attachment. 2 a village near Kiratpur. See निर्मोह.

निर्मोहगढ़ [nirmohgarh] a fort got built by Guru Gobind Singh near village Hardo Namoh, in tehsil Ropar under police station Ropar district Ambala; it is at a distance of one furlong from the built up area to the east. In Sammat 1757, after leaving Anandpur, the Master stayed here on a mound. Since then it has been known as Nirmohgarh.

Once the tenth Master was holding a congregation at Nirmohgarh. A gunner at the behest of hilly kings fired a cannon ball aiming at Guru Gobind Singh, with which Bhai Ram Singh who stood on duty for swaying the flywhisk was blown up. Guru Gobind Singh instantly killed the gunner with his arrow. The building of the gurdwara is very simple with only a platform. No land has been allotted to the gurdwara. It is thirty-two miles away from Nawal Shahar railway station to the southeast. Through Ropar its distance is less than that because the place is near Kiratpur, Now Ropar is also a railway station.

निर्मोह [nirmok] n skin. 2 slough (snake). 3 sky.

निर्मोह [nirmokh] Skt निर्मोह n complete salvation; without bondages. 2 renunciation.

निर्मोह [nirmol], निर्मोह [nirmolak], निर्मोह [nirmola] adj priceless, invaluable. “esa namratān nirmolaka.”—sor bhikhaṇ. “jīnā da tudhā niro nirmola”—ram o m l

निर्मव [niray] Skt n hell, inferno.

निर्माण [nirayas] See निर्माण.

निर्माण [nirath] Skt निर्माण adj not having any money, penniless. 2 useless, meaningless, futile.

निर्माण [nirathak] Skt निर्माण adj aimless, purposeless, useless.

निर्मल [nirā], निर्मल [nirā], निर्मल [nirā] adj shameless, immodest, impudent “sāmāraṇi nahi jōndukh nirāj bhād.”—bīla m 5.

निर्मेह [nirlep], निर्मेह [nirlepā], निर्मेही The grave of this gunner is one and a half mile away from Nirmohgarh.
nirlepī adj not smeared. 2 free from evils of lust and hatred. 3 not interested in sensuality, free from worldly attachment. “sukh dukh rāhit sada nirlepī.”—sor m 9.
nirlopbh adj not coveting; free from greed; contented.
nirlopbh, nirlopbh See nirlepī. “nirlopbh he.”—japu. 2 without contact. 3 without violence.
nirvady Skt adj blameless, innocent, irreproachable.
nirvadhī adj unlimited, boundless. 2 adv always, forever.
nirvāyav adj without limbs, formless.
nirvāraī removes, eradicates, dispels. See nirvāra. “pap pūn dou nirvāraī.”—gau bavan kābīr.
nirvalb adj without dependence, without support; self dependent.
nirvā adj near, close to. “koi bole nirva, koi bole duri.”—todi namdev.
nirvas adj unclothed, naked. 2 n foreign tour. 3 exile, banishment.
nirvāh See nirvā.
nirvan See nirvā.
nirvat adj not ventilated, airtight, hermetic. 2 steady, static.
nirvā n slander, reproach. 2 disregard, disrespect, sacrilege. 3 absence of discussion.
nirvaran n act of preventing, removal. See nirvā.
nirvarī removed, prevented. 2 separated. See nirvā “na nirvarīja.”—s kābīr. nirvaro please remove, prevent, n sense of separating. “khir nir nirvaro.”—BG.
nirvikalp Skt nicrokta adj without sense of discrimination, without thought of diversity. 2 undoubted, certain.
nirvikarp sāmadhī n trance in which sense of duality vanishes; deep meditation in which no difference remains between the seeker and the sought. 2 the sort of meditation in which no thought of diversity comes into mind.
nirvikar adj free from vice. 2 unchangeable; which remains in the same state.
nirvikh Skt nirvān settled, established.
nirvāri, nirvāro Skt nirvāṇa n act of withdrawing; refraining. 2 indifference; lack of involvement in the worldly affairs. “āpi pārvāri apī nirvāri.”—var biha m 4.
nirvād adj indisputable, beyond doubt.
nirved Skt n apathy, disinterestedness. 2 disrespect, insult. 3 sorrow, grief. 4 repentance, regret.
nirver, nirvero adj without malice, free from jealousy “nirbhāv nirveru.”—japu. 2 n the Creator. “bāśo nirver rīḍātāi.”—sāye m 1 ke. 3 the true Master Guru Nanak Dev.
nirvān See allātāt.
nirā adj pure, unadulterated. 2 only.
niras adj disappointed, in despair. See nirvā. “nirās as kārnā.”—sahās m 5. 2 n disappointment, despair. “jake as nahi nirās nahi.”—prabhā m 1. 3 adj disappointing, dismaying. “hāridhān rasi, nirās th biṭu.”—ram m 5. 4 Skt nirās n dispelling, refutation, rejection.
nirastre, nirastre Skt nirvān adj without support, unfounded. “nāmastā nirastre.”—japu.
nirasa n disappointment; despair; losing hope. 2 adj See nirvā. “hukmē bujhē
nirasa hoi.”—asa a m 3. 3 who has no hope.
“sāt ka dokhi uṭhicale nirasa.”—sukhmani.

nirasi [nirasi] adj disappointed, disheartened, dismayed. 2 without desire, disinterested, indifferent.

niror [niror], niroray [niroray] See niror.

am 3.3 who has no hope.

nirahit [nirahit], nirahitī [nirahitī] adj without food, who has given up eating. 2 who does not eat anything. “nirahit nirvēr sukhdai.”—sukhmani.

nirakar [nirakar] adj formless. 2 the Creator, the ultimate Reality. 3 sky.

nirakari See nirakari.

nirakul [nirakul] Skt not confused, unperturbed, calm and quiet. “ati vayakulbuddhi nirakul hve lakh lage he ghai sarīran ko.”—krisā. ‘Calm and quiet persons also became restless.’

nirake prevented, removed. See nirakānta.

nirakānta [nirakānta] Skt n act of separating. 2 refutation, rejection. 3 removal, prevention.

niragrah [niragrah] adj without persistence.

nirat comes near. 2 Skt nīrdhib adj determined. 3 considered. “nāhī tadpī tas sobha nirat.”—datt.

niratōk adj without fear. 2 not perturbed.

niradār n absence of regard; disrespect.

niradhār adj without support, not dependent. “niradhār he na paravār.”—akal 2 which cannot be proved by any method and example. 3 niradhār has also been used for niradhār—“mokh tātbid mōhī jan niradhār he.”—NP. ‘Spiritually enlightened person does win salvation.’ See niradhānta.

nirapradh [nirapradh] See niradhānta. “nirapradh citāvāhī būrai.”—asa a m 5.

niraphal See nirapha. “ja pātī lekhe na pāve, tā sabh niraphal kam.”—asa m 1.

niramoj adj free from disease, healthy.

nirāmik Skt nūram adj without meat, in which meat is not served as nīramik śradh. 2 who does not eat meat.

nirayas adj spontaneous; naturally.

nirayodh weaponless; not carrying arms.

nirar [nirar], nirārī [nirārī] adj aloof, separate. “mohān rāhī nirar.”—dev m 5.

nirarath, nirārak [nirarath] See nirarath.

nirak [nirak], nirāk [nirāk] adj aloof, separate. “mohān rāhī nirar.”—dev m 5.

nirakānta See nirakānta.

nirakul [nirakul] adj formless. 2 refutation, rejection.

nirārāk See nirārāk.

nirārāk See nirārāk.

nirāt [nirāt] n absence of regard; disrespect.

niraddhar adj without support, not dependent. “niradhār he na paravār.”—akal 2 which cannot be proved by any method and example. 3 niradhār has also been used for niradhār—“mokh tātbid mōhī jan niradhār he.”—NP. ‘Spiritually enlightened person does win salvation.’ See niradhānta.
2 n a part of Veds containing explanation of Vedic words. In this, the meaning of words are explicitly expressed; it is a Vedic lexicon and an explanatory treatise prepared by the sage Yasak, and has twelve chapters.

3 निरुक्त Skt निरुक्त n explanation given in the best manner; etymology. 2 a figurative expression; a literary composition in which the meaning of noun is interpreted with ingenuity.

Example:

जाके अचित वाले मानि राहै, ताकौं सिता कातू-हु नाहै।

-सौ मैं।

बेगा बेगा कपूर तियाथ मोक्ति वासो, ग्हुली ग्हुली म्हा खावे बेगे नाहीं।

-सुह मैं।

'बेगा' (white) is a crane but its act is black (bad) so it should not be called 'बेगा' (white). Narayan kachh machh तिदुआ चाहिए साह, कॉलनहरिकोल जिह तार रहात है, गोपिनाथ गौर गोपल साहे धनुचारी रिज्हिक्स नम के महात लाहियात है, माड्हो भवाये जातेर को काँहेया नाम कास के वादहया ययमुद काहियात है, मुर मुर पिटत न गुह्ता को भेड पवेपुजात नाथि जाके राखे राहियात है।

-सकल।

मोहि निथाहा इन काहयो सो साच बक्षहैं, जाब लो अश्रूप को मौन ले ना जानी, थाउ पाकौर थीर नाहिं तब लग्स निथाहा, भावेत नंग्रिसना विखेत कितसती नापा।

-GPS

भायो साभिन को मोहि नाम मोहि तोहिण।

-GPS

अखष बहाग्धरी सुब तेरा सरथ बहाग्धरी अब हरा

-GPS.

1It is a transform of saty nirkar
ताही बन बनी इनाहू चेदात लाह्च अपार,
नम दो इक क्रिया जिन श्री अर्जुन सुखकार।

---GPS.

**नृप भानू** [नृक्त], **नृपद्व** [नृक्ति] See नृपक्त and नृपविद्या.

**नृस्म** [नृज] adj free from disease, healthy.

**नृत्तर** [नृतरत] adj which cannot be refuted, unanswerable. 2 unable to answer back or refute an argument; deeply impressed.

**नृद्वधम्** [नृद्वधम्य] adj not enterprising, lazy.

**नृद्वध** [नृद्वध] Skt नृद्वध adj restricted, obstructed, under check. 2 fastened, tied.

**नृद्वधुपम्** [नृद्वधुपम्] adj unequalled, unparalleled, peerless, matchless.

**नृध** [नृध] adj formless. "नृध नृधानाः."—VN. 2 n sky. 3 Skt नृध नृध act of shaping. 4 search, hunt. 5 view, attention, contemplation.

**नृधान्** [नृधान्] Skt n a description in which an object is explained through an illustration; a discourse delivered after drawing final conclusions; illustration.

**नृधाम्** [नृधाम्] See नृधम्.

**नृी** [नृी] n hell See नृधम्. "नृी गहने मर मर so परह।"—NP.

**नृधेन्द्र** [नृधेन्द्र] See नृधेन्द्र.

**नृधेन्द्र** [नृधेन्द्र] adj free from disease; healthy. "साह्ब रोग मीठे नाव नृधार।"—suhu m 5.

**नृधेन्द्र** [नृधेन्द्र] See नृधेन्द्र अर्थन्त सं नंदन (अ).

**नृधेन्द्र** [नृधेन्द्र] adj free from disease, healthy.

**नृधेन्द्र** [नृधेन्द्र] Skt n obstruction. 2 bondage. 3 quietness of mind. "गुरुमुखी सुधा नृधेन्द्र।"—sri m 1.

**नृधेन्द्रिय** [नृधेन्द्रि] adj obstructive, preventive. 2 who concentrates his mind; with concentrated mind.

**नृधेन्द्रिय** [नृधेन्द्रि] Skt n act of obstructing, act of stopping.

**नृधेन्द्रिय** [नृधेन्द्रि], **नृधेन्द्रि** [नृधेन्द्रि], **नृधेन्द्र** [नृधेन्द्र] adj practising abstinence

2 competent to control the mind from being frolic or fickle. 3 नृधार इन्वर्त्तरी; which cannot be neutralized. According to the magical theory, there is an antimagical incantation for destroying the effect of each magical incantation. There are magical incantations to protect from the bad effects of the planets, and health restoring incantation can be used to do away with the effect of disease-producing magical incantations. The magical incantation which cannot be rendered ineffective by their incantatory alternatives is called ‘नृधार हर।’

- बवन। "निराल रित नृधार मात।"—गच्छ यस्ति m 5. "एक साहब राम नाम नृधारले।"—बाला।

**नृधेन्द्रि** [नृधेन्द्रि] adj distinct, unadulterated, pure.

**नृधेन्द्रि** [नृधेन्द्रि] adj free from disease, healthy. "राहे नृधार सुक्ष सो बयू।"—GPS.

**नृधेन्द्रि** [नृधेन्द्रि] See नृधेन्द्र.

**नृधेन्द्र** [नृधेन्द्र] See नृधेन्द्र। "नहि गिरह नृधेन्द्र।"—राम पार्तल m 5.

**नृधेन्द्रि** [नृधेन्द्रि] adj distinct, unadulterated, pure.

**नृधेन्द्रि** [नृधेन्द्रि] adj free from disease, healthy.

2 inner consciousness of the Guru-oriented being. 3 the whole universe. 4 fourth state of consciousness. See नृधेन्द्रि 2.

**नृधेन्द्रि** [नृधेन्द्रि] adj worshipper of the formless Creator. "अतम चं रे नृधेन्द्र।"—सुक्षमानी। 2 n the Creator, who is formless. "नृधेन्द्रि के देश जह।"—सोर m 1.

**नृधेन्द्रि** [नृधेन्द्रि] adj inner consciousness of the Guru-oriented being. 3 the whole universe. 4 fourth state of consciousness. See नृधेन्द्रि 2.

**नृधेन्द्रि** [नृधेन्द्रि] adj worshipper of the formless Creator. "अतम चं रे नृधेन्द्र।"—सुक्षमानी। 2 n Guru Nanak Dev. 3 devotee of Guru Nanak Dev. "दुबिद्धा चं रे नृधेन्द्र।"—धाना जो म 1। 4 a branch of the Sikhs established by Bhai Dayal Ji. A nonbaptised Sikh, Gurusahai, a Bahri Khatri lived in Peshawar. A son Ram Sahai took birth in his house, who was married to Ladiki, daughter of Bhai Wasakha Singh who was a

1822
cashier of the Tenth Master. Bhai Dayal was born to her on Vaisakh 15th, Sammat 1840 (1783 AD.)

When Bhai Dayal was thirty years old, his mother passed away, and he began to live with his maternal uncle Milkha Singh at Rawalpindi. Milkha Singh inspired him to take up the mission to preach Sikhism in which he achieved great success.

Dayal ji was married to Mula Dei, who gave birth to three sons Darbara Singh, Bhag Singh and Rattaji.

Dayal ji always repeated the word ‘ਨਿਰਕਾਰ’ and preached worship of the formless Creator as contrary to idol-worship. So he was called Nirankari and his branch was also nicknamed as Nirankaris.

Dayal ji died on Magh 18th, Sammat 1911 at Rawalpindi. An elegant gurdwara by the Nirankari Sikh congregation has been built in Rawalpindi where proper arrangement for, hymn singing and free kitchen has been made. Gurdit Singh is the priest at this holy place.

Hindal ji died on Salt'mat 1805. Hindal's son Bidhi Chand was an evil person. He rendered the story of Guru Nanak an offensive way. By incorporating imaginary matter into it, he tried to prove his own vices inherent to the doctrine of Sikhism. Some priests of Hindal's faction helped the tyrannical rulers of Lahore against the Sikhs.

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1824

**nileṣṭ** adj lying down, tossing and turning. “hāṣda hāṣda nileṣṭ hoia.”—JSBB.

**niv** See निवः.

**nīvāṣṭi** becomes humble, bows, salutes, greets. “cād kumudini durāḥu nīvāṣṭi.”—maru m 1. 2 will bow. 3 resides.

**nīvāṣa** Skt n dress, clothes. 2 village. 3 house.

**nīvāsār** This word has been used for nīchāvar. “tan man aṭkyo cārāṇkāmal sō, dhān nīvāsār det.”—krīṣṇa.

**nīvāṣṭa** See निवः.

**nīvāṣa** See निवः.

**nīvāṣta** invitation. See निवः.

**nīvāṣa** Skt adj which heals, removes, or prevents. See निवः. 2 Pkt nearby, near.

**nīvāraṇ** See निवः.

**nīvāraṇa** without caste or colour.

**nīvāraṇa** Skt n act of removing (pushing back). 2 prohibition. 3 a measurement of land equal to a 210 square hands (hand equal to half a yard).

**nīvāraṇa** See निवः.

“nīvare dut dusāḥ berai.”—bīla m 5.

**nīvāraṇa** n healed, removed. “avaṭt banān ko harī marāṅc me nīvāraṇa.”—krīṣṇa.

**nīvāraṇa** removed, healed. “joli nīvrai gurī bujh bujhai.”—gau a m 1.

**nīvāraṇa** may be removed, or healed. See निवः.

“aganī na nīvare trisna nā bujhai.”—gau thiti m 5 2 near, close to. See निवः.

“nīvare dūrī, dūrī phunī nīvare.”—gau kābir.

**nīval** n lock with a chain to fasten the legs of an animal, especially used for a camel. 2 lock, padlock. “guru kōji pahu nīval.”—var

**nīval** See निवः.

**nīvaṣṭa** See निवः.

**nīvaṣa** Skt n cover, wrap. 2 house, dwelling place. 3 clothes. 4 residence, sense of living. “sadhsāṅgī prabh dehu nīvaṣa.”—sukhmāṇi. 5 equipoise, calmness. “mīn nīvas uppe jāl hi te.”—māla a m 1. 6 Skt निवाषम् act of turning out. “nicrukhe uc bhāe hē gādh sugādh nīvasa.”—asa rāvidas. ‘after expelling the smell of castor, have become redolent of sandal.’

**nīvaṣa** P ṇī adj kind, merciful; it is used as a suffix in compound words. “gōribnīvaṣa dīn reṇi dhīrā.”—bher m 5. 2 See निवासम्. “sac nīvaṣa yoki musla”—maru solhe m 5.

**nīvaṣṭa** See निवः.

**nīvaṣa** n do honour to. See निवाषम्.

“dhru prāhīlad nīvaṣa”—bīla kābir “jisāḥī nīvaṣe so jhon sura.”—gau m 5.

**nīvaṣṭa** P ṇī adj n idea of conferring honour. 2 kindness, mercy.

**nīvaṣa** a person offering Muslim prayer. “mū jhukpāṇ nīvaṣa.”—cādi 3. 2 See निवाषम्.

**nīvaṣ** Skt n vegetable. 2 P lump sugar. “sakār khād nīvaṣān gur.”—s farid. 3 Skt

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Page 481 of 750
place of residence, house. 4 armour which cannot be pierced by a weapon. 5 adj without air.

निवधारक [nivatkōvač] adj armour which cannot be pierced. 2 grandson of Hirnyakashipu and son of Sanhrad. 3 Three crore demons of Nivatkavach family who lived on the seashore and used to hide in the sea to protect themselves from the enemy. 1 Arjun killed them as instructed by Indar. 2 “प्रिथ्यम निवधारक सभ मरे.”-नराव.

निव [nīvan] n humbleness, humility, bowing. 2 slope, depth. “जिस चारी माहि हो निवन.” -NP. 3 low place.


निवरत [nīvarat] Skt n act of preventing, prohibition. 2 release, liberation.

निवर [nīvara] healed, removed. 2 bent, saluted, “पच्छम मोह कर सिस निवरा.”-BG. 3 made of cotton webbing. See निवर 2.

निवरत [nīvarat] after giving up, after dispensing. “अप निवरत हरि हरि जपाम.”-राम तोति m 5.

निवरात्रि [nīvarat] removed. See निवरत. 2 remover, who prevents, “निर्किक नार्कनिवर.”-हयाहे 10.

निवरात्रिधि [nīvaratā] removed, warned. “साौति हामे निवरात्रि.”-सवेये m 5 ke.

निवल [nīvala] See निवल.

निवल [nīvara] removed, dispelled. “जिन ठांगी ठांगी से तोड़ू मरी निवला.”-वर्मारु m 2 m 5. 2 finished, settled.

निव [nīv] adv by bowing, by bending, by submitting, “तीस निव निव लेगा पाई जिन.”-स्री m 5 pehip.

निवर [nīvar] Skt निवर adj thick, dense, deep. 1 It is mentioned in Bhagvat that निवत्कोवाच lived in the netherworld 2 See महाभारत तत्त्व प्रकर, ए 168-173

निव भ्यंग [nīvṣayam] adj continuous, without break. See निवृत्त. “माँ का मोति गो निवृत्त.”-BG.

निवेश [nīves] Skt निवेश n house. 2 tent. 3 camp, residence. “सूच सदान निवेश दे, वृ अर्धु बाकन्ते.”-GPS. 4 entry, admission 5 marriage

निवेशक [nīvedak] adj applicant, petitioner 2 who offers.

निवेशत [nīvedan] n request, entreaty. 2 submission.

निवेतन [nīvetan] See निवेतन.

निवेतन [nīvōt] becoming humble, bowing, “निवोत हवत मर्थिया.”-सहास m 5

निवेर [nīvōda] becoming humble, bowing, submitting. 2 deep.

निवेर [nīvadhā] adj humble, meek, submissive. 2 deep. “हाथू ना एौँ तत्तू निववधे ताइ.”-वर सुही m 1. ‘hand is thinking and intellect, and the low pond is the mind lowered by evil deeds.’

निवृत्त [nīvṛtt] Skt निवृत्त adj abstaining, refraining. 2 separated 3 indifferent, free from worldly attachment.

निवृत्त [nīvṛtt] Skt निवृत्त n liberation, release. 2 sense of abstaining or refraining. 3 aversion, indifference.

निर [nīr] part vocative for addressing, especially females. 2 giving the sense of negation; no, not. “कुच म नि चोड़ा.”-जेत चात m 5. ‘had not any desire.’ 3 In Punjabi, this word is used as a copula: ‘is’ as in – “ae ni prem jan.” 4 Skt vr take; help one to reach; guide, draw, be near, be low, desire.

निर [nīr], निर [nīr] n foundation, base

नियात [nīay], नियात [nīay] A आँ n a plan in mind; intention, resolve. “मिलिया धिल ना होवत जे निय के रसे करे.”-वर वाद m 1.

नित्य [nīr] adv near, close to. See E near. “ek
marag dur he, task nor he, sun ram!” —ramav.

1826

marag [nisan] See विसम. 2 character (letter), writing. 3 signature. “dhār ām dālal pae nisan.” —var suhi m 1. 4 large kettledrum. “dhunī upje sābād nisan.” —sri m 1. 5 See लिमाण and लिमाक.

लिमाण [nisan] under the banner. “sagāl bhagat jāce nisaṇu.” —नाम j 5. 2 through the symbol.


लिमान [nisan] See विसम. 2 sign, characteristic. “pāth bhae, sahī mīhē nisana.” —ram ā m 1. 3 target; something to be aimed at to attack. “pēta nisanē ghu.” —maru kābīr.


लिमान [nisanu] See विसम. 2 large kettledrum.

“te sābād nisanu bojājō.” —sāveye m 4 ke.

लिमी [nisi] was not. See ती 2.

लीह [nī h] foundation, base.

लीख [níhan], लीरड [níhno] Skt śūkṛ n string, bow-string. “sābār mōh kāmē e sābaru ka nīhno.” —s fārid.

लीभ [níhām] See लीभम.

लीख [níhal] n low country. 2 foot-hill. “níhal pāhari doabe māhī.” —PPP.

लीभ [níhār] Skt n mist. “ravī yōo nihār nihārī phorē.” —NP.


ली [níhu] S n custom, rite.

ली [nīk] Skt śūkṛ adj clean. 2 good, nice.


लीव [nīke] adj plural of लीव, nice, superb. “nīke sace ke vāpan.” —maru solhe m 1. 2 small, young. 3 adv in a nice way. “nīke gūn gau.” —tōdi m 5.

लीव [[nīgar] n child, kid.

लीव [nīgar] female child.

लीव [nīgar] n child, kid.

लीव [nīgar] female child.
3 sunk. "nighrā nāt bhog rāson me."—sōloh.

तीत [nic] Skt तीत वर be a slave, adopt servitude.

2 adj low in caste, merit and action. "nic grīv bēthyo ik than."—GPS. 4 wicked, mean. "nic se na pīrit kījo."—hanu. 5 dwarf.

तीतीतिति [nicnicai] becomes lower than the lowest. "sēt ke dukhan nicnicai."—sukhmāni.

तीतितिति [nicbīrākh], तीतिति [nicrukhi] n tree of very small size, castor. "ham nicbīrākh, tum melagār."—sar m 5. "nicrukhi te uc bhae he."—asa rāvidas.

तीतर [nical] Skt तीतर n a tree L barringtonia acutaugula. 2 cane.

तीतर [nica] adj low. 2 showing meanness. See रत.

तीतर [nican], तीतर [nican] adj mean-minded. "ham murākh mugadh nican."—suhi m 4. 2 low place, slope.

तीतर [nicu] See राज. "nicu अनाथु अजानु."—bīla m 5.

तीतर [nice] adv below, beneath.

तीतर [niz] P ज़ part also, too.

तीतर [nijh] n stare; fixed look; keen observation.


तीतर [nīth], तीतर [nīthi] adj apparent, evident. "manāhus kurām pīth pe nīth bhai he sāhrsāphāni phān ṭhadhe."—cōdi l 2 adv with difficulty, hardly. "nīthi nīthi manu kia dhira."—gouv bavan kobir.

तीतर [nīd] Skt n nest. "bādh nīd uh bāse sukhare."—GPS.

तीतर [nīdaj] n hatched in a nest; bird.

तीतर [nīdy] See तीतर. "sarāb bhīgā gīrī nīdy te."—NP.

तीतर [nut] Skt adj brought, delivered. 2 acquired, seized, held. 3 received. 4 See तीतर.

UCO KAR KARE TĀHI UCO KARTAR KARE
UNI MĀN ANE DUNI HOT HARKAT HE,
JYŌ JYŌ DHAN DHARE SÈTE1 TYÖ BDHĪ KHOR KHEECE
LAKH BHĀTI DHARE KOTI BHĀTI SĀREKAT HE,
DOLAT DUNI ME THĪR KAHŌKE RĀHI NA “KSAM”
PACHE NEKNAMI BAĐNAMI HARKAT HE,
RAJ HOY HOY HOY SAH OMRAY HOY
JESI HŌT NĪ TESI HOT HARKAT HE.

5 always, ever. “nīt nīt ghar bādhīhī, je rāhna hoi.”—asa ə m l.

तीतर [nīta] See तीतर 5. “deh na geh na neh na nīta.”—sāvye sri mukhvak m 5. not for ever.

तीतर [nītanit], तीतर [nītanita] adv daily, always, ever. "sobha nītanitr."—sor m 5. "sāgol gūn āvgūn na koi hohi nītanitr."—suhi chāt m l.


3 manners and customs for guiding a person on the right path.

4 doctrines for the running of religion and society.

5 practice of administration, manner of administrating the state.

नीत ही द्वारम द्वारम ही ते साह्य सद्धि
नीत ही आदर साह्यन बिक पाई,
नीती ते नीती चुँचे नीती ही ते सुक्ख लुटे
नीती ल्ये भोले भालो बक्ता कोहाई,
नीती ही ते राज नित्र ही ते पात्साहु
नित्र ही ते यस नावक्खोड माही गाई,
चोटौं को बाजो एरू बाजे माही बाजो कारे
ताते साभ ही को राजनिति हूँ सुनाईे.
—devidas.

तीतरस्त्र [nītastra] n science or art in which rules for running the society and state are described; political science; work on political ethics.

At present so many works on political
ethics are available in different languages, but the main works of the ancient times are – 

राखीदा स्त्री – भक्तवल्लभ.

राखीदार [nimkhar] See निमक्षणवल्लभ.

राखी [nimca] \( \frac{\text{c}}{\text{c}} \) n small pole.

राखी [nim] \( \frac{\text{c}}{\text{c}} \) half a grain of barley, sense – very small.

राखी [nima] adj humble, low. 2 bent down. 3 \( \frac{\text{c}}{\text{c}} \) short-limbed person 4 adj half.

राखीमुखी [nimastin] \( \frac{\text{c}}{\text{c}} \) n jacket with half sleeves.

राखी [nim] not. See राखी 1. “दारु बिखा मे निमी को.” – आसा मे।

राखी [nim] adj humble, low (female). 2 short-statured female. 3 inferior, belonging to a lower caste 4 part negation, not. “को निमी मेदा.” – आसा मे। ‘No one is mine.’

राखी [nigmat] See निगम and राखी 4.

राखी [nir] adj near. “जामा नहीं आवे नर” – वर मरु 2 मे। 5 See राखी। 2 \( \frac{\text{c}}{\text{c}} \) n tears. 3 scattering. 4 serving. 5 \( \frac{\text{c}}{\text{c}} \) juice, extract. 6 water. “स्यामल निर बाहे जमना.” – गैप्स।

राखी [nir] adv near. See राखी।

राखी [nir] n grown in water, lotus. 2 pearl. 3 fish. 4 tree. – सनामा

राखीपत्र [niraj] n pond. 2 sea, ocean. – सनामा

राखीपर [niraj] n that which floats on water, wood. – सनामा

राखी [nirad] n that which gives water; cloud 2 adj without teeth.

राखी [niradh] n cloud. 2 See राखी।

राखी [niradh] See राखी 1.

राखी युँ [niradh dhun] n cloud’s thunder. 2 Megh Nad, son of Ravan. – सनामा

राखी युँ [niradh] n father of Megh Nad, Ravan; his enemy, the arrow. – सनामा

राखी [nirdhi], राखी [nirdhi] n sea, which
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Bombay and 1374 miles from Calcutta. Wealthy persons and high officials of Madras state spend their summer season at this place.

1830

The Nilgiri hills [nilgriv] and [nilnag] Nilgiri See [nilgriv].

See [nilnag]. 2 See [nilnag].

See [nilnag]. 3 See [nilnag].

See [nilnag]. 4 See [nilnag].

See [nilnag]. 5 See [nilnag].

See [nilnag]. 6 See [nilnag].

See [nilnag]. 7 See [nilnag].

See [nilnag]. 8 See [nilnag].

See [nilnag]. 9 See [nilnag].

See [nilnag]. 10 See [nilnag].
Ignorant writers have written nukal in place of näkol at many places.

नुकाल [नुक्सान] See त्राभम.

नुक्सानी [नुक्सानिक] who suffers a loss. “हो नुक्सानिक दिमू रोने.”—BG.

नुक्हा [नुक्हा] Skt र्नुक्हा n son's wife, daughter-in-law.

नुक्हुस्त [नुक्हुस्त] P नुक्हुस्त adj firstly, before.

नुक्दा [नुक्दा] n residue of an intoxicating drink prepared with crushed poppy-seed, almonds etc, which remains in the napkin after sieving. See त्राभम भक्त.

नुक्दा भक्त [नुक्दा मर्म] rolling into small spherical tablets the residue, which remains in the napkin after filtering the hemp, and hitting with these the target in the name of the enemy. Hemp addicts often say. “तसा नुक्दा, तेरे बाल बाबे कुदा” etc. “सत्रु ने सिर नुक्दा मर्म.”—GPS.

नुक्दी [नुक्दी] P नुक्दी n salty vermicelli of gram flour fried in ghee or oil. 2 vermicelli of gram flour fried and coated with sugar. “नुक्दी अरु सेव्किह चर्वे.”—क्रिसन.

नुकरा [नुकरा] नृकराहं, not uttered. “प्राण तो तिन पारिनुकरा.”—रुद्र. ‘not asked for water.’

नुट [नुट] Skt adj praised, admired.


नुर्ति [नुर्ति] Skt n praise, admiration. “सुनि नुर्ति गोरता.”—NP. “नुर्ति बक्हानात अनाक्कादा.”—NP. 2 salutation, obeisance, reverential address.

नुद [नुद] Skt नुद vr push, drive, inspire, go ahead.

नुदेय [नुदेय], नुदे [नुदे] adj secret, hidden. 2 apparent, visible. “पूनि बेंथप्रकाश नुदे बहाये.”—सेक्हर. See नुद या.

नुम [नुमा] P नुमा showing. 2 suffix that gives the meaning of guide as in - rानुमा.

नुमातिस [नुमातिस], नुमाज [नुमाज] P नुमा display, show. 2 affectation. 3 fair in which rare things are displayed; exhibition.

नुराते [नुराते] See त्राभम भक्त.

नुरागा [नुरागा] Emperor Aurangzeb. “दिलिपर को गयो नुरागा.”—GPS.

नुरागाबाद [नुरागाबाद] See सेवेलाखान.

नुवाह [नुवाह] See त्राभम भक्त.

नु, नु [नु] part used in accusative and dative case; to.

नुह [नुह] A नुह act of lamenting. 2 Prophet Noah who has been mentioned at many places in the Bible and the Koran. He is said to be the tenth generation of Adam. When he reached the age 500 years, his three sons (Sam, Ham and Yafas) took birth in his family. At that time, deadly sins were being committed on the earth; and God wanted to submerge it in the ocean, but being kind to Noah he ordained him to get on a boat along with him take one pair each of species on earth; and those who will be on his boat, shall be saved from annihilation. According to this instruction of God, Noah got made a boat, three hundred hands long, fifty hands wide and thirty hands high; stored food-material and boarded into it taking one pair of each species of creatures and closed the entrance of the boat with resin. When this work was completed, the earth was submerged into water because of incessant rain for forty days. Water-level rose to a height of fifteen hands above the mountain peaks. Water dried after twelve months and Noah came out of the boat with all the creatures, which had remained in the boat with him and their race spread on the earth. Noah lived for nine hundred years. The word Noah is a transform of Manu. See मनु.


tur [nuṅ] n salt.
tur [nut] Skt adj praised, admired. 2 short for turthu, new. See tur.
turthu [autan], turthun [nutno] Skt turthu adj new.
 2 fresh. 3 strange, unique.
tur [nud] Skt n mulberry tree and its fruit.
tur [nun] salt. See tur. 2 less. See turh.
turtu [nunta], shortage, loss. See turṣu. “pahāre bīna nunta jou.”–NP.
turn [nupar], turpur [nupur] Skt turn pur n an ornament for ankles; jingling anklet.
 3 grandeur. 4 a name for God, who is in the form of light. 5 pious ladies; it is a plural of tur. “hur nur mūsāk khodāra bādgī.”–maru solhe m 5. ‘Nymphs of heaven, pious ladies, objects like fragrance etc all are included in the prayer to God.’ 6 plural of tur [nar] (fire).
turnārī [nurshārī] according to a biographical story of Guru Nanak Dev, queen of Kamrup who was wasting her life in practising black magic.1 Guru Nanak Dev showed her the right path.
turnāra [nurjūrā] Mirza Gayas (Itmaduddaula’s) daughter, who was born in 1591. She was sister of Asdar Khan, and was the fond wife of Jahangir. Earlier, she was married to Sherafgan Khan. Jahangir got him killed and made her his own wife in 1611, and changed her name to Nur Jahan from Mehrunisa. She was a very wise queen, who assisted her husband in governing the kingdom. She died in 1645, eighteen years after the death of Jahangir and was buried in Jahangir’s tomb at Shahdra. See नूर जहाँ.
turnāre [nurdi], turnāra [nurdin] See उत्तर उत्तर.

1 The chief of that place was a woman by the name of Noor Shah.–JSBB.
beasts with which they tear and cut. 3 तेस [nes] has also been used for तेस [nest]. “कस nes dastāgir.”—trāl m I.

तेस [nesta] village in district Amritsar, under police station Gharinda about one mile away from railway station Attari to the south. A gurdwara in memory of Guru Hargobind is near the built-up-area to the north of the village. The Master visited this place on his way to Amritsar from Mujang. The condition of the gurdwara is very unsatisfactory, and there is no priest in attendance. The old well near which the Master sat still exists. 2 See तेसat. Skt नसकत having faith. 3 firm in spiritual realisation.

tेस [nesuk] adv little, hardly any. तेस [naṣṭha] See तेस. तेस [nesthi] See तेस. 2 Skt तेसिव adj having faith. 3 firm in spiritual realisation.


tेस [neh] n plurality in the ultimate Reality. तेस [nehn]bahan love constantly, let no inconsistency appear in love.
sikhe rāsriti sikhe prit̄ति ke prākar sābe
sikhe “kesoray” man man ko ṭīlaybo,
sikhe sāhē khan naṭ tan muskan sikhe
sikhe sen benān me hāsān hāsaybo,
sikh cah cah sō jū cah upjaye ki
jēsi kou cahc cah cehs vāh cahbo,
jahā tāhā sikhe esī baṭē ghatē tāte tāb
tāhā kāyō na sikhyō nēk nēk ko nī bahbo?
gāhō sāgar ko na kāchu phīr

धाहबो मरु को बत तात्र प्रिस्तर
पवाक बिच उमहबो देह को,
तियो कादि ग्वाल विशहबो दुक्कह
कहाम प्रिस्तर चाहो सिंह सतेह को

बाहो तेग को हे सहिता सु
पेरे काथिना जनिबहबो नेह को.

तेस्नी [nehi] n cord, string. See तेस प. 2 A उ act of churning. 3 pitcher in which milk is kept.

“जिन बासोक नेत्रे गतार करी नेहु तानु.”

—var ram 3. 4 A उ n farsightedness, foresight, prudence. “रांगु रतुम नर नेहु कारे.”—गौ बावन काबिर. 5 Skt सेहिन adj devotee, having deep love for. “गुरुकरमन को नेह।”—गुरुपाद.

तेस्व [nehu] S n affection, love. “जिस यपेर की सुहबो, त्सु अर्म मरिजली।”—var sri m 2.

तेस [nek] P उ adj good, virtuous pious. “क्षुद्र नेह जन।”—var ram 3. 2 much, more. 3 adv a little, a bit. 4 adj े-ेक many. “नर नराने को मतां।”—कल्कि. ‘men and women of many faiths.’ 5 An ignorant scribe has written तेस [nek] in place of कह र को. “तहाह ब्रह्म बाहे बाहे नेह कोमे।”—ोग 171. ‘like horses and crocodiles.’

तेस्व [nekxu] P good-natured; having nice temperament.

तेस्वर [nekcalan] bearing good moral character.

तेस्व [neknam] having good reputation, celebrated.

तेस्वर [nekbaxat] P उ adj lucky, fortunate.

तेस्व [nekalāk], तेस्वली [nekalāki] adj without blemish, unstained. “कालाका बिना, नेकलाकी सारुपे。”—जपु.

तेस [neka] a village in district Lahore, tehsil Kusur. Guru Arjan Dev visited this place.

तेस्व [neku] P उ n goodness. 2 gentleness.

तेस [nekh] Skt तेसिय, good motivator, excellent inspirer. “बिर बहुरे नेकह。”—रामाव.

तेस्व [nekhas] A उ n a bazaar where cattle and slaves are sold. “कियू नेकह बिकाई?”—प्रभा अं म 1. ‘Why would Harish Chandar
have been sold in the market? 2 slave-trader.

नेंज [neg] n customary payment to village menials for serving on auspicious occasions like marriage etc. “यवके निकेतल बिन बेदिकलेत नेंज.”—NP.

नेंत्री [negi] n village menial working for customary payment. 2 In Kangra district this word means a headman. 3 Dg barber.

नेंत्य [neca] P ्य पipe of a hookah (hubble-bubble).


नेत्र [neja] P ज्य न न spear, lance. “नेज्य रस्म पनानु.”—सवेये 5 ke. 2 flag. 3 a measure prevalent in old times that was equal to seven hands (three and a half yards), because this weapon (spear) used to be seven hands long. “सुरज सावन नेत्र अन त्हापिरे.”—हर वरेंसह। 4 pine-seed is also known by this name. See तेंत्र.

नेत्रे [neje] (Ganga) + न (born) Bhisham who was born from river (Ganges). “अंज्यु ध्रु प्रोहलाद ब्रिकु नारायण नेत्रे.”—मला नामदेव। 2 Skt भल n न्य (Vishnu) + न (born). Brahma who was born from Vishnu, ‘सतुरानान्’ (having four faces). He was born from the lotus grown in the navel of Vishnu.

नेत्र [net] See नेत्र and नेत्रु। 2 See तिकार। “करी म्रिग नेत्र हरे.”—रामव। ‘kill elephants and deer everyday.’ “हरी सिमारी नानक नेत्र।”—बिला 10 म 5। 3 Skt लिज्ज़ि n happening as ordained by God; what is destined to happen according to one’s previous actions; destiny, fate. “नेत्र नारायण के नाम मिते।”—NP। 4 See नेत्र। 5 See त्रेंदि।

नेत्र तेंद [net net] तेंद तेंद। न-चिक्क न-चिक्क। न-चिक्क। not this; soul is not body, nor vital air and nor mind; that is, it is beyond all. “नेत्र नेत्र काठदातर बेदा।”—सहास म 5।

नेत्र [netor] See नेत्र। 2 न-चिक्क not another.

नेत्र [neta] Skt नेत्र adj guiding or giving direction by leading. 2 motivator, inspirer.

नेत्र तेंद [neti neti] See तेंद तेंद। “नेत्र नेत्र बाह त्रित जाहत।”—जापु।

नेत्री [neti] Skt नेत्री n a cord that is whirled round a churning stick. See तेंदु। 2 तेंद n yogic exercise, in which one span long piece of fine and soft cotton string is put into the nose with the force of breathing and its end is taken out from the mouth; thus nose and throat are cleaned by catching both ends of the string नेत्री रेती [neti dhoti] See रेती। 3 and रेती। 2।

नेत्र [netu] eyes “धारौं बो मस्तक, धारौं तेरे नेतृ।”—जामु m 5। 2 See तेंद।

नेत्रे [neta] eternal, everlasting. “के के नेत्रे।”—कान म 5।

नेत्र [netr] n sense organ which diverts the attention of mind towards objects; eye. “नेत्र पुनित पेक्ष हर दरार।”—जामु m 5। 2 flag whirled round the churning stick. 3 root of a tree. 4 pulse, vein. 5 chariot. 6 cognitive of number two because there are two eyes.

नेत्रृत्त [netru] n eye. See तेंदु। “नेत्रृत्त निद नाव।”—सुही म 1। ‘not being overpowered by the sleep of ignorance is the cord of a churning staff।’

नेत्रृदर [netr-chad] n covering of the eye, eyelid.

नेत्रृसार [netr-jal] n tears.

नेत्रृत्वेक [netr-thoka] xa antimony, collyrium.

नेत्रृव्वें [netr-tog'] n a hillock where the eyes of goddess Durga as a self-immolating widow fell. “नेत्रृग ke कृण तृत सद्राव तिर ताराः।”—क्रिसान। See तेंदु तेदी।

नेत्रूदेत [netr-phoru] n time taken in twinkling the eye; moment. “हरान भरान जाका नेत्रृ-फोरु।”—सुक्मान।

नेत्रूरल [netr-rajan] n colour with which eye lids are painted; lampblack; collyrium.

नेत्र [netra] Skt नेत्र rope. “बेल कान नेत्र पार
duhave."—gau m 5. 2 rope whirled round a churning stick. "jīnī basāku netre ghāṭio."
—var ram 3.
“मध्यान्त सन्दर्कु तथा नेत्रत्र वासुकिम्.”
—māhabharat, pāṇe 1, a 18.

नेंद्र [netrā] n नेंद्र—अंगूर tears.

नेंद्री [netrī] See नेंद्र.

नेंद्रु [netru] See नेंद्र.

नेंद्रुधात [nēndručor] person who sits to eat with others by squeezing a lemon as his contribution to the meal; sense – who sucks profit from others with little contribution; selfish; leech. See द्वैत.

नेब [neba] See द्वैत.

नेब [neba] n post, duty and status of a deputy.

नेब [neba] used for a Kalal and its etymology is m-»fTS', which means one who draws water with a tube. 3 This word is also used for a macebearer; its root is र्स (to take away); a macebearer leads the people to the court of a king.

नेब धाम [neb khābas] various deputies of a lower level in the court of a king.

नेब [neba] used for a Kalal and its etymology is m-»fTS', which means one who draws water with a tube. 3 This word is also used for a macebearer; its root is र्स (to take away); a macebearer leads the people to the court of a king.

नेब [neba] n post, duty and status of a deputy.
1836

*nevja* | A kind of nut taken out from the pine fruit; pine seed, edible pine.

*nevar* | Wound on the ankle of a horse which occurs due to the ankles hitting each other. 2 *Skt* दुःख n jingling anklet. “*pг* nevar чанаак чанхар.”—गौंड कबिर.

*neval* | See नेवल.

*ner* | Nearness. “जसु बुझाए अपि नेरा तसु हे.”—सुहि म 5.

*nere* | Near, close. “नेरे देखाई परब्रह्म.”—वर्ग 2 m 5. है [ने] सुफ है। “ईकन भादे साजे.”—स्री म 1. 2 n river. See रज. “मर्गई ने साने.”—सीधगोसारि. “सोहि मेहिला नो नेरा तराड़ रति.”—BG. 3 P ज़ पिपे, टुबे। 4 flute. “गोपी ने गोलीआ.”—स्री म 1 जोगी दादरि.

*nE* | See ने। 2. 2 name of Sutlej river especially from Harike Pattan onward in Ferozepur district. “नेर लग करहे राज़ तुहारा.”—GPS.

*nesak* | See नेसाक. “नेसाक मर गाँज गांजे.” —कौट 129. ‘due to my going to the other place for a little while.’ 2 *Skr* हैसिविन linked with night, pertaining to night.

*nEshak* | See नेशाक. P ज़ n sweet reed; sugarcane.

*neshadh* | *Skt* अड्डा adj related to Nishadh area. 2 n king Nat who was ruler of Nishadh state. 3 Nalopakhyan Kavay written by poet Shri Harash. See बस्तान.

*nEsargik* | *Skt* असर्गिक adj natural.

*nesanu* | नेसानु n which makes sound — stream, river. “लाख सारूः नेसानु बुद्र सृपमने.”—BG. 2 ocean that thunders due to waves. “उदरू नेसानु ने भारी कोह-हु.”—बहेर म 3. “हासो हेतु असा सामनु। तसृविचर भखु कावूल नेसानु.”—गौर m 1. violence, attachment, greed and conceit.

*nEsik* | See नेसिक 2.

*nEsibh* | See नेसिब्ह.

*nEshik* | *Skt* अशिक adj having firm faith; believer.
and himself came here. This town was founded by Chaudhary (headman) Nainsukh. Baba ji told Nainsukh that he would live there and Nainsukh welcomed him by donating 19 ghumaons of land to Baba Ji, and got built a gurdwara. After some time Baba ji left this mortal world, In his memory an elegant shrine with a golden dome on the top was got built by Maharaja Ranjit Singh. Land for langar has been donated by the following villages:

- 10 ghumaons at village Lallu Chakk.
- 7 ghumaons at village Saun Chakk.
- 12 ghumaons at village Sultanpur.
- 2 ghumaons at village Mian.
- 2 ghumaons at village Bhagwal.
- 2 ghumaons at village Kaithe Brahmanan.
- 10 ghumaons at village Chakk Bhupa and Chakk Isha.
- 52 ghumaons at village Manjua.

A fief often rupees per annum from village Paramanand. Another fief of 900 rupees per annum by Maharaja Ranjit Singh was made. Priest Prem Das has laid a beautiful garden. Since 1922; Sewa Singh has been serving at this holy place. A fair is held on the Vaisakhi day. It is at a distance of fourteen miles to the north-east of Gurdaspur railway station.

A text of Dasam Granth confirms this: – “net rōg ke cōra nar sārātān tir tārāg.” – ramāv. To the north-east of village Naina Devi is a place where Guru Gobind Singh paid a visit. There is no priest at this place. It falls in the area of Bilaspur state and is 35 miles away from railway station Garhshankar towards the east. Now it is close to Ropar railway station. See नैनी with eyes. “हरिप्रभु दर्शा नेनी जी.” – gau m 4. 2 adv apparently, seemingly. “सर देखा नेनी सोहि, मूल ना उत्रे भोक.” – var gau 2 m 5. 3 adj with eyes, having eyesight.

A text of Dasam Granth confirms this: – “नेनी माहित नेनी.” – var maru 2 m 5. as – butter in fire. 2 a kind of embroidered muslin called ग्रन्था. 3 short for तान, which is a short for तान, तान.

The shrines of goddess Durga and a village of this name at the top of a hill to the north of Anandpur at a distance of seven Kohs (koh = 2.4 kilometres). According to Gurpartap Surya, a goddess popularised by a Jatt Naina, and according to Purans, a place where the eyes of a self-immolating widow sātī fell down. See दुर्गा 8. A text of Dasam Granth confirms this: – “नेत्र देख के दर्शा सारात तर देखा.” – ramāv. To the north-east of village Naina Devi is a place where Guru Gobind Singh paid a visit. There is no priest at this place. It falls in the district Sitapur of U P. where a big forest existed in days goneby. It is written in the Varah Puran that at this place sage Gaurmukh reduced to ashes a huge army of demons in a wink. So it got the name ‘नेमिसर्न’.
performed horse-sacrifice by resorting to fire-
ritual at this very place. See लेखनवर.

horse-sacrifice [नम्निर्बन करम] n an action performed for the sake of some other person and which is not required to be done as a matter of routine, i.e. actions performed on a religious festival commemorating a guru, or on occasions of birth and marriage of children.

श्री [न्या] adj inspirer. 2 n boat.

श्रीयख [न्यायक] adj versed in logic.

श्रीर [नरौ] ने [नरी] Skt नेन्त्रिति n a demon and master of the south west direction, who was son of Nirit. In works of astrology, Rahu has been referred to as Nairit. •

श्रीरिति [नरिति], श्रीरिति Skt नेन्त्रिति n south-west direction, which is under Nirit.

श्रीरेण [नेराग] प खेत n deceit, treachery, guile.

श्रीम [नेवस] See नेवाम.


ष [नो] suf a particle used in the accusative and dative cases; to. “जिनो बाहेस सीचारस सलाह.”—जपु. “तुढ़नो चोटि जाई प्रब्ह केदरस?”—asa m 5. 2 Skt adv no one.

3 indicative of negation.

श्री [नो] P जप imperative of श्रीम [नोसदन] (to drink), have, take. 2 adj given to drinking. In such a situation, this word is used as a suffix, as in शराबोनो. 3 n honey. 4 antidote of poison.

श्रीर [नोसद] प जू drink, may drink, will drink.

See नेवाम.

श्रीरिति [नोसदन] प जोरियन v take, drink.

श्री [नोक] P जोर n sharp point, tip. 2 tip of a jotti (country-made shoe) etc. “Ik pāg pānhi nok bađ.”—NP.

श्रीर सेव [नोक] प जोर n servant, employee.

श्रीरिति [नक्री] n work of a servant. 2 salary of a servant.

श्रीर [नका] Skt n boat; small boat. In Yuktikalpatar written by Bhoj many names of boats are given
according to their different sizes.

32 hands long and 4 hands wide (that is 32 by 4) boat is dirghīka.
48 by 6, tarṇī.
64 by 8, lola.
80 by 10, gatvra.
96 by 12, gaṃīṇī.
112 by 14, tārī.
128 by 16, jāgla.
144 by 18, plāvni.
160 by 20, dharīṇī.
176 by 22, vegṛṇī.

नोकाड [nokād] n a pole with a flat blade to propel a boat through water; oar.

नो कंया [nō kāya] See तद दुम्मानी and तद्दुवारा.

2 according to the Tantriks, the following are the nine virgins—नाती, कलाह, वेष्या, धोभान, नारी, ब्राह्मणी, चुद्रा (chudri), गवालन and मलान.

नोकिय [nokhiy] See तांखिय.

नोकरी [nokari] See तद गुन.

नोकड [nocād] new moon; moon on the second day of bright half of the lunar month.

नोक्षल [nocāla] adj pertaining to the new moon.

2 the first day of bright half of the lunar month.

नोवान [novaun] P नवान adj young, youth.

नोघा [nōgha] According to Bhai Santokh Singh, Guru Gobind Singh visited this place while he was passing through the Malwa region, but residents of this village prevented the true Master from camping at this place. Guru Gobind Singh still on the horse back went straight to Tahlīan Fattu Sammukian. "नोघा हब स्री प्रभु गई। तद के नर गाँव अवत बहे। हाथ जोर ति हर गुजराई। अप समु हाजरत क बात। तस ठाल की नाहि मुकाई। उत्रो जार आगे ग्रामु।"—GPS.

तद [nōd] P जार adj favourite son. 2 ninety—90.

नोवार [nōvar] See तद चूम्भान्न and तद दुहास.

नोहा [nōha] See तद दुहास. 2 Missar Naudha, revenue minister of Patiala state, who worked in the executive of Raja Sahib Singh and Queen Aas Kaur and managed the affairs of state well.

नो नागूल [nō nagōl] See नागूल.

नो रथ [nō rath] See तद बुल.

नोमहल [nomahal] adj delightful youngman.
2 This word is use for the favourite son like 'बरखुदार'.

नोमहलसिंह [nomahalsingh] son of prince Kharag Singh who was born to Chand Kaur, daughter of Sardar Jaimal Singh, a noble of Kanahya misl, in Phagun, Sammat 1877 (February 11th, 1820) at Lahore. Maharaja Ranjit Singh had much affection for this prince. The charge of his religious education was given at an appropriate time to Bhai Sant Singh Giani, and for training in arms, Sardar Lehna Singh Majithia, Sardar Hari Singh Natal and General Vertura were appointed as his tutors. Kanwar Naunihal Singh was married to Nanki, daughter of Sardar Sham Singh Atari, a noble, on Phagun 23rd, 1893 (March 1837) with great pomp and show, in which all rulers and rajas of Punjab and representative of the Government of India, Sir Henry Fane, Commander-in-Chief, were present.

Kanwar Naunihal Singh proved himself an efficient prince rising to the expectations of Maharaja Ranjit Singh. He annexed many territories into the Sikh state on the orders of his grand father. The victory of Peshawar on May 6th, 1834, made him especially popular in the whole of Punjab and generated a deep feeling of love for him among the armed forces.

After the death of Maharaja Ranjit Singh, when Kharag Singh, father of the Kanwar succeeded to the throne, Raja Dhian Singh, blinded by selfishness felt jealous of the
proximity of Sardar Chet Singh to the Maharaja. Exploiting the political situation, he succeeded in creating a rift between the father and the son. So he murdered Chet Singh in the presence of Maharaja Kharag Singh and turned the Prince into deadly enemy of his father, by convincing him that his father wanted to hand over the Lahore empire to the British.

The Kanwar imprisoned his father and held the reins of administration of the state in his hands. On November, 1840 (Kattak 21st, Sammat 1897) Kanwar Naunihal Singh was returning to the fort after cremating his father. As he reached near the grave of Maharaja Ranjit Singh, a portion of left entrance of the royal tombs collapsed upon him which caused his death. Many historians and colonel Alexander have given an eye-witness account of this happening from which it appears that Kanwar Naunihal Singh was killed in a conspiracy.1


dh [nəndh] a resident of Agra belonging to Bhandari caste, who came and attended upon the tenth Master when he visited Agra. The Master instructed him to keep his hair unshorn.

dh [nəndh] nine treasures. See रूढ़ि रिंपिय.
dh [nəbəhar] P दिए n new season, spring season.
dh [nəbat] A दिए n large kettledrum. 2 turn. 3 state, condition. 4 guard’s duty, police post. 5 pavilion for court.
dh [nəbəxana] n a house at the entrance of kings and emperors in which kettledrum was sounded and clarinet played. In olden times, kettledrums were sounded and clarinets were played five times a day.

dh [nəbəti] drummer. 2 intermittent as बोकें (intermittent fever).
dh [nəbhəgti] See भाग बलजिय.
dh [nəmə], dh [nəmi] See जयभी and सुभी.
dh [nəs] See रत रम and नम.
dh [nətən] See रुढ़िस.

dh [nətə], dh [nərate] See रतकहुँ. “रत प्रकार नरते प्रपुजेते सौ अयुद्धान.”—GPS.
dh [nərəkhi] See रुढ़िस.
dh [nərəz] P जय new year day. 2 celebration on new year day. 3 new year day especially celebrated by Parsees in reverence of the sun.
dh [nərəg] See रुढ़िग.
dh [nərgəst] [nərgəst] an attendant of Guru Gobind Singh, who was a great warrior.
dh [nərəga] See रुढ़िग. 2 See ठुढ़क.
dh [nərgəb] [nərgəbad] a famous village in district Amritsar tehsil Tarn Taran, which was the residence of Baba Bir Singh. It is to the south-east of Tarn Taran at a distance of four miles. The gurdwara has land in freehold in many villages. See द्रोह सिंह ब्रह्म.
dh [nəlki] See निर्देश.
dh [nəlakha] adj priced at nine lacs; cost of which is nine lacs. 2 a village in Patiala state, district Patiala, tehsil Sirhind, under police station Mulepur. A gurdwara in memory of Guru Tegbahadur stands here adjoining the built-up area to the north side of this village. At this place a tradesman offered nine coins of two pice each to the Master. The Guru said that they were equal to nine gold coins; this is how this place derived the name of Naulakha, and the village which was founded near this place also acquired the name of Naulakha. There is Manji Sahib there with some residential houses near by. The holy Granth Sahib is daily displayed the traditional way. The priest is a Sikh. 100 vighas of land has been

1About this see ‘biography (jīvañ brītāt) of Maharaja Naunihal Singh’ written by Baba Prem Singh; resident of Hoti
donated by Patiala state. A seven mile long unmetalled road leads to the place from Sadhugarh railway station to the west.

The tenth Master bestowed these articles upon his devotee Bhai Lal Chand who was earlier resident of Buria (Ambala) and was a confectioner. Afterwards he lived at Anandpur in the service of the Master, and showed great valour in the battle of Bhanganj.

When the Guru was to proceed towards Muktsar, he sought permission to return to his home. The Master bestowed these articles upon him with great pleasure.

After getting farewell from the Guru, Lal Chand lived at Kot Kapura and later his descendants settled at Nangal. Bhai Bhagwan Singh is his ninth generation. See \[naga\] adj naked, unclad.

(1) a long robe, of which the colour is deep grey and cloth is very soft.

(2) a pair of shoes worn by Guru Gobind Singh which are nine and a half inches long while breadth of the forepart is three inches. The sole is made of leather and the upper part is made of brocade; on the inner side green silken cloth is fixed on which marks of having been worn can be seen. With one shoe of the pair, a yellow silken thread was tied by Sardar Hari Singh Nalwa, when he had a glimpse of the pair.

(3) a big bowl equal to one seer in weight and two inch deep, eight inches wide at the mouth and seven inches wide at the bottom. It is made of an alloy.

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Vishnu. 6 son. “tegbahadur nād.”—GPS. 7 son of Parjanay born to Vairiyasi, headman of the milkmen of Gokul, husband of Yashodha, and caring father of Krishan. “tum jo kahat hau nād ko nādānu.”—gau kābir. 8 Parkhad, a close devotee of Vishnu. “nādaṁ ṭrābhū kī kare.”—NP. See पथवर. 9 step brother of Mahatma Buddh. 10 a glorious king of Magadh named Mahapadam whose title was Nand. Mahapadam founded the Nand empire with great effort in 413 BC\(^1\) and his eight successors were also called Nand. The reign of Nand dynasty ended after 91 years. See रौँख स्रष्ट. 11 The word gives the meaning of nine because nine Nand kings ruled.

12 frog, that enjoys rain.

रौँख [nādak] Skt नादक adj pleasing. 2 sword of Vishnu. 3 frog.


रौँखग्राम [nādgram] a village at a distance of fourteen kohs from Mathura which was the dwelling place of Nand, the milkman who nourished Krishan like a father.

रौँखदर [nādācād] resident of Daroli and grandson of Umarshah who was the Guru’s agent for Daroli area. Guru Gobind Singh appointed him his revenue officer and commander of the army. He showed great valour in the battle of Bhangani, which finds reference in the 8th chapter of Vichitar Natak: “tāhā nādācād kī yo kop bharo. lāgai bārračhi kripeṇā sēbhāro. tuṭi teg trzkhī kaḏhe jəmadāṭhā. həṭhi rakhīyə laj bāsē sənədədha.”

Once Udasi saints brought a hand written

\(^1\)Before Christ means before the beginning of the Christian era

\(^2\)From the time of Guru Hargobind to Guru Gobind Singh whenever a fresh copy of Guru Granth Sahib was made, it was presented by Sikhs to the Guru for his signature

Copy of Guru Granth Sahib at Anandpur to get the signature of Guru Gobind Singh on it. Nand Chand kept this copy with him at his house and refused to return it to the Udasis. When the saints complained to the tenth Master, Nand Chand disappeared from Anandpur and went to Dhir Mall at Kartarpur, who got him killed suspecting him to be a spy of Guru Gobind Singh. Nand Chand was cremated at Kala Sangha.

The copy of Guru Granth Sahib that had been taken from the Udasis is now at Daroli.

रौँख [nādaj] Krishan, who was brought up like a son by Nand. 2 son of a son, grandson.

रौँख धेम [nād des] n Magadh region which was ruled by Nand dynasty. See रौँख 10.


7 Many Punjabis pronounce London, name of the main city of England, as ‘nādan.’

रौँखै [nādni] adj pleasing, charming See रौँखैन्दली. 2 Skt रौँखैन्दली n daughter. 3 Uma, Parvati. 4 river Ganges. 5 Kamdhenu, that was daughter of Vashishth’s cow Surbhi. In many writings, the cow of Jamdagni, father of Parshuram, has been mentioned as Nandini. “hūti nādiniśōdhvajā kī suputri.”—pārs.

रौँखरत्न [nādanādān] Krishan, son of milkman Nand. 2 son of the son, grandson.

रौँखरत्न वलेत [nādāpur kālār] See वलेत 2. Now the railway station of this place is Bassi Pathana.

रौँख [nādar] n vision, look, glance. “śri guru dekhat bhe kār nādar.”—GPS.

रौँख जनतिम [nād rājīnī] n son of the moon; lord of night, moon; his son, Mercury. “var nād rājīnī.”—GPS. Wednesday.

रौँखव [nādārv] sight. See रौँख. “dūr nakhi dekho, kārī nādārv.”—maru solhe m l. consider, think
Bhai Nand Lal was a great scholar of Arabic, Persian and Riazi and possessed very sharp intellect. He was introduced to Prince Muazzam by the Guru and from 1683 began to live with the prince as an attendant and chief scribe. Hearing his praise from the prince and listening to a wonderful interpretation of one verse of Koran in the gathering of scholars, Emperor Aurangzeb desired to bring him into the Muslim fold, due to which he took leave (of Muazzam) and came to Anandpur again to be in the service of the Master.

He was hailed as an ornament in the court of the Master, and was reckoned among the Guru-oriented persons. At the time of inspection of free kitchens arranged by the Sikhs, the tenth Master praised the ‘hospitality of Sikhs’ rendered by Bhai Nand Lal above all others.¹

When the true Master left Anandpur Sahib, Bhai Nand Lal returned to his house at Multan and spent his life in preaching Sikhism and imparting education. He died in 1705.

Bhai Nand Lal had two sons, the elder was Lakhpat Rai and the younger Leela Ram. Lakhpat had no issue. The family of Leela Ram prospered, which now lives at many places like Multan, Bahawalpur etc, having both Sahajdhari (easy going) and Amritdhari (baptised) members who are held in great respect by the Sikh community and addressed as “Bhai”. Bhai Nand Lal wrote the following books in praise of the Guru, on devotion and spiritual realisation:

(1) zfdginamôh. (2) tòsifosana. (3) gäpnamamôh. (4) jotvîkas. (5) divangoya. (6) ñsa dastur. (7) araîlîfâ. (8) xatmôh. The

¹“nødålal bo hamro data. bhagatîbhav sîtan man rata. chudhîr na dekh sake cit bharo ñat karat mam soî ptaro”-GPS
pen name of Bhai Nand Lal is ‘Goya’.


रात्रि [nāda] Skt न्द्रा n sister-in-law; husband’s sister. 2 first, sixth, eleventh day of the lunar half of month. 3 Durga, goddess. “कर नादा क्लेन उत्तरवने.”—cādi 3. See रात्रि 2. 4 a mountain peak in the district Almora of U.P., the height of which is 25661 feet; it derives its name from the seat of Nanda (Durga). 5 a person of Sudna caste who was the follower of Guru Amar Dev. 6 a person belonging to Sanghera caste, who was a devotee of Guru Hargobind; he was a spiritually enlightened person and a great warrior. He died in the battle of Amritsar after killing commander Mirzabeg. 7 See मूनी नाम. 8 See स्वत.

नादि [nādi] Skt n bliss. 2 the Creator, the embodiment of bliss. 3 bull, used as conveyance by Shiv. 4 Shiv. 5 friend.

नादीगाव [nādigāv], नादीग्राम [nādigram] a village four kos away from Ayodhya where Bharat ruled in the guise of an ascetic during the exile of Ram. See डोल.

नादीग्राम [nādigram] Skt whose sound is pleasure pleasing. 2 chariot of Arjun.

नादीन [nādini] See तरी.

नादी [nādi] See रात्रि and नादीग्राम. “byah some nādi kare.”—GPS. 2 bull, used as conveyance by Lord Shiv. “अमत बन नादी काहु मारें.”—rudr. 3 marked bull left free in the name of Shiv. 4 adj happy, joyful.

नादमुख [nādimukh] See रात्रि. “nādimukhā राधद कारवादे.”—NP.

नाद्रेश [nāder], नाद्रेत [nāder] See अभिकुलताबाज.

नाना [nāna] n character of Punjabi script. “nāna nārak pari hē te nāhu.”—bavan. 2 pronunciation of न-; negation. 3 part no, not, prohibition.

नानकार [nānakar], नानकारु [nānakaru] n refusal, disapproval, rejection. “नानकारो ना कोई karei.”—गौमान 1.

नान्हा [nānha] adj small, deficient.

नब [nābar] E number, counting, reckoning.

नबर्दर [nābardar] adj who is appointed to keep record of men, fields and articles. न headman of a village.

नवरा [nāmr] adj low. 2 bent. 3 free from arrogance, humble.

नवरा [nāmrama] n sense of bending, bowing. 2 humility.

नहाना [nāhā] v take bath. 2 bathed.

नहत [nhat] takes bath. 2 bathed.

नहन [nhan] n bath. “हारत किन्नर नहन हामाम.”—GPS.

नेप [nape] have a bath, let’s bathe. 2 bathed.

नेप [nep] by bathing, by taking bath.

जम [nyas] Skt व्यस्त vr throw, renounce, plant.

जम [nyast] Skt adj thrown away. 2 deserted. 3 sitting. See प णी.

जगरें [nyagrodh] Skt n banyan tree.

जम [nyas] Skt n sense of laying or putting. 2 safe deposit. 3 dedicating, offering. 4 renunciation, asceticism. 5 according to the tradition of Tantarshastar, touching the precepted organ, chanting the magical text or word ‘oś’ etc. See अगाजम.

जम [nyay] Skt n right dictum, ethics, justice.

(b) a treatise written by Gautam which is recognised in schools of philosophy. See धार्म.

(c) a sentence having five parts such as: प्रतिग्या, हेतु, उदाहरण, उपनयै निगमना.

(i) the mountain has fire — प्रतिग्या.

(ii) because of having smoke — हेतु.

(iii) smoke must have fire as a kitchen — उदाहरण.

(iv) according to the axiom, the mountain has a reason to have smoke because of its association with fire — उपनय.

(v) hence, undoubtly this mountain has fire — निगमन.

(d) illustration, example, maxim, logical
expression are used in all languages, and these are unlimited. We give here those which are very well known and are frequently used.

1) Camel stick logic [uṣṭra lagur nyay]: As a camel is controlled by taking a stick from a bundle of woods with which the camel is loaded, so is using other’s argument to confirm one’s own view point.

2) Barren rain logic [u:khār vārkhā nyay]: As rain is not productive in barren land, so is the person whom to advise is in vain.

3) Fire smoke logic [aṅgur dhum nyay]: As one can guess fire (the cause) arise from smoke (action), similarly one can understand the cause from the action.

4) Forest weeping logic [rodn roddn nyay]: As weeping in the forest is in vain, similar is the situation where no body is interested in listening and the speaker goes on speaking uselessly.

5) Blind and elephant logic [ādgha nyay]: Many blind persons tried to learn about an elephant by groping. One who felt the tail told that the elephant was like a rope, one who touched his legs said it was like a column, and one who felt the ears stated that it was like a winnowing basket. This saying is quoted where people imagine something in a partial way.

6) Blind and tradition logic [ādhpārāpāra nyay]: To do a work following another person is following the old tradition without thinking about it.

7) Blind and lame logic [ādh pāgu nyay]: A blind man cannot see and a cripple cannot walk, but it can be made possible if the blind person carries the cripple and they can go where they want. Similarly where persons, who can do only one type of work, are united to help each other this saying is quoted.

8) One-eyed man and the straw [ekakṣi trīn nyay]: A man was blind in one eye and a bit of straw fell into the other eye. Similarly, if there is already weakness in some thing, over and above which another obstruction is caused, this maxim is quoted.

9) Logic Thorny beard [samsū kātak nyay]: Persons who shave their beard and moustaches, grow sharp hair like thorns on their faces. Such persons when they kiss their children with affection, cause their children to cry due to prickly or thorny hair. This maxim is used for one who causes pain inspite of his love.

10) Logic of Rain in the sea [sāmudr vārkhā nyay]: As the rain is of no use in the sea, this saying is quoted where something is not wanted.

11) Logic of looking back by a lion [stghavālokan nyay]: As the lion looks back again and again when he goes forward after killing the prey, likewise is to pay attention again and again to some matter.

12) Logic of Sund and Upsund [sūdopasūd nyay]: Sund and upsund both brothers wanted to marry nymph Tilotamma. She said she would get married to him who prove more powerful of the two. On this both of them died fighting against each other; similarly where both sides suffer a loss due to mutual enmity, this example is quoted.

13) Needle and cauldron logic [suci kātah nyay]: One person gave an order to make a cauldron for him and the other person ordered a needle. The blacksmith first made the needle and after that began to make the cauldron. So it is right to do easy work first and then undertake big project.

14) Earthen pot and rice logic [sathah tadol nyay]: As one can know that rice has been cooked in the pot by taking one rice grain similarly one gets to know about the whole
situation from the knowledge of one thing.

(15) Fixing a wooden beam logic [साधुना निकाखन न्याय]: As a wooden beam while being fixed is tested by shaking again and again after stuffing, like this is to make a claim stronger by using skill and giving arguments in its favour.

(16) Plantain tree and fruit logic [कोड़ि पाषाण न्याय]: Plantain tree bears more fruit after pruning, similarly benefit can be won over from a mean person by giving him punishment.

(17) Logic of hand and bracelet [कार काकन न्याय]: It is understood only by लंकु to be an ornament for the hand so the word ‘hand’ with it is redundant. So where words are used in excess to clear a point, this saying is quoted.

(18) Logic of crow and clapping [कक्ताल्य न्याय]: A crow was sitting on a palm tree, hands were clapped to scare it away, because of which the crow flew away, due to the disturbance caused by the flying of crow, the fruit, which was very ripe, dropped from the branch. There may be no direct relation between two events but they happen all the same.

(19) Logic of the well and a frog [कुप मोडुक न्याय]: A frog from the sea fell into a well. The frog of the well asked him ‘how vast is your sea?’ He replied, ‘very vast’. The frog from the well asked again if that is as large as the well. On this the frog from the sea told him that this small well was no match for the sea! On hearing this the frog from the well said that he was a liar. How could a sea be larger than the well. This is a case of a man of little knowledge not believing a great scholar and arguing with him.

(20) बैलदिवं न्याय [केमुर्कक न्याय]: One who has completed a big project has no difficulty in doing a small one.

(21) Logic of neck and gold [काठ चमीकर न्याय]: A man who has been wearing a necklace around his neck but he is wrongly thinking that it is lost, becomes mentally disturbed while searching for it. This is having a thing with himself yet believing that he has not got it.

(22) Logic of walking sheep style [गाड़दुर्ज प्रवह न्याय]: See टेकल.

(23) Logic of jaggery and medicine [गुर अक्क्हर न्याय]: Bitter medicine is given to a child by tempting him with jaggery. In the same manner, we prepare some one to do a work by arousing his interest.

(24) Logic of pitcher and lamp [गह दिपाक न्याय]: The light of a lamp in the pitcher remains within the pitcher. This applies to a person who wishes his own well being and does not benefit others by his knowledge etc.

(25) Logic of woodworm and letter [घुं अक्खरन्याय, घुनाक्षर न्याय]: As the woodworm eats wood and sometimes by chance, shape of characters is drawn. When some work is done without paying any attention, this maxim is quoted.

(26) Logic of water and wave [जल तरांग न्याय]: Inspite of the name of the wave being different from that of water, it is not separate from water. This saying is quoted to express that two things are identical.

(27) Logic of water and water-container [जल तुबी न्याय]: Someone hid a water-container made of gourd in water, and it began to float on the surface. This is trying to conceal a matter which cannot be concealed.

(28) Logic of sesame seed and rice [तिलाळुल न्याय]: Sesame seed and rice, though mixed together, appear separate. Different types of things cannot become integral part of each other.
(29) Logic of threshold and lamp [dehili dipak nyay]: A lamp placed on the threshold gives light in and outside of the house. This saying is spoken when some thing shows two qualities or a word sounds ambiguous.

(30) Logic of a stick and potter’s wheel [dād cakr nyay]: Just as a stick, potter’s wheel and many other articles help in making a pitcher, in the same manner, when an axiom is proved from many happenings this maxim is quoted.

(31) Logic of grinding the already ground [prist pesan nyay]: It is useless to grind which has already been ground, similarly doing the same work agains and again is fruitless; it is of no use to repeatedly utter the same words.

(32) Logic of frog and weighing [māduk tolo nyay]: A tradesman used to weigh by putting frogs in the pan of material so that he had to give less, as the frogs jumped out of the pan and the weight of the thing weighed became less. By implication a treacherous act is exposed.

Or – frogs cannot be weighed if one collects them and tries to weigh them, because they cannot sit still. You place one and four will jump out of the pan. Similarly, a group of self-willed persons cannot be successful in doing any work.

(33) Logic of deer and musk [mṛg kasturi nyay]: Musk develops in the umbilicus of a deer, but the deer searches it in the forest. Similar is the case of one who has bliss within him, but is looking for it elsewhere.

(34) Logic of the rope and the snake [rajju sarap nyay]: So long as one is ignorant of reality he considers the rope to be a snake. Similarly without realisation of the ultimate reality, one considers the world to be real. Misapprehension cannot be removed without knowing the reality of a thing.

(35) Logic of iron and magnet [loh cōbāk nyay]: Iron, inspite of being stationary, is attracted towards the magnet. Similarly, the inactive soul endeavours for salvation with the help of Nature. Scholars of Sankhya school of philosophy quote this example.

(36) Logic of the ocean and a sandpiper [varīdhī tittabh nyay]: It is said that once the ocean submerged the eggs of a sandpiper. The sandpiper associated all the birds with her to dry the ocean. At last with the help of blue jay she put the ocean to shame and got her eggs. It means with effort and unity, all jobs can be done.

(37) Logic of wood apple tree and the bald [vāl (vāla) khalvat nyay]: A bald person, troubled by the heat of the sun, sat under a bāl tree, where a bāl fruit fell and struck him on the head. This saying is quoted when one has to undergo pain while making effort to find comfort.

(38) Logic of seed and sprout [vījakur nyay]: Whether the sprout grows from the seed or the seed is produced from the sprout cannot be determined. To illustrate the continued process of two related things, the Vedantists quote this example.

(e) adv bent, down. “mukh nyay khīsay cālyo.”–kṛṣṇa.
According to Mahabharat a bountiful king daily gave a herd of cows in charity. One cow given in charity entered the herd of king, which the king again gave in charity to another Brahman. In the meantime, the Brahman whom the king had given the cow earlier arrived. The king very earnestly requested both the Brahmans to come to terms but neither agreed to it. At last due to curse hurled by the quarrelsome Brahman, the king became a large sized lizard and had to live in a well for one thousand years. Krishan liberated him. In the ignorance of a scribe the word dig is written in place of nrig. See दिव.

नरीठ [nari] Skt नृसंह n female dancer.

नरिता [niritka] Skt नृत्ति n word "niritka ke pav hē."—ramav.

नरित्व [nirity] n rhythmic movement of limbs; dance.


नरिदेश [nrides] adj without a country; not confined to a particular country. “नमो नृदेश.”—japu. 2 n नृदेश (world of human beings), this world, mortal world. 3 See निदेश.

नर देख [nride] See देखन.

नरिध्व [nirdhat] adj without the primary substance; who has no element in his body like water, blood etc. See निध्व. “नरता नरिधाते.”—japu.

नरिधुत [nridhut] adj immovable, steady. See धृत. “नरता नरिधुते.”—japu. 2 See धृतयुत. 3 Skt नृधुत पुरित purified in the form of man.

नरिनाथ [nrinath] adj without the lord; who has no master over him. 2 n नृनाथ lord of human beings, king. “नरता नृनाथे.”—japu.

नरिप [nrip] Skt नृप n protector of humans; king, lord of men. “कप देख मुनिस को नृप पुत्र साग दिन.”—ramav.

नरिपकृष्ण उर पण [nripkānīa ke karnē] See ग्राम.

नरिपात [nripaṭi] n authority of a king; rule, kingship. “बेन गै जाह नृपता कंर”—मधाधाता.

नरिपात [nripaṭi] n lord of man, king.


नरिपती [nripatī] See दिव.


1It is result of the ignorance of a scribe.
nrīmedh] n a fire-ritual in which a king is presented as an offering. 2 a fire-ritual in which a Kshatriya is sacrificed. See ṛṣṣey.

“lōcch jō nrīp mariḥ tāḥ hot he nrīmedh.”—paras. 3 Poets have also mentioned Rajsuya fire-ritual as nrīmedh.

nrīpadhām] adj a mean person among the kings; unjust king.

nrīpan] Skt nīrapāyina adj unfailing, without fault. “abheda nrīpan sāhī pāchare.”—akal. 2 Skt nīpāya adj engaged in serving water to men. 3 n group of kings.

nrīpar], ṛṣṭya [nrīpal] n sustainer of human beings; king; protector of the public.

nrīpes] n lord of kings, emperor.

nrībak] adj fearless, dauntless. “namastō nrībake.”—jp. 2 not speaking; who has taken a vow of silence. 3 who does not speak any language like Sanskrit, Arabic etc; God.

[nrīban] See ṛṣṣaṭḥ.

nrīdh [nrībadh] adj without suffering, free from trouble. 2 See ṛṣṣaṭḥ.

nrīban] See ṛṣṣaṭḥ.

nrībām] adj without loss. 2 without crookedness. 3 beyond the illusory world (maya); the ultimate Reality. “nambōṣ νrībame.”—jp.

nrībuḥ] adj who is beyond intellect; in comprehensible. “nambōṣ νrībuhe.”—jp. 2 ignorant.

nrībhāgī] adj not broken, whole. 2 indestructible.

nrīmedh] n a fire-ritual in which man is sacrificed; in old times; these yajnas were quite usual. See जलज देव chapter 30.

nrīlabh] See ṛṣṭya. “nrīlabh he.”—jp. 2 Skt nīlāmaḥ which is difficult to be achieved. See रं।

Page 506 of 750
Ur [pəppa] twenty-sixth character of Punjabi script; it is articulated bilabially. 2 Skt n air, wind. 3 leaf. 4 egg. 5 as a suffix in a compound word it suggests the meaning of a drinker as in dvirp, padarp, madhup etc. 6 protector, nourisher etc as in mrip, bhup etc. 7 In Punjabi it is also used in place of ā. See āṣak. 8 As a suffix, it also forms an abstract noun as in āṣaṇ, suheṇapp etc.

पुष्कर [pau] n foot. पुष्कर [pau] 2 moment, instant. "jetho pau pau luhe."—var ram 2 m 5. ‘The month of jeth scalds every moment.’ i.e. the god of death causes suffering. 3 free stall for drinking water. Skt lāhir, 4 attainment. “dhanu lāhir, pau mukhir.”—sāveye m 3 ke. ‘salvation is attained.’ 5 trick in a game. See एण्ड. 6 Mi saffron. 7 imperative form of verb पेना. “pau sarṇai ramraī.”—bīla chāt m 5. “pau sāt sarṇi lagū sarṇi.”—sri m 5. 8 adv on, upon. “rakhi rakhi per dhare pau dharṇa.”—maru solhe m 1.

पूण [pauṇi] See पूण. पूणग [pauṇa] will be, will happen. “talbā pauṇa akiā.”—var ram m 1. पूणक [pauṇak] See पूणक m 11. पूणम [pauṇi] will happen. “din te sarpar pauṣa rāṭi.”—asa m 5 ।

पूचक [paučak] Skt rūpāḥ n destruction. “paučak sari.”—BG. ‘end of the game.’ 2 Skt प्रस्रवक adj who is engaged in sprinkling. पूचक [paučak] Skt pūchak king of Punder region (Bihar) who was son of Vasudev; his mother’s name was Sutanu. It is recorded in Harivansh that he was very arrogant, and disliked Krishan being addressed by the name of Vasudev. He claimed that only he was Vasudev’s conch bearer. In his presence, the son of a cowherd had no right to be called Vasudev. Once Pondrak attacked Dwaravati with a large army to subdue Krishan but he was killed by the latter in the battle. “paučak ki ik katha so me kāhīt sudār.”—kṛṣṇa.

पूचन [paučhaṇa], पूचन [paučhaṇa] v lie down, roll.

पूड्रिक [pauḍrīka], पूड्रिक [pauḍrīka] n air, wind. “pauṇ pani dharti akas.”—tīlāg m 4. 2 vital air; breath “pauṇ pochāhū jai.”—var guj 1 m 3. 3 shortfall of one fourth, deficiency of a quarter.

पूणसमार [pauṇsamari] adj engaged in counting breaths; regularly doing of breathing exercises; who inhales uttering the holy word ‘oṃ’ and counting his breaths; holds it for some time and then exhales it. “īkī pauṇsamari pauṇ samari.”—var maj m 1.

पूड्र वी भंडी [pauṇ ki baṇī] n wind’s whistling sound; sound produced by the blowing of wind. “akhān suṇṇa pauṇ ki baṇi.”—sri m 1. ‘Sermonising is like the noise of wind. i.e. ineffective.’

पूड्र वाणी अत्यन्ती विस्राव [pauṇ pani aṃti bīṣrau]—bīla thīthi m 1. ‘has forgotten wind (virtue), water (passion) and fire (evil)’ i.e ‘has forgotten vanity of the body formed from the five elements.’

पूड्र भवि [pauṇ marī] by having control over
breathing, by controlling the sprightliness of breathing and putting it into the practice of repeating nam. “pauṇa marī manī jāpū kare.”—var sar m 1.

पुड़क [pauṇav] See पट्टा पुड़क.

पुड़केज [pauṇveg] adj who walks with the speed of wind. i.e. very fast moving. “sūn sakhāti pauṅveg.”—var sar m 4. ‘fast moving horses with golden saddles.’

पुड़ [pauṇa] adj three fourths; less by one quarter, falling short by one fourth. “jāl pauṇa sara dey,pauṇa manasdeh.”—GPS.


पुड़ि [pauṇu bīdu] See रूप पुड़ि. 2 See पुड़ि.

पुड़ि [pauṭ] is put; is placed. “sātah cārān matha mero pauṭ.”—ram m 5. ‘pap bādhān nāt pauṭahi.”—bāsāt a m 5. ‘are being put in.’

पुड़ि [pauḍ] See पेन.

पुड़ [pauḍa] See पें. 2 occurs, falls. “bāsīti tūrī tūlī pauḍa jīu.”—majh m 4. ‘abounds with, overflows.’

पुड़ि [pauḍi] getting filled with. “pauḍi jāi paraī.”—var suhi m 1. Here paddy straw means bad intentions. sinful actions.

पुड़ि [pauḍi-i] being struck with. “thau nā hovī pauḍi-i.”—var asa. ‘there will be no end to shoe-beating.’

पुड़ि [pauḍe] plural form of पुड़ि. 2 fall into. “hārī bīrātī pauḍe nārātī ādīhāyār.”—sava m 5.

पुड़ि [pauḍh] See पें.

पुड़ि [pauṇ] See पुड़ि अवे पुड़ि.

पुड़ेसुत [pauṇsut], पुड़ेपु [pauṇpū] Hanuman and Bhimsen. See नामसुत.

पुड़ [pauṇa] See पुड़िय. “karāju sadhe tīnī hath, gāni ta pauṇe cārī.”—s kābir. i.e. ‘for a grave to be long, then three and three quarters of a hand will suffice.’

पुड़ [pauḍ] n horse’s foot, hoof.


पुड़ [pauṛ] n stairs; wooden steps. See पुरू.

पुड़ [pauṛ] or पैड़ [pādi] place for the foot; series of fixed steps, ladder, stairway. “bīnu pauṛ gārī kī nārā cārō?”—sri m 1. Here ladder (pauṛ) means a congregation and fort (gārh) means realization of the Divine. 2 rank, destination. “ānu pauṛ te jo nāru cuke, so aī jāi dukh pauḍa.”—maru solhe m 5. Here pauṛ means the human body. 3 a poetic metre1 in which ballads of battles are especially composed. The balladeers describe the context in prose and after that recite the gist of the context in pauṛ poetic metre, rhythmically with the help of a small drum and thus conclude the chapter. “dūrga path bānāīrī sābhē pauṛiā.”—cādi 3.

In the ballads contained in Guru Granth Sahib, many poetic metres are used under the title of pauṛ. Vars of Bhai Gurdas are also known as pauṛis. These poetic metres are both of simple and complex kind.

Guru Arjan Dev has set nine spiritual ballads and nine tunes to be recited according

1The translation of the poetic metre which has been described as लि श्रेणी in prosodic works is ‘pauṛ’.
to musical measures.  

1. For flow of the poetic metre, the pronunciation here is तेन्न [teə].

(5) six feet, each foot has twenty-one matras, first pause at the eleventh, second at the next tenth, magan (SSS) at the end, with alliteration in the middle and at the end of the line.

sātīguru saccā naō, gurmukhi jāne, sadhūsāgarī tāc thāō, sābād vakhaniē. ...

—BG var 14.

(6) eight feet, it is a form of cādrāyaṇ poetic metre; each foot contains twenty-one matras, first pause at the eleventh, rāgān at the end; second at the next tenth rāgān at the end.

saccāhu pōn upārī, ghāteghāti chaīa. ...

—BG var 14.

(7) eight feet; in six feet, twenty-one matras, first pause at the eleventh, second at the next tenth; last two lines, contain twenty-seven matras each, first pause at the fifteenth, second at the next twelfth, with all lines ending with magan. —SSS.

ākul nīrōjan purākhu, āgam aparīe, ...

sābhse de dataru, jet uparīe, ...

prabhū jiū tūdhu dhīae soī,

jīśv bhāgū mātharīe.

terī gātī māī lākhī nājī.

hāu tūdhu bālihārīe.—var guj 2.

(8) eight feet, twenty-one matras in each foot, first pause at the twelfth, two gurus in the end, second pause at the next ninth, laghu and guru in the end, with alliteration in the middle of the lines. It is a form of śrikhānd metre:

āgānī ghorē nāgare, dālā bhirādīā,

pae mahkhal bāle, devā dānā. ...

—cādi 3.

(9) eight feet, each foot contains twenty-two matras, first pause at the thirteenth, second at the next ninth. This paurī is a form of 'rādhīka' metre
1853

ikI bhasam caרavahI āgI, melu na dhovhi,
Iki jéta bikIē bikral, kulI gharu khovhi.

-var mala m 1.

(10) six feet, twenty-two matras in each foot, first pause at the thirteenth, second at the next ninth, ṛgū guru in the end.

je khuthhi bīda bāhe, kI vI bājaj?
kotte de gal vasṇī, nā śaraphi saj ...

-BG var 36.

(11) five feet, twenty-three matras in each foot, first pause at the thirteenth, second at the next tenth, two gurus in the end; it is a form of datpata and niśani metres.

le phahe rati tūrāhī, ṛabhū jane praṇi,
takāhī nari pāraia, lokī ādārī ṭhānī ...

-var gau I m 5.

This form of stanza has also been used in the first ballad रकलI [var] of Ramkali musical measure.

sacce takhētI rācaI, besān kāo jai,
śābukīchū ape ārI he, gurSābādī sūnāi ...

This very form is also seen in cādi di var.
dekhān cōḍ prācōḍ nu, rāṇ ghure nagare,
dhār rakōs rohle, cōgīsīdō bhare ...

A devotee composed a 'var' (ballad) in praise of Guru Gobind Singh in the beginning of nineteenth century of Bikrami Sammat. In that ballad, stanzas consisting of seven, eight and nine lines, are found composed in this metre as:

jebnāsā phīr akhdi, īk sūxān sūnāyā,
jaḍ da bēṭhā ṭāxat te, ki ādāl kāmaya?
ṣahjāhā nū kēd kār, dara mārvaIyā,
tegbāhādur nal bhi, tē dhoI kāmaya,
biyā biū jē zāhir da, phāl khaṇa aya,
āgge lekha māgīe, bhar legu savāyā,
śah ādālē na kāre, phīr dōzāx paya,
umārkhiṭaIē ādālī, bēṭa mārvaIyā,

-kīta ādāl nuṣeṛvā, jās jag vīc chaya.

In the eighteenth century, poet Nijabat composed a ballad about Nadar Shah, which has stanzas in this metre:
gossa khake dākkhṇo, kārṇānī jagī,
āgge nādarṣah de, ai phāyadī,
tu sūn kībla almi, phāyad āsādī ...

(12) five feet, each foot containing twenty-four matras, first pause at the thirteenth, second at the next eleventh, rāgān, Śī, in the end.

ape āpI nīrāmā, jīnī āpI upārā,
ape khelū rācaIōnū, śābhū jāgātI sābāIa...

-var sar m 4.

(13) five feet, each foot containing twenty-four matras, first pause at the thirteenth, second at the next eleventh, two gurus in the end.

hārī kā namu dhīaIke, hohu hārī bhai, ..
nāṃkūsīmṛ eku namu, phīrī bāhur nā dhāIi.

-var bāsāt.

(14) eight feet, each foot containing twenty-four matras, first pause at the thirteenth, second at the next eleventh, guru laghu in the end.

he acet he parbṛahēm, abīnāsī āghnas,
he purān he sārābme, dukhbhājān gūnṛtās ...

-var bāvān.

(15) six feet, each foot containing twenty-five matras, first pause at the thirteenth, second at the next twelfth, two gurus in the end; it is a form of mukṭamārī:

ghāṭ gharaya cuṭā, gāl bīllī pāIe,
mētā pākaya mokhīhā, gīvī ādār nhaIe ...

-BG var 36.

(16) four feet, in the first three feet are each of twenty-seven matras, first pause at the thirteenth, second at the next fourteenth, two gurus in the end; the fourth foot contains
fifteen matras, two gurus in the end:
śobhu nzsóbhālalā, vād jodhīśāghār vae,
roh dīkhali dīptīa, vāramu ture nāce.
deu dano lujhān ae.

—cādi 3

(17) eight feet, the first seven feet having each twenty-eight matras, first pause at the thirteenth, second at the next fifteenth, guru in the end; the eighth foot has seventeen matras, guru in the end:
sadhu satjug bitra, adhshili treta aia,
nācch kālī sarosri, kāl narād dāru vaia,
pas druga de īādār aia.

—cādi 3

(18) twelve feet, the first eleven feet each having twenty-eight matras, pause at the thirteenth and the next fifteenth; the twelfth foot containing fifteen matras,
satīguru sacca patsah, patsahā patsah jahan,
sadhagati sakhād he, ai jharokhe khole ban,
bhagatvachāri hui bhagatībhadāri.

—BG var 11.

(19) eight feet, the first seven feet each having twenty-nine matras, pause at the thirteenth and the next at sixteenth, last foot consisting of sixteen matras, each ends with a guru.

satīguru sacca patsah, patsahā patsah jahan,
sadhagati sakhād he, ai jharokhe khole ban,
bhagatvachāri hui bhagatībhadāri.

—BG var 1.

(20) five feet, each foot containing twenty-five matras, pause at the fifteenth and the next tenth, two gurus at the end.

—var gau l m 4.

(21) eleven feet, each foot containing twenty-three matras, pause at the fourteenth and the next ninth, two gurus and alliteration in the middle of the line, last words not rhymed. It is a form of sīrhādī (sīrhādē) metre.
dhaggā sul bājaiā, dālā mukabla,

—cādi 3

(22) six feet, five feet each having thirty matras, pause at the fourteenth and the next sixteenth, the last foot having sixteen matras,
satīguru sacca patsah, patsahā patsah jahan,
sadhagati sakhād he, ai jharokhe khole ban,
bhagatvachāri hui bhagatībhadāri.

—var asa m 1.

(23) seven feet, each of the first six feet containing thirty matras, pause at the fourteenth and the next sixteenth; last foot consisting of sixteen matras, two gurus at the end of each.
satīguru sacca patsah, patsahā patsah jahan,
sadhagati sakhād he, ai jharokhe khole ban,
bhagatvachāri hui bhagatībhadāri.

—BG var 11.

(24) five feet, each foot containing twenty-five matras, pause at the fifteenth and the next tenth, two gurus at the end. This stanza is a form of poetic metre ‘sugta’:
tu karta api abhul he, bhulan vici nahi,
tu karahi sace bhala he, gursabadi bujhai...

—var gau l m 4.

(25) six feet, the first five feet each containing twenty-five matras each, pause at the fifteenth and the next at tenth, last foot consisting of twenty-four matras, pauses at the fourteen and the ten, two gurus at the end of all lines.
hari socca takhat ročaia, satṣāgāri mela,
pio pahul khaddhar, hui janam suhela, ..
vah vah gobīdsfg, ape guru cela.

—gurudas kavi.
(26) five feet, each foot containing twenty-six matras, pause at the fifteenth and the next eleventh, ṛgaṇ - Ś Ś, at the end.

tu hari prabhū api agāmu he, sābhī tudhu upāia,
tu ape api vārādā, sābhī jagātu sābāia. ...

—var bīla m 4.

(27) five feet, the first three feet containing thirty-one matras each, pauses at the fifteenth and the next sixteenth; the last two feet have forty matras in each foot, pauses at twelve and twenty-eight, mṛgaṇ, Ś ŚŚ, in the end of each.

tu ape hi sīdh sadhī ko,
tu ape hi jug jogia, ...
sābhī kārṇa mukhānu hari hari hāre hari hari hāre,
hari bolat sābhī pāp lāhoga.

—var kan m 4.

(28) five feet, each foot containing thirty-one matras, pause at the sixteenth and the next sixteenth; this stanza is also a form of Bir metre. It contains ṛgaṇ - Ś ŚŚ in place of guru laghu:
pāce sābād vajē matī gurmatī,
vādabhāgi anhādū vajīa. ...

—var kan m 4.

(29) seven feet, the first six feet containing thirty-two matras each, pause at the sixteenth and the last at last sixteenth; last foot consisting of sixteen matras, two gurus at the end of each:

balīhari tīṇha gursikkhā,
jar jinē gurdārṣaṇ dīṛtha,
balīhari tīṇha gursikkhā,
peri pe gursabhā bahīrthā, ...
gurmukhi mīlī pāp pānīṛthā.

—BG var 12.

(30) five feet, this type of stanza consists of unequal (measures); the first foot containing forty-six matras, second thirty, third seventy-three, fourth fifty-nine and fifth forty-six, having two gurus at the end of each:

jitne patīsah sah raje khan umrav
sikdar hari, jitne sābhī hari ke kie,
jo kīchu hari kārave su or kārahī
sābhī hari ke arthīe,
so eṣa hari sābhna ka prabhū satīgurō ke vāli he
tīnī sābhī vārāṇ care khāni sābh śṛṣṭī gole kāri,
satīgur āge kar kāmāvē kau die. ...

—var bīla m 4.

पूरक [pouka] n a slipper. See जस्तज. 2 one-fourth. 3 one quarter of a seer. 4 one-fourth of an hour, fifteen minutes. 5 a bottle with the capacity of eight ounces or four chātāks in weight.

पूरका स्वरूप [poukā śvarūp] S pūrāṇik. adj scholar of Purans. 2 related to Purans, of Purans. 3 old, ancient. 4 n a ‘pūrāṇaśāstra’. See संस्कृतभाष. पूरकावत अंित [poukāvata aṁit]-sānāma n Balbhādār, enemy of Puranic Lomharshan; when Balram went to Naimishārya, he killed Lomharshan for the offence of not showing respect to him.

पूर्ववर्त [pourvāva] See जस्तज. “purākhu pourvatana sanie.”—svēye śri mukhvak m 5. the primeval man; primordially, the primeval person.

पूर्ववर्तवाचक [pourvāvatavāca] See जस्तज. “purākhu pourvatana sānīca.” —svēye śri mukhvāk m 5. the primeval man; primordially, the primeval person.

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पूर्ववर्तवाचक [pourvāvatavāca] See जस्तज. “purākhu pourvatana sānīca.” —svēye śri mukhvāk m 5. the primeval man; primordially, the primeval person.
destined according to one’s actions.'

पाठिन्य [पातान] Skt पुजार n departure, travel, march, leave. “sabha na phana.”—vəd m 1 अलाही. 2 advance. 3 beginning, act of beginning a task. “juthi lahe jio majie, mohk phana hoi.”—guj m 1.

पाठिन्य [पातान] See पाठिन्य. 2 gone away, has left, departed.

पाठिन्य [पातान] went away. See पाठिन्य. 2. "dukh duh paIana.”-majh m 5.

पाठिन्य [पातान] See पाठिन्य. 2. “jah anad, dukh duh paIana.”-prabha kabir. ‘pain has gone.’

पाठिन्य [पातान] See पाठिन्य. 2 See ‘f’3’l1? in the netherworld.

“bInu gurpuchejaI paIari.”-gduam 1. ‘For without asking his mentor Shukar, king Bali went to the netherworld.’

पाठिन्य [पातान] to the netherworld. See पाठिन्य.

पाठिन्य [पातान] See पाठिन्य. 2 See ‘f’3’l1? region underneath the earth. Sanskrit scholars believe that there are seven nether regions. See सद भंड. “tū dip lōa pātāla.”—sri m 5 pepar. 2 bottom, i.e. under the foot; sole. 3 adv under, below. “uca care sū pāve pātāla.”—asa m 5.

पाठिन्य [पातान] Skt भंड. region underneath the earth. Sanskrit scholars believe that there are seven nether regions. See सद भंड. “tū dip lōa pātāla.”—sri m 5 pepar. 2 bottom, i.e. under the foot; sole. 3 adv under, below. “uca care sū pāve pātāla.”—asa m 5.

पाठिन्य [पातान] See पाठिन्य. 2 See पाठिन्य 3. “pārāt gupha kari, ke pāni pārālì.”—var majh m 1. 2 from the netherworld. “sāci pārālī gāgānār bhārā.”—rāṭānmaḷa bāno. ‘Hold the vital air (breath) in the highest region after drawing it from below.’

पाठिन्य [पाताल] See पाठिन्य. 2 See पाठिन्य 3. “kāb-hu jiṣa ubhī caṣāt he, kāb-hu jai pārālì.”—ram m 1.


पाठिन्य [पातान], पाठिन्य [पातान] Skt पुजार n utterance, speech, articulation. “nānāk pātāpe kārāhu kīrpa.”—bṛā chāṭ m 5. 2 babbling, uttering nonsense. 3 Skt पुजार offer at someone’s feet. 4 enter, arrive.

पाठिन्य [पातान] utters. See पाठिन्य.


पाठिन्य [पातास] has become. See पाठिन्य.


पाठिन्य [पाता] See पाठिन्य.

पाठिन्य [पातास], पाठिन्य [पातास], पाठिन्य [पातास] See पाठिन्य, पाठिन्य and पाठिन्य. पाठिन्य [पाता] has been put. “gālī pātasū jām kī phās.”—majh barahmaha.

पाठिन्य [पाती] will fall. “rāhariṇu na kou pāhē re.”—bṛā kābīr.

पाठिन्य [पाता] See पाठिन्य.

पाठिन्य [पाता] Skt पत्न vr see, fasten, touch, move. 2 पच vr crush, grind. 3 P ज part due to this, owing to it. 4 again. 5 after, later. 6 n landslip. 7 pus, suppuration. See E pus.

पाठिन्य [पातोर] P svarabhrī n leftover, remnant.

पाठिन्य [पातोर] P svarabhrī n leftover, remnant.

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पाठिन्य [पातास] Skt pāsū adj back n direction in which the sun sets; west; direction at the back while one stands with face towards the rising sun. “pāsam duare kaṣṭil or”—bhār kābīr. Here it stands for the backbone and the nape.

पाठिन्य [पाता] Skt पत्न adv after, later.

पाठिन्य [पातास] Skt पुजार n regret for wrong doing; repentance.
expanding, spreading. “pāṣrī kīrāṇ joti ujāla.”—maru sole m 1.

pāṣarur [pāṣarur] tehsil headquarters in district Sialkot, a town eighteen miles away from the city towards the south. To the east of this town is a place visited by Guru Nanak Dev. It is called Diuka. Guru Nanak Dev came here from Sialkot. In those days, a river named Dek used to flow here, which has now changed its course somewhat.

The shrine has an ordinary building in which Bhai Mohan Singh performs service of sweeping the floor. This land is under the control of the district board.

This place is at a distance of two or three furlongs to the south of Pasrur railway station.

pāṣali [pāṣali] Skt pāṣa ṣ a curved bone round the chest; rib. “pāṣali cirdin tatkala.”—sāloha.

pāṣavah [pāṣavah] See pāṣa ṣ.

pāṣavāra [pāṣavāra] n turning of the body to one side. “tuto aṃal aphiṃāṭh jono pāṣavāre let.”—cariṭ 91.

pāṣa [pāṣa] short for pāṣa ṣ. 2 Pkt n beard.


pāṣat [pāṣat] See pāṣa ṣ.


pāṣā [pāṣā] by expanding, by extending, by spreading.
[pasari] expanded, extended. See पासत्र. “अपि माता अपि पासाव.”—भिष 9. 2 Skt प्रसारिन् adj expansive, pervasive, extensive. “चुहे हृि पासाव.”—गौ कबिर. 3 See पासाव and पासाव. 4 See पासाव. “माघि हाथ पासाव.”—गौं m 4.

[pasav] See पासव. 2 Dg n charity. 3 See पर्युषत.

[pass] See पास. “क्षेसाम कि नादरि दिलहि पासिदे.”—स्रि m 1.

[passi] See पास. “नानाक बिया, ना पासी.”—वर गौज m 5. ‘should not see other than the Divine.’

[passina] v get wet with sweat, melt. 2 feel pity. 3 be pleased.

[passina] n sweat, perspiration. पास n which can be fastened. See पास vr four footed creature, animal. 2 animate. 3 ritual, sacrifice. 4 stupid as an animal. “पास अपान घू हाउ करे.”—बवान.

[passuis] See पास. 2 नेत्रि)

[past] See पास. “जी भी ये साहि पासुरि या जयहे.”—चरिर 228.

[pa] See पास. “पास मालिक गात्रिया, कारु क्षाव्यि अंमोद देहि.”—गौज m 1. ‘Animals graze hay and yield elixir (milk).’

[pauskar] n actions performed not from any benevolence but only to satisfy one’s hunger. 2 actions bereft of benevolence. “पासुकारम कारे नाहि बुजहे.”—बहर m 3.

[pausa] adj पासिरि animal killer. 2 n hunter. 3 water carrier. “जी भी ये साहि पासुरि या जयहे.”—गौज m 1. ‘Animals graze hay and yield elixir (milk).’

[pauska] n actions performed not from any benevolence but only to satisfy one’s hunger. 2 actions bereft of benevolence. “पासुकारम कारे नाहि बुजहे.”—बहर m 3.

[pauskar] n actions performed not from any benevolence but only to satisfy one’s hunger. 2 actions bereft of benevolence. “पासुकारम कारे नाहि बुजहे.”—बहर m 3.

[pauskar] n actions performed not from any benevolence but only to satisfy one’s hunger. 2 actions bereft of benevolence. “পাসুকারম কারে নাহি বুজে।”—বহর m 3.

[pausura] n elephant, lord of animals; his lord, lion. While the elephant, his enemy, gun.-सानामा. 2 Shiv, lord of Nadia.

[pausures] n elephant, lord of animals; his lord, lion.-सानामा. 2 Shiv, lord of Nadia.

[pausuras] n elephant, lord of animals; his lord, lion.-सानामा. 2 Shiv, lord of Nadia.

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[pausura] n elephant, lord of animals; his lord, lion.-सानामा. 2 Shiv, lord of Nadia.
the back. 2 dawn, daybreak, early morning. 3 pain, distress.

**vret** [pasev] adj repentant. 2 ashamed, abashed.

**vretā** [pasevā] n repentance, penitence. 2 shame.

**vret** [pasev] n sweat, perspiration. 2 ashamed, abashed. 3 shame.

**vretanta** [pasevanta] v put in the treasury.

**vret** [pasev] n acquaintance, understanding.

**vret** [pasev] adj wide. 2 deliberation, consideration. 3 good and bad.

**vret** [pasev] adj desirous, likeable. 2 deliberation, consideration. 3 good and bad. 4 loss and profit.

**vret** [pasev] adj delightful, liked. 2 bestow a robe of honour in king's open court.

**vret** [pasev] adj valuable. 2 in the treasury.

**vret** [pasev] n going, going for a walk. 2 seeing. See 2 inconspicuous.

**vret** [pasev] adj fast, hasty, quick.

**vret** [pasev] adj desirous, likeable. 2 seeing.

**vret** [pasev] adj valuable. 2 bestow a robe of honour in king's open court.

**vret** [pasev] adj fast, hasty, quick.

**vret** [pasev] adj desirous, likeable. 2 seeing.

**vret** [pasev] adj valuable. 2 bestow a robe of honour in king's open court.
each stage of life with pahrs i.e. period of three hours during the course of day and night. This divides life span of a human being into four parts. 3 adv always, day and night. “bīnu haribhagātī kaha thītī pāve, phīto pāhre pāhre.”—gau m 5.

pahre [pahrek] one of the eight parts of a day and night. “pahrek lagi jag baji.”—saloh.

pahreklīv kau [pahrekīk lau] for a period of three hours. 2 after a period of three hours. “pahrekīk lau phīr pran phīre.”—ramav.

pahal [pahal] n side, edge. 2 See pahel.

pahalv [pahalv] See pahul.

pahalvan [pahalvān] P n brave man, valiant fighter. 2 who takes part in wrestling; wrestler.

pahalvi [pahalvi] See pahalvī. Sanskrit scholars believe as ‘pahalvi’ its root. ‘pahalv’ is the language of the Iranians.

pahalra [pahalrā], pahalri [pahalrī], pahla [pahla], pahlī [pahlī] adj first, initial, primary.

pahlu [pahlu] P n body’s middle part, between the armpit and groin; facet, side.

pahluha [pahluha] adj the first born, the first son. 2 the earlier born.

pah [paha] has been. “thagauri śru ulajhr paha.”—sar m 5. ‘has been entangled in cheating.’ 2 n path, way, track as in – ‘th paha pīd nū jāda ēh.’

pahar [pahar] n mountain. “gun ko pahar ēh.”—okal. 2 See pahar. 3 Skt expansion, spread, elaboration.

pahara [pahara] n multiplication table, table of multiplication. 2 Skt expansion, spread, elaboration. 3 effect, competence. “nānak pragāt pahare.”—sor m 5. “pragāt pahara jatpa.”—var gau 1 m 4. 4 preaching, character. 5 place of striking, blacksmith’s workshop where metal is heated and moulded by beating with a hammer. See pahara.

pahāra [pahāra] mountain. 2 a musical measure, also known as ‘pulīg pohār’. See pahārī 2.

pahārī [pahārī] n hill, hillock. 2 a musical measure popular in the hilly areas, as complete mode of music. In this mode both flat and pure forms of the seventh note (niśad) are employed. All other notes are used in pure form. The third note (gādhar) is the key note and the sixth note (dhevāt) is used as supplemental. It is also known as jhājoṭi. No particular time has been fixed for its singing.

ascending : dha śrē ma gē ma pē dha na ṣa
descending : ṣa na dha pē ma ṣa ṣa
dialectic of the hill area. 4 residents of a hilly area. 5 adj related to the hills; hilly.

pahāria [pahāri] n a resident of hills.

pahāri [pahāri jae] See pahāri ēā.

pahāri [pahāri] See pahāri. 2 part with, to. “jīś manukh pahī karaṇ benti.”—guj m 5. “īnu tanu veci sāt pahī.”—asa chāṭ m 5. 3 Suf than. “to pahī dugī mājuri dehu.”—sar namdev. ‘I will pay double of what you pay.’

pahit [pahit], pahiti [pahiti], pahiti [pahiti] cooked pulses. See pahit. “bhatu pahitī ēru lapsi.”—asa kābir. “ap pahiti me ṣa khat na basar ēh.”—cārī 266. ‘such misers as do not put turmeric powder in the cooked pulse.’

pahī [pahī] See pahī.

pahīn [pahīn] See pahī.


Meditating at the feet of the Creator is my attire.'

This hymn is to be sung on the same tune as "pahira pahle jrel)I ke val)jana mItral".

Thus goes the meaning of this hymn:

1. Due to lineal descent from the ultimate Reality, the living being, as the first born son came earlier and the world of illusion was created later.

2. The soul is the mentor but it follows the mind (disciple).

3. Cow-like senses prevail upon the lion-like being.

4. Fish-like intellect entitled to enjoy ocean-like spiritual bliss, dotes upon the tree-like body.

5. The cat of hypocrisy has snatched away the dog of spiritual service.

6. The tree of the world with branches downward, has its root upward i.e. the ultimate Reality.

7. The Divine, controlling the world of illusion, bears all the fruit and flowers.

8. The conscience, riding the horse of vital air, involves the buffaloes of senses in the first, coming before all others in time. "hapi pahili lav pavgirti karam dri)'a."—suhi chdt m 5.

Adv earlier, previous.

Pahilad [pahilad] See Pahila.

Pahilad [pahilad] See Pahila. 2 adv first of all, in the first instance, at first. "pahila soca api hui."—var asa.
worldly pleasures.

9 The ox of energy stands outside but the bundle of sexual yearnings has already overwhelmed the mind.

पहिले [pahilu] See पहिला.
पहिलोडे [pahilo] adv at first, in the first place, primarily. “पहिलोडे ते र्याकु सामाहा। पिचोडे ते जोत उपाहा।” - माज ह एम ৫।
पही [pahi] n narrow countryroad, footpath.
2 wayfarer, traveller. “पही ना वाणे बराथ्रा।” - वर मारु २ ह म ৫।
पहिलोडे [pahilo] adv at first, in the first place, primarily.
पहिलोडे ते र्याकु सामाहा। पिचोडे ते जोत उपाहा।” - माज ह এম ৫।
पहिला [pahila] n wheel of a cart or a chariot etc. 2 traveller, wayfarer. “अवत पहिला खुद्हे जाहि।” - गोद कबिर।
‘The wayfarers who come and go without assuaging their hunger.’
पहुचा [pahucha] n act of reaching, reach. 2 power, strength. 3 entrance, access.
4 पहोच has also been used for पहुच; an ornament worn by women on their wrists.
“बेसर गोजरार्थ पहोच अपराः।” - रामवान।
पहु [pahu] See पह १। 2 part from. “किथाहु हर्ग पहु नसई?” - गाऊ म ४।
पहोच [pahoc], पहुंच [pahuc] n act of reaching, reach. 2 power, strength. 3 entrance, access.
4 पहोच has also been used for पहु; an ornament worn by women on their wrists.
“बेसर गोजरार्थ पहोच अपराः।” - रामवान।
पहुंचा [pahucna], पहुंच [pahucanul], पहुंच [pahucan] v go from one place to another, arrive. 2 be equal, fare equal in a competition.
“पहुंचि ना सोके कोि तेरी तक जोन।” - गूज वर २ ह म ৫।
“तिसु नाहिदुजा को पहुचानहारा।” - गाऊ म ৫।
पहु [pahuca], पहुंच [pahoca] n joint between hand and forearm; wrist. adj reached; arrived.
पहुंचा [pahucana], पहुंच [pahocana] v carry from one place to another, deliver at a fixed place.
पहुंचि [pahuci] adv after reaching, after realizing one's hopes. “राज नाको जिविया, पहुंचि ना कला कोि।” - सवा म ১।
पहुचा [pahuci], पहुंची [pahoc] n an ornament for the wrist. 2 feminine form of wrist [पहुचा]।
पहुंचा [पहुच्चा], पहुंच [पहुच्चा] v be present; reach; it is a transform of word ‘पहुचा।
“ले ले दत पहुंचा लावे करि तौिरा।” - स्री म ৫।
“माहालु ना पावें, काहौतो पहुंचा।” - सुहि म ৫।
“सति दुकहु पहुंचा आई।” - m ৩ वर सौ।
पहुंच [pahuta] reached. See पहुंचा।
पहुंचा [pahuna] See पहुंच।
पहुंचिय [pahunai] n state of being a guest.
2 entertaining a guest, hospitality.
पहुंच [pahuca], पहुंच [pahuta] reached, arrived.
“अपेक्षकु अपहत पहुचा।” - सुखमणि।
“सो ते गो बकोळ्थ पहुंचि।” - ग्पस।
पहुंचिय [pahuri] adj relating to one getting angry; irate, evil. “सेगल सोन्दी हेवे पहुंचि। जे गुरुन्दा करिहू कुरि।” - ग्पस।
पहेल [pahel] See पहेल १।
पहेली [paheli] See पहेलिय।
पहावा [pahowa] a place of pilgrimage in district Karnal, tehsil Kaithal at a distance of sixteen miles from Thanesar. It is a part of Kurukshetar of which the Sanskrit name is Prithudak (pond of king Prithu). Two gurdwaras have been built at this place – one, relating to Guru Har Rai, Guru Tegbahadur and Guru Gobind Singh, is situated to the north of this city at a distance of one furlong near the Shivalya of Jammu. Now only its walls stand, the rest of the building has collapsed. There is a tank close by and margosa tamarid trees stand there. Due to the absence of any attendant, this place is not properly maintained. It is being disregarded.

(2) The other, relating to Guru Nanak Dev, Guru Tegbahadur and Guru Gobind Singh, is situated in the city on the bank of Sarasvati. It was got built by Bhai Sahib Uday Singh, raja of Kaithal. Donation of rupees 100 per year has been made by Nabha state. A religious congregation is held on the fourteenth day of
the lunar half in the month of Chet and on full moon in the month of Kattak.

It is eighteen miles from Kurukshetra railway station to the west. A pucca road leads to the gurdwara.

दुस्सत्र [pahhlav] See दुस्सत्र।

पक [pak] See पक।

पक़र [pakara], पकन [pakna] v ripen, not to remain unripe. 2 affirmation of an idea, its formation into a principle. 3 be expert in the art and erudition; be skilled.

पक़र [pakar] n grip, grasp. See पकर। 2 anxiety, worry. “पकर विके मन गाग को.”—GPS.

पकरति [pakaratii] will hold, will grasp, will catch.

पकरनी [pakarni] catch; catch hold of.

पकरी [pakari] gave the grasp of; let it be held. “प्रभु बाह पकरी।”—asa chât m 4. 2 act of being caught, sense of being held.

पकरा [pakra] deliver, give into the custody of. “बाह प्रभु पक्राँ जिउ।”—asa chât m 4.


पकरी [pakari] held, grasped, took. “नाना ओ पक्री प्रभु सुवार।”—gau m 5.

पकलुड [paklut] See दूध। 2.

पकलाह [pakvan] n cooked meal. 2 dishes fried in ghee. See मछ पकलाही and प्रेमी ज्ञानी।

पकर [pakar] See पकर and पकरता।


पक [paka] See पक। 4. “पके बाह दुर।”—var majh m 1.

पकाउना [pakana] v cook, boil well. 2 cause fruit to ripen etc. 3 be firm in one's view or doctrine, resolve firmly. “बहर माद पकावा।”—var sar m 4.

पकई [pakai] cooked, boiled well. 2 n firmness, resoluteness, determination. “केस पकई ओते पार।”—japu. ‘testing the deficient to know the extent of perfection.’

पकरोगी [pakarogi] adj suffering from an incurable disease. 2 leper, leprous. “जिन पकरोगी विलाव।”—dhana m 1.

पकिसारी [pakisari] confirmed oblong dice. See पेंसी मन्नी। “अपे धारी देखाैै काँस पकी सारी।”—majh a m 3.

पकरा [pakra], पकरी [pakari], पकरा [pakra], पकर्दी [pakari] n pakora; cooked ball, ball of gram flour fried in ghee. “दादरी सो पक्री बारे जितक मरात पार।”—GPS. “सुखाम ओदन बारे पकारे।”—NP.

पकाबर [pakabar] See पवज्व।

पक्ष [pakk] Skt पक्ष adj ripe. 2 determined.

पक्कालाह [pakkala] v oblige; render grateful. 2 reach for helping someone in the hour of need.

पक्का [pakka] adj ripe; ready to be used. 2 well cooked. 3 fully practised. 4 built with mortar of lime and brick powder etc. 5 n a village of Patiala state in district Barnala, tehsil and police station Rama. A gurdwara in memory of Guru Gobind Singh stands to the south of this village close to the residential houses. On his way to Talwandi, the Guru stayed here for three days. The wild tree with which the Guru tied his horse still exists. A built shrine stands there. The gurdwara owns one hundred ghumaons of land donated by Patiala state. The priests are Sikhs.

It is four miles to the south away from Sangat railway station (B.B. & C.I Railway).

पककसाहब [pakkasahib] There is village Madheh (or Madhei) in district Ferozepur, tehsil Moga, under police station Nihal Singh Wala, which is at a distance of sixteen miles from Moga railway station. A gurdwara in memory of Guru Gobind Singh stands two furlongs away from the village (Madheh) to the south.
The Guru stayed here for sometime while going from Takhtupura to Dina. The Guru's thumb had gone septic and he changed the bandage at this place. So it has come to be known as Pakkasahib. An elegant and lofty shrine has been built. An Udasi saint Rodu Ram got it renovated through social service. Sixteen to seventeen ghumaons of land has been donated by the villagers.

पंक्ति [पक्की] feminine form of पंक्ति.

पंक्ति मणी [पक्की रसोई, पंक्ति देवी] [पक्की रोटी] according to Hinduism, it is a meal which is cooked with ghee and milk on fire, like fried bread ball, sweet dish prepared with rice and milk, and roasted grains or potatoes cooked in hot ash.

पंक्ति पंखन्ति [पक्के पंखन्ति] See पंखन्ति.

पंक्ति भ्राता [पक्कि राम] a holy place in Prayag where Guru Tegbahadur stayed. See पृष्ठ 4.

पंक्ति सूखा [पक्की सारी] a pawn, in the game of ‘चार’, which has cleared all obstacles and reached the safe region. Starting from the centre and passing forty-two squares, the pawn gets confirmed and when it reaches the outer house it is called strong and sound. If it is not conquered up to this square, then it enters the inner chamber. Like the squares with dots in the figure, are the obstructions. “ ape धरि देखि kaci paki sari.”-चार m 3. “dekhii kita apna धरि kaci paki sari.”-var asa. An unconfirmed (कृष्ण) pawn stands for a being wandering in the transmigratory cycle; confirmed means the spiritually enlightened person who has realised the ultimate truth under the guidance and protection of the Guru and whose transmigratory cycle has come to end.
engaged in washing.

पक्ष [pakhar] See पक्ष and पुक्ष.

पक्षर [pakhrara], पक्षिण [pakhrinya], पक्षीय [pakhria], पक्षोद [pakhrset], पक्षर [pakhrset] adj who uses saddle and armour; who rides the horse which is saddled and armoured; horseman, cavalry man. “पक्षर नवच下降 बजे.”—सतिन 128. “सून सून हेने पक्षिण जुआ.”—VN. “सैले पक्षर सिगारी.”—गुरुसोभा. “बड़े इ बंनेत बिसबहे पक्षर.”—क्रियात.

पक्षर [pakhrav] v washing, cleaning. “कर पग पक्षरावू.”—बिला m 5.

पक्षरात [pakhrara], पक्षर [pakhrara] n period, equal to half of a lunar month, time equal to fifteen lunar days. “पा पक्षरारा ग्यारी माही.”—प्रोव.

पक्ष [pakha] n stirrer of a current of air; fan. “पक्षा पहरी पानी भजो.”—सुही a m 4. 2 wing, feather. “मरपक्षा कि चाला माहु मरात.”—सतिन 12.

पक्षात्त् [pakhaou] See पक्षसत.

पक्ष [pakhan], पक्ष [pakhan] Skt पक्ष n stone. “पक्ष पूजिंगो नाही.”—VN.

पक्षात्मक [pakhanpuja] worship of stones, idolatory, idol worship.

पक्ष [pakhar] See पक्ष. 2 n line, streak. “बड़े पक्षर गात पर पारे. मानदु गिरी पर अहि सम्सारे.”—GPS. ‘Black lines on the body of a tiger appear like black snakes on a mountain.’ 3 gully or erosion formed by the flow of water. 4 leather bag, filled with water, which is mounted on an animal. “तै द्रि जल पक्षर कौ लडे ब्रिक्वाह अगारी करत पैयान.”—GPS.

पक्ष [pakharan] Skt पक्ष n act of washing well. “करिर सोगित सदुपैं cरान पक्षरे.”—सान m 5. “सरान पक्षरानु करौ सेवा.”—बिला m 5.

पक्षिण [pakhari] adv after washing. “सरान पक्षरि कहाँ गुंतासु.”—द्वारा m 5.

पक्षिणी [pakhari] See पक्षिण. 2 पक्ष—पक्षी. opponent, rival, defendant. “आपे लक्षिय बर निवर पक्षि.”—क्रिया. ‘Remove sufferings of opponents by taking them as your own children.’


पक्ष [pakhalan] See पक्षसत. “तिसु सरान पक्षलो जो तेरे मारागि गये.”—साध म 5. “सो पक्षडी जी कई पक्षले.”—वार राम l m 1.

पक्षर [pakhavaj] n pair of one-sided musical drums used for maintaining rhythm. Its right part is plastered black and left is coated with flour. It is used for maintaining rhythm. “पिलू रबाबि बालदु पक्हवा.”—सा कैबीर. See दीन.

पक्षिणी [pakhaviji] n one who plays a pair of one-sided musical drums.


पक्षात्मक [pakhan] See पक्षसत.

पक्षिणी [pakharian] adj having a plait on the forehead; having adorned herself with a lock of hair on the forehead. See पक्ष 9. “करिर जिगर बाहे पक्षिणी.”—गोि कैबीर.

पक्षी [pakhi] See पक्षी. 2 See पक्षी. 3 See पक्षी. 4 wing, feather. See पक्षीं.


पक्षीं [pakhije] should wash. “सधुचार रान पक्षिहे.”—काली a m 4.


पक्षे [pakheru] n feathered creature; bird. See पक्षे.

पक्ष [pakha] See पक्षसत.

पक्षे [pakha] See पक्षसत.

पक्ष [pakhād], पक्षीं [pakhādi] See पक्षें and पक्षीं.

पक्ष [pakhi] See पक्ष.

पक्ष [pakhr], पक्षीं [pakhrī] adj with saddle
and armour (he or she). See ब्रह्मलक्ष्मी.
पंख [पख्हा] See न.
पंखी [पख्हिय] n small fan. 2 See बली.
पंखि [पख्हो], पंखे [पख्होके] a village in district Gurdaspur at a distance of three kohs from Dehra Baba Nanak on the opposite side of river Ravi. Here Baba Mool Chand of Chona Khatri caste lived before settling at Batala. Ajita Randhawa, a spiritually enlightened devotee of Guru Nanak, also belonged to this village. See टांगूमैरी No. 2.
पाग [पाग] n foot. “सातपाग दृष्ट हा.” —asa m 5. 2 turban. “फरीदा, मे बहोला पाग दृष्ट में होर्ता.” —s farid. 3 Dg one step; distance covered by one step; distance equal to two paces. “रान कोट पाग दृष्ट न ताले है.” —VEN.
पागचक्ति [पागचक्ति] See कटी.
पागदी [पागदी] n a path on which one can walk only on foot, and through which a chariot etc cannot be driven. footpath; a straight path like a stick.
पागर [पागर] v be coated with the jelly of sugar candy etc. 2 be absorbed in an object. 3 be engrossed in love.
पागहुल [पागहुल] See गहुल. “प्रेमवने सन बनी सन्ने. पागहुल दिनी सिख गुने.” —NP.
पागवार [पागवार] n act of laying forehead on the feet to pay respect.
पागङ्ग [पागङ्ग] catch, adopt. 2 caught, adopted.
“पाङ्गा ते एक चुट, जय राहु संग पागङ्ग.” —sar partal m 5. 3 n foot movement.
पाग्रेनु [पाग्रेनु] n dust of the feet. See न and डें.
पाग्री [पाग्री] See पाग्री.
पागह [पागह] P सूज n dawn, daybreak, early morning, dusk.
पागर [पागर] n ford. “नादी अगह निर जाहि बाहे, होि पागर तोहि को लहे.” —GPS. 2 swamp on the bank of a river. 3 n palace, elegant building. See भवन.
पागर [पागर] See भवन 3 and भवन.
पागर [पागर] on foot. “जन पागर लागः दीर्घोहु.” —bīla var 7 m 3.
पागरिया [पागरिया] n turban.
पाग्री adv at the feet. “सुक जनङ्गपाग्री लागः दीर्घोहु.” —kan a m 4. 2 coated with.
3 absorbed in.
पागर बदलिन [पागर बदलिन], पागर बतलिय [पागर बतलिय] v become fast friends. In olden times friends used to exchange turbans with each other to show that their honour was mutually shared.
पागर डेंट भिन्न [पागर डेंट भिन्न] a friend who has exchanged his turban with a friend. See पागर बतलिय.
पागरिया [पागरिया] n criterion for dividing property, according to which male members of the family (who wear turban) get equal share; stepbrother, elder or younger brother are not discriminated. See चुंडोड़.
पागहुल [पागहुल] Skt पागहुल n lotus. “पागहुल के मुल बिथे जस जल पन की.” —BGK. ‘like sipping water through the stem of a lotus.’
पाङ्ग [पाङ्ग] Skt पचः vr cook (boil well).
पाङ्ग [पाङ्ग] adj fifth. 2 with the fifth. “पाङ्ग सहाणवाला लाह.” —ramav. ‘on seeing Hanuman with the fifth face.’
पाग [पाग] n digest. See न and भवन.
Pachadh [pačan] Skt adj. act of cooking. 2 fire.

Pachana [paca] v. simmer; be thoroughly cooked, boil. 2 be digested. See Pachan. 3 be destroyed. “upje paci hāri bujhē nahi.”—majh a m 3. “pacē pētāgu mrig bhrīg kōcār min.”—naē a m 4.

4 boil inward with anger and jealousy; simmer with indignation. “pacē pacı bujāhī kuru kāmāvahī.”—maru solhe m 1.

Pachhī [pacthe] n a region between the banks of Ravi, Sutlej and Sindh; western part of Punjab.

Pachadh [pachadh] n a resident of Pachadh area. See Pachad. 2 a caste bearing the name of the Pachadh region, tracing its origin to the Rajputs.

Pachane [pacaun] Skt adj. ninety-five.

Pachten [pacha] See Pachtī. 2 destroyed.


Pachānī [pachanite] See Pachāni.

Pachan [paca] n. digestive. 2 cooked. See Pachan. 3 brick-kiln; kiln where bricks are baked in fire. “tab rāmu rēk dāyo paccā.”—GPS.

Pachar [pacar] Skt adj. 1 n. service. 2 cure. 3 effort. 4 Skt expansion. 5 inspiration. 6 custom, vogue. 7 fame. See Pachar. 2. See Pachar. 2.


Pachāni [pachanie] See Pachāni and Pachāni.

Pachāni [pacharie] See Pachāni. 2 Pachāni [pacharie] should preach. 2 is known. See Pachāni. “jeha ghāle ghalna tevehō nau paccari.”—var asa. 3 let us challenge.

Pachānī [pachanite] v. digest. 2 hide. 3 destroy. See Pachtī.

Pachānī [pachanie] See Pachāni. 2 digestive. 2 cooked. See Pachan. 3 brick-kiln; kiln where bricks are baked in fire. “tab rāmu rēk dāyo paccā.”—GPS.

Pachānī [pachanie] adj. fifty-five.

Pachānī [pachanite] See Pachānī. 2 digestive. 2 cooked. See Pachan. 3 brick-kiln; kiln where bricks are baked in fire. “tab rāmu rēk dāyo paccā.”—GPS.

Pachānī [pachanie] adj. fifty-five.

Pachānī [pachanite] See Pachānī. 2 digestive. 2 cooked. See Pachan. 3 brick-kiln; kiln where bricks are baked in fire. “tab rāmu rēk dāyo paccā.”—GPS.

Pachānī [pachanie] adj. fifty-five.

Pachānī [pachanite] See Pachānī. 2 digestive. 2 cooked. See Pachan. 3 brick-kiln; kiln where bricks are baked in fire. “tab rāmu rēk dāyo paccā.”—GPS.
philosophy, five senses and twenty-five elements. See भूमण. 2 See पाचालक.

पाचू [paceu] adj who cooks. See पथ्र. 2 who sticks to someone with a selfish motive.

पाचूर [pacotar], पाचूर [pacotra] n पांच-पंच, (extra) five rupees per one hundred which are recovered with revenue and are paid to the village headman for services rendered by him.

पाचे [pācē] sulking, raging, suffering. See राज.

पाचे [pācē] n piece of wood or metal driven into a gap, wedge. 2 sense – obstruction, hindrance.

पाची [pacci] See पलीम. 2 adj ashamed, abashed as – ‘oh veda pacci hoiya.

पाच [pachyl Skt adj fit to be cooked. See पथ्र. पाच [pach] See पथ्र और पांच. 2 river bank.“मुनिपति भूष भूष पाच भाये.”=देत्त. ‘sat by the bank.’ 3 adv after. ‘pach lagahi sārda.”=gyan.

पाच [pach] v phlebotomise the skin with a sharp-edged weapon like a blade etc. 2 n razor.

पाचटह [pachatah] repents. 2 adv from behind, from the rear. See पाचटहि.

पाचटह [pachatana], पाचट [pachtana] v repent, regret, feel sorrow after doing a wrong act.

पाचट [pachtap] Skt पाचपत n act of regret for wrong doing; repentance. ‘chohī jai bikhīaras, tāu lage pachtap.”=sar m 4.

पाचट [pachtap] repented, felt sorrow. ‘khoi gīan pachtapia.”=bīha chōt m 5.

पाचट [pachatap] repents.“दिनपति कारे कारे pachtape.”=dhana m 5.


पाचम [pachaman] Skt पाचमन n eyelash; a row of hair on the edge of the eyelid.

पाचमी [pachmi] adj western, of the west.

पाच [pachra] n nymph, beautiful woman, fairy.

पाचर [pachra] See पाचरण and पाचरन. पाचर [pacharna] v be left behind, to lag behind.

पाचरादा [pachraida] leaving behind. 2 get defeated. “papi nā pachraida.”=BG.

पाच [pach] adj latter, last, ultimate. “पहिले पाचरे पहुँच, पहलु बह चोप रात.”=s farid. i.e. ‘in the early morning.’

पाच [pachah] n west, direction in which the sun sets. “kahu pachah kō sī nivayo.”=akal.

पाच [pachan] See पाचम.

पाच [pachana] v be acquainted with, know personally. 2 respect.


पाचर [pachāro] feel, be aware of. “मारां पाचारडो को.”=var maru m 5.


पाचन [pachan], पाचन [pachanu] See पाचम और पाचन. “tomāhī pachanu sak tomāhī sāgi.”
=asa m 5.

पाच [pachar] n relegation. 2 falling down to become unconscious. “gīryo aṃānī pā khai pachare.”=NP.

पाचर [pacharāna] v defeat, throw down, to fell with force.

पाचरत [pacharat] in the latter part of the night, in the early morning. See नाश.


पाच [pachar] throwing down.

thrown down. “kam gahi kes pacharyu.”—soveye m 4 ke.

See [pach] See यही. “pacharut oran januk vidare.”—carrtr 332. ‘as if the fledglings were killed by the hailstorm.’

Skī [pachtm] Skt पच्छम n direction in which the sun sets; west. 2 according to yog, the left nostril. “pachīm pheṛi caṛave suru.”—ram beni. ‘should stop taking vital air through the left nostril and take it through the right nostril.’

See [pachir] in the west. “pachīrī αλαθ mudānā.”—prabha kābir. the Muslims believe that God resides in the west. It is ordained by the Koran that one should keep one’s face towards Kaaba while offering prayer [nāmaz]. See मुफ्त मध्य, अधि 144 and 149.

See pachiraj] king of vultures. See pachirajam. “pachiraj ravaṇ marke rāghuraj sitāhi legayō.”—ramav. ‘having killed the king of vultures [jatayu].’


[pachutap] See pachutāp.

[pachutāp] पच्छताप] n repentance, penitence. “kāb-hu miṭ-he nahi re pachutayā.”—soveye m 5 ke. 2 repented.

See pachetla] adj who lags behind. “basaw sō kāb-hu nē pachchele.”—carrtr 1. ‘did not lag behind Indar in the battle.’ 2 resident of the west. 3 back side.

See pachetla] adj last. 2 n back side, rear.


See pachornā] पच्छर्न] n throw down; push back. “hath pachorahī sir dhārēnī lāgahī.”—bher m 5.
paj [pəj] See पैज.
pajmurd [pəjmurdā] पज्ञमुर्द P ओझ adj withered, faded.
pajama [pəjama] पज्ञमा n garment, that is worn from the feet onward; pajamas.
pajar [pəjar] See पैजार.
pajaron [pəjaron] See पैजारन.
pajama [pəjava] पज्ञमा huk - syl - syl n furnace where bricks are baked - brick kiln.
paj [pəj] imperative form of पज्ञावत to like. 2 adj liked; in such a situation, this is used as a suffix, as - रिस्पाती.
pajvad [pəjirwāt] पज्ञावत v like. 2 accept.
pajot [pəjot], pujot [pəjota], pujoti [pəjoti] adj well connected. 2 used, employed. 3 inspired by supporting. “çorni cale pujota age.” - asa m 1. 4 held. “sah pujuta prṇavat nanak lekha deha.” - asa m 1. 5 inspired, persuaded. 6 grasped. “siih pujuti bākkri.” - BG.
pajeb [pəjeb] See पैजेब.
pajhā [pəjhā] पज्ञहाः n search, quest. See पजेहार.
pajhidān [pəjhidān] पज्ञहिदान n search, look for. 2 determine.
paj [pəj] n pretext; excuse. Skt born from the foot of a low caste person - outcaste.
pat [pət] Skt vr wrap; divide; shine; speak; go to; root out; saw. 2 n clothes, dress. 3 wooden plank. ‘le pət ko pət sath pəcharyo.’ - çādi 1. ‘hit the cloth on the wooden plank.’ 4 layer. “prithvi ke khāt pət udgāe.” - caritr 405. 5 leaf/ flap of a door. “bharam pət khule.” - dhāna m 3. 6 curtain, tent wall. 7 silk. “ghīrə pət bhāda kāhe nā koi.” - təlāg m 1. 8 upper part of the thigh. 9 mill’s grinding stone. “cākia ke se pət bāne gōgan bhumī pun do.” - caritr 81. 10 adv in, within, inside. “pur rāhyo sābh hi ghat ke pət.” - 33 sāveye.
patai [pətai] adj lease holder.
pata [pətā] See पाता.
patah [pətāh] Skt n पताह such kettledrum as is sounded with a rod of twisted cloth. 2 a large drum. 3 kettledrum put on the back of a horse. 4 Pkt fencing. 5 sword. See पाताल.
pataha [pətāha] n who snatches clothes. 2 who kills by throttling with a piece of cloth. “jo pətāha jen ghavat he.” - kṛṣṇa. 3 who strikes the cloth on wooden plank - washerman.
patt [pət] Skt पत्र n piece of cloth to be fastened round the waist, girdle, waistband. 2 small turban, towel. 3 a piece of cloth that is not slaughtered with a single stroke of the sword, but is thrown down on the ground partially slaughtered; eating flesh of such an animal is tabooed.
patakar [pətakar] weaver who prepares cloth. 2 tailor.
patak [pətak] n अपताक tent.
pat [pət] Skt vr wrap; divide; shine; speak; go to; root out; saw. 2 n clothes, dress. 3 wooden plank. ‘le pət ko pət sath pəcharyo.’ - çādi 1. ‘hit the cloth on the wooden plank.’ 4 layer. “prithvi ke khāt pət udgāe.” - caritr 405. 5 leaf/ flap of a door. “bharam pət khule.” - dhāna m 3. 6 curtain, tent wall. 7 silk. “ghīrə pət bhāda kāhe nā koi.” - təlāg m 1. 8 upper part of the thigh. 9 mill’s grinding stone. “cākia ke se pət bāne gōgan bhumī pun do.” - caritr 81. 10 adv in, within, inside. “pur rāhyo sābh hi ghat ke pət.” - 33 sāveye.

The root of this name is pətā tree (Bignonia suaveolens).
sixty feet wide and forty-five feet deep, was dug along the wall. See चतुर्भुज.

Calcutta is 332 miles and Lahore is 843 miles away from Patna. According to the previous census, its population is 153739. Aurangzeb appointed his grandson Azim governor of Patna and named it Azimabad.

Patna was first of all founded by king Ajatshatru. As the ruins of old Delhi are at some distance from New Delhi, similary ruins of Patliputar are found near Patna, and signs of the royal palace of Ashok have also been found. In Sanskrit books Kusumpur, Padmavati, Pushppur are also the names of Patna.

These are the holy Sikh shrines in Patna:

1) Harimandir—birth place of Guru Gobind Singh. It is regarded as the second throne of the Khalsa. Its building was got built by Maharaja Ranjit Singh. Afterwards several well-intentioned persons got it renovated with marble and are still continuing to do so. The following articles relating to the Guru are kept here:
   - pāghūra sahib, (the craddle) on which the Guru sat in childhood.
   - four arrows of the Guru
   - a small sword
   - a double-edged sword
   - a small dagger
   - a kāgha (comb) of the Guru which is made of sandalwood.
   - a pair of shoes of the the Guru which are made of ivory.
   - a pair of shoes of Guru Teghahadur made of sandalwood.
   - papers on which the Guru used to write Gurmukhi characters .

Income of the shrine (Harimandir):
- 450 vighas of land donated by a noble of Bihar, Gopal Singh, income from which is rupees 1000 per year.
- Rupees thirty-one and five and half annas per month from the Government.
- Rupees five hundred yearly from Nabha state.
- Rupees four hundred and seventy yearly from Jind state.
- Rupees seven hundred and twenty yearly from Patiala state at the rate of rupees two per day.
- Rupees four hundred and fifty-six yearly from Faridkot state.
- Rupees one hundred and sixty yearly from 22 vighas of land of Mohalla Ranipur of Patna.
- Rupees forty-four yearly from the land of Mohalla Rakab Ganj.
- Rupees forty yearly from the land of Mohalla Jalla.
- Rupees forty-seven yearly from the late Diwan Bishan Singh an officer of Nabha.
- Rupees fifty yearly income from Guru ka Bagh.

2) Guru ka Bagh—a garden of Qazis near a graveyard in Patna, when Guru Teghahadur visited this place. It was offered by the Qazi to the Guru. A gurdwara has been built at this place and Guru Granth Sahib (holy scripture of Sikhs) has been installed. Congregation is held on the 5th day of the bright half of Vaisakh.

3) Gobindghat—a bathing place on the bank of Ganga where Guru Gobind Singh used to frolic in water and from where he used to get into boats and enjoyed moving on the Ganga. A small gurdwara has been built for displaying Guru Granth Sahib.

4) Bari Sangat—a place in mohalla Gaughat where a mansion of Jait (or Jaitamal) a wealthy person is situated. Guru Teghahadur
first stayed here. Jait, who was a wealthy man, extended hospitality to him with devotion. Now it is an elegant gurdwara.

(5) Maini Sangat – also known as Chhoti Sangat. See मैती मंडळ.

(6) Mohan Mai Ki Sangat – a very pious woman. Keeping in view her devotion, the Guru visited her house several times and ate roasted grams. This place is uninhabited. Due to the negligence of the Sikhs, no gurdwara could be built here.

The gurdwaras of Patna mentioned at numbers 2, 3, 4 and 6 are under the management of the priest of Harimandir but that at number 5, is managed independently by the Nirmala Sikhs.

राम तामिल [पत्नी साहिब] See राम. 
रामी [पत्नी] n army having a cloth-flag; having a flag—सानामा.
रामनीला [पत्रीज्ञा] n which is similar to light; insect that shines; glowworm; firefly.
रामांड्र [पत्रमाधव] n house of cloth; tent.
रामदली [पत्रांडी], रामदली [पत्रांडी] Skt पट्टी राजी न queen who sits on the throne, who is entitled to sit on the throne along with the king. “भैंती करे पत्रांडी.”—बहर नामदेव.
राम [पटा] or पट [पट्यु] n thatched hut; thatched roof. 2 curtain, covering. “होमे पट्यु किरा करी जर्महु.”—बिला m 5. “बिन हरिनाम न तुषे पटा.”—राम m 5. 3 eyelid.
4 wooden plank, sheet. 5 chapter of a book or part of a section. 6 consecration mark. 7 group, gang. 8 according to Tantar Shastar prefixed and suffixed to a holy text (incantation), as, for example, “वाम नृमें” may be used in the beginning and at the end of a mystical formula; ‘वाम’ at the beginning and नृमें at the end. 9 companions, material world and worldly relatives. “गांहु परब्रहम सेरान हिर्दे किमेल सेरान, अवर अष्टाक पट्यु ना किे.” —धाना m 5.
पट्यु [पत्यु] due to covering. “परब्रहम माइय पट्यु बिसराय.”—बिला m 5.
पट्यु [पट्यु] See पट्यु.
पट्यु [पट्यु] See पट्यु. 2 a community of cloth merchants, garments. “भैंतयावे के ल लहे पट्यु.”—क्रिसन.
पट्युतै [पत्युतै] n maiden incharge of dresses; woman who helps in dressing. 2 employee who keeps wardwise record of a village. “मोकु निती दसे पट्युतै.”—सुही कबिर. Here पट्युतै means ‘Chitar Gupt’ — a recorder of the god of death.
पट्यु [पटा] n a square-legged wooden plank used for taking bath and washing clothes.
पट्यु [पट्री] n small wooden plank with legs. 2 a smooth path along the road or canal. 3 writing board. 4 thigh’s upper part. “पट्री पर खाल ठान.”—GV 6. ‘Put the sword on the upper part of the thigh.’
पट [पटा] n straight and thin sword shaped like a rapier. “पटा भ्रमयाय जीम जम दहया.”—रमब. “पटा से पट्युबार.”—सरत्त 179. 2 hair shaped like the feather of a crow. 3 deed, testimonial, authority letter. “जम के पटा लखाई.”—सर कबिर. 4 circular band put round dog’s neck etc. 5 rent.
पट [पटक] onom sound produced by a falling or exploding object.
पट्डक [पटका] n sound of a cracker. 2 cracker that makes such a noise.
पट्क्ष्ण [पट्क्ष्ण] fall of curtain at the end of an act in a play.
पट्सा [पट्सा] v get something filled up. 2 have some thing dug; excavate.
पट्सार [पट्सार] capital of the main Sikh state of misl Phul, one of the twelve Sikh misls. It was founded by Baba Ala Singh in Sammat 1810 who built it by raising a fort of concrete in Sammat 1820 (1763 AD). It is at a distance
of sixteen miles from Rajpura to the south-west and is the second railway station from Rajpura on the Rajpura–Bhatinda–Samastipur railway line. According to the last census, its population is 46,974.

The court chamber (divan khana), Motibagh, the palace and Baradari garden, Mahendra College and Rajindra Hospital are worth seeing places in Patiala.

Patiala State

Baba Ram Singh son of Baba Phul, after separating from his elder brother Tilok Singh, conquered many villages and assumed royal grandeur. However Baba Ala Singh should be acknowledged as the founder of the Patiala state. Therefore Patiala is known as ‘House of Baba Ala Singh’.

Baba Ala Singh

Ala Singh was born to Mai Sabi in the family of Baba Ram Singh in Sammat 1748 at Phul Nagar. At an early age, he showed sense of dignity and by his noble and virtuous deeds won for himself regard in the hearts of the people. Day by day, he expanded his father’s territories. He conquered many territories with the might of his sword and founded many towns like Barnala, Bhadaur and Patiala. In Sammat 1820 (1763 AD), he defeated Zain Khan, governor Sirhind, and annexed the territory of Sirhind into his state and got built the Sikh gurdwaras.

Raja Ala Singh was generous, brave and a devotee of Gurbani, who ate food after serving it to others. He was free from haughtiness, and was skilled in politics. His life partner Rani Fateh Kaur was a pious lady, who was very talented and helpful in advancing the cause of her husband. She used to distribute food with her own hands and brought up orphan children as her own sons.

He died on Saun 27th Sammat 1822 (August 22nd, 1765) at Patiala. There is proper arrangement of free kitchen and devotional singing at his memorial of which the priest is an Udasi saint.

Raja Amar Singh

Amar Singh, son of Sardul Singh, elder son of Baba Ala Singh, was born to Rani Hukman on the 7th day of the dark half of Harh, Sammat 1805 (1748). Prince Sardul Singh had died in 1753 before his father. Thus Raja Amar Singh succeeded to the throne of Patiala state after the death of his grandfather in 1765 (Sammat 1822). He got himself baptised, according to the Sikh rites from Jathedar Sardar Jassa Singh Ahluwalia. With the might of his sword he annexed many territories into his kingdom, framed rules for the administration and struck coins in his own name. In Sammat 1824 (1767 AD), he got released twenty thousand Hindu men and women from Ahmad Shah Abdali and became known as the Bandichhor. He conquered Bhatinda in Sammat 1828, annexed Saifabad (Bahadurgarh) into his state in Sammat 1831.

Raja Amar Singh died of dropsy at the age of thirty-three on the 8th day of the dark half of Phaggun Sammat 1838 (February 1781 AD). Many historians have written her name as Phatto. She was the daughter of Kala, headman of Khana.

Sardar Jassa Singh had given the young chief (Amar Singh) pahul or baptism, always a bond of affection among the Sikhs, and there was more sincere friendship between them than had existed in the time of Ala Singh.

(The Rajas of the Punjab, p. 31.)
Raja Sahib Singh

Prince Sahib Singh, son of Raja Amar Singh, was born to Rani Raj Kaur on 15th day of the dark half of Bhadon in Sammat 1830 (1773 AD). He succeeded to the throne at the age of six. So the reins of the government remained in the hands of his grandmother Mai Hukman and Divan Nanumall. After the death of Rani Hukman, Bibi Rajendar Kaur (sister of Raja Amar Singh’s father, who was married to Bhumia Singh at Phagwara) extended full help to Nanumall.

In Sammat 1844 (1787 AD) Raja Sahib Singh was married with great pomp and show at Amritsar to Ratan Kaur, daughter of Sardar Ganda Singh, an honourable leader of Bhangi misl.

After the death of Bibi Rajendar Kaur in 1791, Bibi Sahib Kaur, his elder sister who was married at Fatehgarh to Sardar Jaimal Singh, chief of Kanahya misl and son of Sardar Haqikat Singh, took great interest in the affairs of the state. Raja Sahib Singh was artless, credulous and ignorant of politics. If Bibi Sahib Kaur had not protected the state, undoubtedly many disasters would have befallen it. In 1794 when Anant Rao and Lachhman Rao invaded Patiala state, seeing the Sikhs losing ground in the battlefield of Mardanpur, Bibi Sahib Kaur left her chariot, unsheathing her sword sat on the back of a horse, and gave enthusiastic lead to the army. She defeated the enemy army in a short time, and returned to Patiala accompanied by triumphant beating of drums. In 1796 disturbances broke out in Nahan state. On the request of the Raja, Bibi Sahib Kaur reached there with her army and restored law and order.

After the death of Bibi Sahib Kaur in 1799 (Sammat 1856), Rani Aas Kaur (wife of Raja Sahib Singh) governed the state efficiently and well.

During the very tenure of Raja Sahib Singh, the farsighted Phulkian states came under the political protection of the British Empire.¹

Raja Sahib Singh died on the 9th day of the dark half of Chet Sammat 1869 (March 26th, 1813) at Patiala.

Maharaja Karam Singh

Maharaja Karam Singh was born to Rani Aas Kaur², daughter of Sardar Gurdas Singh Chattha, and Raja Sahib Singh on 5th day of bright half of Assu, Sammat 1855 (October 16th, 1798).

He succeeded to the throne of Patiala on the 2nd day of bright half of Harh, Sammat 1870 (June 30th, 1813). The administration of the state remained in the hands of Rani Aas Kaur and Misar Naudha (Naunidh Rai).

Maharaja Karam Singh was married to Roop Kaur, daughter of Sardar Bhanga Singh, a noble of Thanesar, in 1810. That very year, he was awarded the title of Maharaja. In the war against Gorkhas in 1814, Maharaja Karam Singh had helped the British government and got hill areas as a reward. Mai Aas Kaur handed over the administration of the state to her son in 1818, which he handled efficiently thereafter.

In 1827, the Maharaja gave a loan of 20 lacs to the British government and sided with the British in the war of 1845 against the Sikhs. Maharaja Karam Singh was an ideal follower of the Guru; brave, faultless, and adept in administration. He got constructed buildings of all the gurdwaras in the state with bricks and offered fiefs.

The Maharaja died on December 23rd, 1845 (Sammat 1902) at Patiala.

¹See the note sent by Mr. Metcalf to Maharaja Ranjit Singh on December 12, 1808.
²She was married to Raja Sahib Singh in 1792 AD.
Maharaja Narendar Singh

He was son of Maharaja Karam Singh and was born on the 10th day of the dark half of Magghar, Sammat 1880 (November 26th, 1823). He succeeded to the throne of Patiala state at the age of twenty-three, on the 6th day of dark half of Magh Sammat 1902 (January 18th, 1846) and ruled over it efficiently. Many warriors, scholars, topmost poets and singers used to attend his court.

In February 1847, he got territory worth rupees ten thousand per annum from the British government. He was invested with a robe of honour equal to forty-one boats, and salute of seventeen guns was approved. He helped the British government in wars against the Sikhs and got new territory in return.

During the mutiny of 1857-58 (Sammat 1914), he proved himself a true friend of the British Government.1 During the disturbances of 1857-58, no prince in India showed greater loyalty or rendered more conspicuous service to the British Government than the Maharaja of Patiala. He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results, while his ability, character, and high position would have made him a most formidable leader against the Government. But following the honourable impulses of gratitude and loyalty, he unhesitatingly placed his whole power, resources, and influence at the absolute command of the English, and during the darkest and most doubtful days of the mutiny, he never for a moment wavered in his loyalty, but, on the contrary, redoubled his exertions when less sincere friends thought it politic to relax theirs. ...

His support at such a crisis was worth a brigade of English troops to us and served more to tranquillise the people than a hundred official disclaimers would have done. ...

In 1858, he sent his troops to Dhaulpur, Gwalior and Avadh and established law and order there. Feeling obliged the British government in turn handed over confiscated area of the ruler of Narnaul, namely Jhajjar, to the Patiala state as acknowledgement to him. He got the right to adopt an heir, award capital punishment etc which the state had demanded.2

He also gave a loan of five lakhs of rupees to government, and expressed his willingness to double this amount, but no more was required of him.

The Patiala contingent employed in the British cause during 1857, consisted of 8 guns, 2156 horses, 2846 infantry, with 156 officers, the most distinguished of whom were Sirdar Partab Singh and Syad Muhammad Hussain, who commanded the detachment at Delhi, Kaur Dip Singh at Thanesar, Hira Singh and Hazra Singh at Ambala, Sirdar Karam Singh and Kahan Singh at Hisar, Sirdar Dal Singh and Fateh Singh at Hansi, and Sirdar Jiun Singh at Firozpur.

(The Rajas of the Punjab, p. 213, 214, 216).

The three Phulkian Chiefs, accordingly, solicited, in 1858, that the power of life and death might be again restored to them. During the mutiny, indeed, it had been restored, for, without it, they could never have maintained order in their territories, and they were then specially authorised to execute heinous offenders without reference to the Commissioner; and the Government, in 1858, granted them the right fully and absolutely, as they desired, considering that they might with safety be entrusted with the power. ...

The second request of the Chiefs was, that in case of a minority in anyone of the three houses, a Council of Regency, formed of three of the old and trusted servants of the State, should be appointed by the British Agent and the other two Phulkian Chiefs, while, from this Council, strangers and the relatives of the minor should be excluded. The Government agreed to this request.

contd...
Lord Canning thanked the Maharaja in the royal celebration organised at Ambala on January 18th, 1860.

In 1861 the Mahraja got the title of K.C.S.I. and attended meeting of the Council as a member in January 1862 at Calcutta.

Treaties and agreements, which he entered into with the government, completely endorse his knowledge of politics.

To promote Sikhism, he created 'Dharam Dhuja' a monastery of Nirmala Sikhs, in association with two other states. He got built an elegant shrine in memory of Guru Tegh Bahadur in front of Moti Bagh and set up a customary practice of devotional singing and free kitchen.

At the age of thirty-nine, he died in Patiala on 13th November, 1862 (Sammat 1919).

For the first time in the Phulkian states, all the three contemporary rulers (Narendar Singh, Bharpur Singh, Sarup Singh) happened to be well versed in politics, popular with the public qualified to set an example for other rulers. However due to bad luck of the people, these three gems (great personalities) vanished within a short span of time, after which till now such fortunate situation has not come about.

Bhai Sahib Singh (Mrigind) of Sangrur has written about these three rulers:

The third and fourth clauses of the memorial of the Chiefs asked for the right of adoption, in default of male issue, from among the members of the Phulkian family; and in case of the death of a chief without male issue and without having adopted an heir, that the two remaining Chiefs should have power to elect a successor from the same family.

(The Rajas of the Punjab, pp. 224, 225).
Maharaja laid the foundation of Mahendra College where education is imparted to students free of cost.\textsuperscript{1}

King Mahendar Singh was tall, brave, intelligent and a very fine horseman. He was very fond of hunting and visiting places. Regretably enough, he could not live long. The whole of Punjab felt aggrieved at his untimely death on April 14\textsuperscript{th}, 1876 (Sammat 1933).

Maharaja Rajendra Singh

Son of Maharaja Mahendar Singh, he was born on the 4\textsuperscript{th} day of dark half of Jeth, Sammat 1929 (May 25\textsuperscript{th}, 1872). He succeeded to the throne on January 6\textsuperscript{th}, 1877. During the period he was a minor, the state administration remained under the charge of the Council of Regency.\textsuperscript{2}

Rajpura-Bhatinda rail track was built at the state's expense and it was opened for the public in 1889.

In 1879, the Maharaja helped the British government a lot with troops in the war of Kabul.

The Maharaja assumed the reign of State government in 1890. In Vaisakh Sammat 1945 (1888 AD), he was married to the daughter of Sardar Kishan Singh, a noble of Chakerian, with great pomp and show. The rajas belonging to Phul dynasty, the viceroy of India and the governor Punjab were present on the occasion.

In 1897, the Patiala troops won the gratitude of the British government for their admirable performance in the war of Tirah.

In 1898, the title of G.C.S.I. was conferred upon him.

Sadly enough, he died at the age of twenty-eight in 1900.

King Rajendar Singh was very generous, benevolent, brave and very fond of polo, cricket etc.

Maharaja Bhupendar Singh

He was born to Maharani Jasmer Kaur, wife of King Rajendar Singh on October 12\textsuperscript{th}, 1891 (10\textsuperscript{th} day of bright half of Assu Sammat 1948). After the death of his father, he succeeded to the throne of Patiala state in 1900. During the period he was a minor, the state administration remained in the charge of Council of Regency, Sardar Gurmukh Singh was Chairman, Lala Bhagwan Das and Khalifa Mohammed Husain, were members of the Council of Regency.

Besides, getting private education, the Maharaja regularly studied at Aitchison College Lahore.

On March 9\textsuperscript{th}, 1908 (26\textsuperscript{th} Phaggun 1964), he was married to Bakhtawar Kaur, daughter of Sardar Bahadur General Gurnam Singh; On January 7\textsuperscript{th}, 1913 (Poh 25\textsuperscript{th}, 1969) she gave birth to prince Yadvinder Singh.

In 1908, at the time of disturbances in Mohamand and Zakakhel in the border area; he provided all type of help to the government.

He assumed reign of the state administration from October 1\textsuperscript{st}, 1909, announcement of which was made by Lord Minto at a function in Patiala on November 3\textsuperscript{rd}, 1910.

In 1911, the Maharaja travelled to Europe. In December 1911, he participated in the royal
celebration at Delhi. The government conferred the title of G.C.I.E. upon him.

During the first World War, the Maharaja decided to proceed to the battlefield in person but due to severe illness, the doctors sent him back from Aden. At this critical juncture, the help which he rendered to the British government was not less than what his state had done during the mutiny of 1857. Thousands of recruits were enlisted, lacs of rupees were contributed to several funds and the performance of royal troops at Egypt, Mesopotamia and Balochistan was applauded very much.

In 1917, the British government exempted forever the Maharaja and his successors from paying tribute at the court of the Viceroy.

On January 1st, 1918 title of G.B.E. was conferred on him. Cannons for salutation were increased to nineteen, and the rank of Major General was bestowed upon him.

In this very year (1918), he went to England to attend the Imperial War Conference as a representative of the ruling princes of India.

During his travel to Europe, all the countries honoured him and titles were conferred on him.

He himself took part in the Afghan war of 1919. Title of G.C.S.I. was conferred on him on January 1st, 1921. He was made G.C.V.O. and was appointed A.D.C. to His Majesty. He was appointed honorary colonel of 15 Ludhiana Sikh Battalion. Since 1926, he has been a chancellor of the Chamber of Princes.

The complete title conferred upon him goes:

1From Belgium – The Grand Cross of the Order of Leopold; from France – Grand officer of the Legion of Honour; from Italy – The Order of the Crown of Italy; from Egypt – The Grand Cordon of the Order of Nile.
The following relics relating to the Sikh Gurus are kept in ‘Baba Ala Singh Buraj’ in the fort:

1. Written command by the tenth Guru. Its contents are given in the entry on Tilok Singh.
2. Guru Hargobind Sahib’s sword which is made of steel and weighs twelve seers.
5. Sword of Guru Gobind Singh on which these words are inscribed: “meri pañja lñkhñhu harigobíd gopala.”—bher m 3.
6. Arrow of the tenth Guru, with two segments, having three bands of gold fixed round it.
7. Spear of the tenth Guru having a handle studded with jewels in an extraordinary form.
8. Battle-axe of the tenth Master.
10. Tenth Master’s golden dagger for use in hunting.
11. Tenth Master’s wooden sandals which were presented to the Maharaja by a wealthy man of Pindigheb.
12. Tenth Master’s double-edged sword which was presented by Bhai Sahib (holy person) of Bagrian.

The following are translations of some of the words mentioned:

- **patīla** [patiay] See पतीला.
- **patīs** [patis] See पतिस.
- **patīya** [patiya] See पतीया and पतीती.
- **patī** [pati] See पती and पतीती. 2 A wooden board to write on. “sac cañ pañj cañ mañi, pañj cañ sañd sa sar.”—oṣkar. 3 A specific composition containing teachings penned in alphabetical order, as—“sas sañ sriñ sañt jini sajī”...—asa m 1. 4 Smoothened lock of hair on the forehead of women; tress. “jini siri soñhānī pañjā.”—asa a m 1.
- **patīlā** [patiala] See पतीला.
- **patīlās** [patilas] Skt adj very shrewd, -very cunning.
- **patīr** [patir] Skt n sandalwood. “birañ ke tān cir pañjir se.”—cādī 1. “pusap kāpur pañjir ghanera.”—NP. 2 Kamdev. 3 Rainbird; a kind of cuckoo. 4 Cloud. 5 Siliceous concretion formed in the hollow of a bamboo. 6 Belly, abdomen. 7 A kind of wild apple tree. 8 Banyan tree. 9 Sieve.

The following are some of the words and their meanings:

- **patu** [patua] n silk. 2 Silken cloth. “jīn pañū ādāri, bahār gudārū.”—var asa. “hādhe ṭē ḍataīda, pedha loṛ pañū.”—s farid. 3 Armour, helmet. “abhe pañū rīpu maḥḍ tīh.”—sāveye m 3 ke. 4 Skt ṭōt adj clever, shrewd. 5 Expert, adept, skilled. 6 Cheat, deceitful. 7 Healthy, strong. 8 Sharp. 9 Beautiful. 10 N salt. 11 Cumin seed. 12 Bitter gourd. 13 China camphor.
- **patukā** [patuka] See पतुका.
- **patuța** [patuta] Skt n intelligence. 2 Cleverness. 3 Cunningness.
- **patuṭa** [patuta] n Silk trader. 2 Who makes articles from silk. “ṣañhāpur me ṭī ṭk pañuṭa ki nari.”—cātīt 41. 3 Silkworm.
- **patēbaj** [pebaji] n Trained swordsman, fencer. “paḍhan prakar doī ko janaḥu. paṭēbaj ṭk sur pramanahū.”—NP. ‘The hero excels while the fencer only practises fencing.’
- **patēbajī** [pebajji] n Fencing, art of fighting with the sword.
- **patēr** [pater] n Grass that grows on the bank of a water body. Its leaves are one inch wide and four to five feet long. They are used to make soft mats. Its root is called ‘bac’ which is used by physicians for curing several diseases. Typha Angustifolia.
- **patēl** [patel] See पतेल. 2 Headman of a village.

See पतेल. 3 Skt पतेल cover for face; iron
network, worn by the warriors with armour for protecting the eyes. “saj cilal ah saj pate.”—salo. “saj pate pae.”—ca 3.

पटेल [pate] See पटेल 3. पटेल [pate] See पटेल 2. पटेल [pate] S village headman. पटेल [pate] See पटेल. पटेल [pate] Skt n a kind of silken cloth which was made in Gujarat in olden times. 2 a wild vegetable plant, of which leaves, seeds and roots are used by physicians to cure diseases. trichosanthes cucumerina. पटेल [pate] n cloth made of silk. See पटेल 1. “prem pate te sah dza dhakan ku pate meri.”—var guj 2 m 5. “pate pate phej kari, kabal pahej.”—sfarid.

पटेल [pate] n one who trades in silk or is engaged in silk work. “lakh ruhe pate pate tahi.”—GPS. See संस्कृत. 2 a caste that is known as Pateli on account of its profession. 3 Dg end portion of a sheet, scarf or front of the shirt.

पटेल [pate] equal, equivalent. See पटेल. “tasu pate pate na puj.”—s kabir. 2 equality, competition. “nakak ehu pate pate ttt dibani gahari.”—m 2 var suhi.

पटेल [pate] Skt n cloth made of silk. “pahi re pate pate kari adhikar.”—suhi chot m l.

पटेल [pate] See बांधपतेल. पाट [patt] imperative form of verb पाट dig, uproot. 2 n highly fleshy part between the knee and the waist; thigh. 3 pit. 4 crack, slit. 5 distance. 6 width of a river, distance between the two banks of a river. 7 Skt पट town. 8 country. 9 public square, crossroads. 10 wooden board. 11 a deed of grant or gift bestowed by a king. 12 shield. 13 throne. 14 dress. 15 silk. 16 stone on which something is crushed.

पाट [patt] Skt v uproot, pull out. 2 dig. पाट [patt] Skt विद्या n double-edged sword made of flexible steel, with netting round the handle on both sides. In the olden writings, four hands long double-edged sword is regarded as the best, three and a half hands long as the medium and three hands long as inferior. “kore pata pata paragh pas bhabh.”—ca 2. 3 three-pointed spear with four hands long shaft.

पात [patt] n small writing board. See पट्ट. 2 cloth to be worn round the waist and the legs. 3 strip of cloth for binding on a wound; bandage. 4 a kind of woollen cloth of short breadth; such cloth made in Kabul and Kashmir is considered the best. 5 curtain cloth, tentwall etc. Skt अपत्ती. 6 race, run. 7 section of a village. 8 a town in district Lahore, tehsil Kusur, now a railway station on Amritsar Kusur railway line. See मेंड सिंह.

At this place, Maharaja Ranjit Singh got built a stud to improve the breed of horses. 9 See दुर्गाभास.

पथन [pəthaṇ]। पथन [pəthaṇ] one who belongs to the western region; residents of the north-west. 2 See अध्याय। “मुग्न पथान भाई लराई।”—asa m 7.

पठावक [pəθanəkət] See पथावक।

पठान [pəθana], पठान [pəθavan] n shift, send.

पठित [pəθit] adj sent. 2 Skt read. 3 uttered.

पठी [pəθinin] fish. See पठी।“निर बिहिन पठिन आदिन।”—NP.

पठिह [pəθih] n leaf of grass. 2 fodder. 3 tendons of the body which are connected with the brain, and are the medium for organs relating to touch and movement; sinew. 4 child. 5 young.

पठिहिर [pəθiheɪd] See इतत्तमिहिर।

पढ़ा [pədīa], पढ़ा [pədīa] n scholar. 2 priest, family-priest at the pilgrimage-centre।“पढ़ा! क्वाँन कुमोत तुम लागे?”—maru kabir.

पठ [pədhaṇ] See पठ 2।“पढ़े गुने नहीं काचू, बसूरे!”—asa kabir.

पठाना [pədhaṇa] a village in district and sub division Lahore under police station Berki, seven miles to the south of railway station Atari. A gurdwara in memory of Guru Hargobind is built here. The Guru visited this place on way to Amritsar from Lahore. During this journey he conversed with Jallhan Jatt, landlord of this area, who was a devotee of the Guru.

Earlier it was an ordinary gurdwara. Sardar Atar Singh, chief of this village, initiated its renovation and an elegant gurdwara has come up with the efforts of the congregation of this village. A local body takes care of the gurdwara. There is no land or fief. Offerings, comprise the only source of income.

पठिहिय [pədhiay] read, studied।“ते पढ़िय रको, मानि दहरो रको।”—सवे े 3 ke

पठ [pən] Skt पन् वr praise, buy, play, win. n game played on bet; gamble।“बौहते सुभात् रहे पन ठर।”—GPS. 2 vow, pledge. 3 value, price. 4 merchandise, goods for sale and purchase. 5 trade. 6 praise. See E paean. 7 a coin of olden times, which was made of brass and its weight was equal to eleven or twenty mashas।“तिन ताबर-पन मोल सनयो।”—NP.

पठिह [pəθiha] Skt पठम adj destroyed.

पठ [pəθaṇ] Skt n small drum played while singing a song of praise. See पठ।

पठित [pəθiṭha] adj got destroyed. See पठ।“अगुणी रे पप पठिठा।”—BG.

पठिठा [pəṭaṇia] shoe. See पठिठा।“ननाक पणिया पठिठे सो।”—mala m 1.

पठे [pənol] small drum. See पठ।“पनो धोल बजे।”—pəras. 2 transform of पठ 8.

पठन [pəna] Skt adj praiseworthy, admirable. 2 worthy of purchase and sale. See पठ पा।

पठ [pət] n glory, honour, respect, esteem।“दूहु लोक रे पत को क्वोव़ह।”—GPS. 2 leaf।“पत परापति चाभ ग्बैन।”—basāt m 1. 3 vessel, hollowed shell of gourd।“भौभू भाभू दुर पत लाई जोगी, घु दरूर कोते जादी।”—ram m 3.

3 See पठि and पठि। 5 Skt पत् वर be the lord; rule, fly, fall.

पठिठा [pəṭaṇa], पठिठा [pəṭaṇva] n leaf।“पठान जयो लहर सो।”—krıṣen. 2 cottage made of leaves।“निर बेद पठावुन बाच जहाँ।”—ramav. 3 leaf used as a musical instrument; taking this leaf in the mouth, children produce whistling sound. See निरस्तब्ध and निरस्तेतुभाव Section 5 ch 6.

पठाची [pətsahi] See रडमाची।“ेको अमार, एका पठाची।”—maru solhe m 3.

पठास [pətsakha] n testimony of honour।“हरिनाम मील पठास्क।”—maru m 4. 2 leaf and branch.
Skt creature that can fly; bird. 1 sun. 3 arrow.

**patag**

1. falling of leaves from the trees. 2 Autumn, fall.

**patāna**

1. which is possible to ford on foot; ford of a river. 3 See पताल.

**patāl**


**patāli**

1. feminine of पताल. See पताल. 2 weak, feeble. “Ik apinē patāli, saṁ kere bola.”-suhi firid. ‘One, the woman is inherently weak; then the strict orders of the husband.’

**patamāgh**

ruler of Magadh, Jarasandh. “mārdāryo chāl sō patamāgh.”-krisān.

**patvar**

1. a triangular flat board hinged on the stern of a boat for steering it right or left; rudder.

**patvarnagh**

ruler of Magadh, Jarasandh. “marq.aryo chārī patvarnagh.”-krISn.

**patvata**

honourable, respectable.

**pata**

1. proof, testimony. 2 search, hunt. 3 information, knowledge. 4 sign, mark. 5 symptom. 6 See चर.

**patasa**

See वर.

**patak**

1. flag, standard. 2 flag-cloth.

**patakrni**

See चर.

**patare**

disrespect. “je rna hOVE jarnī, kw put patare?”-BG. ‘Why should the son show disrespect to his mother?’ 2 See चर.

**patal**

See चर.

**patalpuri**

See चर.

**patalrnci**

spade, hoe.

**patalu**

adj fallible, hanging.

The word पतागा has been derived from this very word.

loka, ar.”-m 1 var majh. ‘how much had the jaggery to suffer for coming into its own. come and see it!’
2 n testicle.


3 property, assets. “जात नाम पति ना आड्रो.”–वाक्य. ‘name determines caste and lineage.’

4 the word पति has also been used for पत्र. See पत्र.

5 ~ plant, sapling. “पति माँड जात आयूः.”–वर असा. ‘The cotton plant grows.’

6 Skt ~ husband, lord, master. See पत्र.

7 ~ husband, wife. “पति सेवा की सेवा सफलि. पति बि न और के साहिब निपहलि.”–GV 6. In poetry books, a husband is defined as one, who is not attracted to a woman other than his wife.

8 in the index of old manuscripts of Guru Granth Sahib, पति has been used for पाना. ~ अनुवाद, अनुवाद [पत्रान] v have faith; trust; belief. ~ [पत्रार] संहि [पत्राराना] n faith, trust, belief.

9 अभाव [पत्रास] short for पत्रभाव. “कृत शाबाद प्रिथम्वे उचर आघान शाबाद कहु श्व. पत्रास भक्तिश्रुः पास के निकाशी नम अन्यत.”–सनामा. कृष्णकांघ (sin-destroying) Ganges; Varun, her lord; noose, his weapon.

परिमाण [पत्राठ] Skt ~ adj extremely fallible, falling down.

परिमाण [पत्रासा] See परिमाण.

परिमाणित [पत्रासिता] See परिमाणित. "कृताकाल्य शाबाद आधा हो, पत्रासाठी.”–सर असा 5.

परिभाषा [पत्रार] n postman, mail-carrier.

2 See परिभाषण. 3 See प्रदेश.

पद वे आचर [पति के आचर] n deeds adding to one’s honour, conduct enhancing one’s prestige. 2 customs practised in a lineage; family-tradition. “जात रोहे पति के आचर.”–गण अम 1.

पदिकृत [पत्रकृत], पदिकृति [पत्रकृति] Skt ~ n acceptance. 2 taking alms, accepting charity. “महा पत्रकृति किमले सक-हित.”–GPS. “How can we accept a large charity given at the time of the eclipse?”

पदिक [पत्रिक] adj fallen. 2 fallen from religious behaviour and beliefs. “पत्रिक पवित्र लिये कारा साधन.”–गुज म 5. 3 fallen from the grace of caste and creed; excommunicated. “पत्रिक जात उतम भारा.”–सह म 4.

पदिकृतिपर [पत्रिकृतिपर], पदिकृतिप्रकाश [पत्रिकृतिप्रकाश] adj liberating the sinners. “पत्रिकृतिपर हर्ष, बिरद तुमारा.”–बिला चोट म 5. 2 n the Creator who emancipates the sinners. “पत्रिकृतिपर हेमहरान.”–स म 9.

3 Guru Nanak Dev.

पदिकृतिपरिवर्धन [पत्रिकृतिपरिवर्धन] adj excommunicated. See पदिकृत.

पदिकृतिपरिवर्धन [पत्रिकृतिपरिवर्धन] adj uplifter of the disgraced or fallen; who purifies the guilty. “पदिकृतिपरिवर्धन नाम हरि.”–मली म 5. 2 n the Creator, the Almighty. 3 Guru Nanak Dev. 4 a book written by Giani Gian Singh in which is explained the method to purify a person guilty of behaving against family, caste and creed. With references from the Hindu and Sikh scriptures, it has been proved that purifying a guilty person is a noble task. This book was completed in Sammat 1951, as—“मण सर ग्राह सारी पुनी, मधु सूदी सारी वर”. ग्यासिर गुस्तक राच्यो पत्रिकृतिपरिवर्धन.”

पदिकृतिपरिवर्धन [पत्रिकृतिपरिवर्धन] adj who regards her husband as a deity; who worships none other than her husband.

पदिक तपावित [पत्रि नग्निनि] n chief snake – Krishan; the husband – his wife, Yamuna. ~सनामा.

पदिक [पत्रि] n army of foot-soldiers, infantry. ~सनामा. 2 See पदिक.

1 मान (1), सार (5), ग्राह (9), सार (1), i.e. 1951. 15th day of bright half of Magh, and Monday.
पति पति [पति], पति मान [पति मान], पति मान [पति मान] n faith, belief, trust, devotion. "भगवान् राते पति मान हे."—मरु सोहे m 1.
2 test, trial, examination. "यह पति मान की कीमें?"—धान रावदास. 3 one who keeps an almanac; astrologer. "सहन अपन आपि पति मान तह कावनु कावनु सुन-ने हरा?"—सोक्मानी.
पति मान [पति मान], पति मान [पति मान] See पति मान.
पति मान [पति मान] should have faith in. 2 having faith in, reposing trust in. "ज्यूरी ना पति मान सैटे।"—गौड़ कबीर.
पति मान [पति मान], पति मान [पति मान] adj to be satisfied; to have trust in. "हात्ते ना पति मान ने बाहु चेक्हे।"—धाना ए म 5.
पति मान [पति मान] became satisfied, had trust in. See पति मान. 2 नुट बूढू adj fine, delicate. 3 feeble, weak.
पति मान [पति मान] got assured. See पति मान. 2 See पति मान.
पति मान [पति मान] became satisfied, had trust in. See पति मान. 2 नुट बूढू adj fine, delicate. 3 feeble, weak.
पति मान [पति मान] became satisfied, had trust in. See पति मान. 2 नुट बूढू adj fine, delicate. 3 feeble, weak.
पति मान [पति मान] See पति मान.
पति मान [पति मान] by getting assured. 2 by pleasing. "लोक पति मान ने पति मान हो।"—धाना म 1.
पति मान [पति मान] has got assured, has come to trust. "तू जे ना पति मान हो।"—स फरीद. See पति मान.
पति मान [पति मान] See पति मान.
पति मान [पति मान] by getting assured. 2 by pleasing. "लोक पति मान ने पति मान हो।"—धाना म 1.
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पति मान [पति मान] has got assured, has come to trust. "तू जे ना पति मान हो।"—स फरीद. See पति मान.
पति मान [पति मान] became assured, came to believe in. "ननाक साच पति मान।"—सोर म 5.
पतलोज [patilsoz] See पतलमेङ्ग.
पत [patu] See पत. 2 vessel. “पत u विचार ग्रामात्र दिशा.”—asa m 1. 3 leaf. “सक्षा मल पत नहीं दाला.”—asa चोट m 1.
पतुआ [patua] n leaf, leaves. “पतुआ छेब आपन हि उड़ा वहर्ग.”—कैलक. 2 adj made of leaves.
पतेशु [patohu] n son’s wife, daughter-in-law. 2 grandson’s wife.
पतो [pat:>r] See पतो.
पताहु [patag] Skt adj flying; which flies. 2 n bird. 3 moth, winged insect. “प्रागत भारो सेब लो गहि नानक आधम पताहु.”—कै वन m 5.
पताङ [patagan] n tiny kite. See पताङ. 2 row of the teeth. 2 See पताङ.
पतंजलि [patajali] Skt पतचतत्रि a sage, the author of Yogsutar (Yog philosophy) who was born in the family of Patanjali. 2 a known saint who wrote exegesis on the rules of grammar set by Panini. He was born to Gonika in Gonarad (Gonda). Patanjali is supposed to have lived around 150 BC. Several Sanskrit poets have mentioned that Patanjali fell from the sky into the cupped hands of Panini in the form of a little snake. He was named Patanjali as he was the incarnation of Sheshnag (a mythical snake).
पतालि [patāli] falls down. See पताल. “पताल मोहकुप.”—साहस m 5.
पताङ्ग [patāng] पत्ताः पताङ्ग, one who has forcibly become the husband of a woman. 2 lover; gigolo.
पत [patt] n leaf.
पत्र [patt] n leaf. 2 flat piece of a metallic leaf, thin like paper.
पत्र [pattar] n leaf. 2 Bhai Gurdas has used पत्र for आधुन (offspring). “पारनाना पारनानी पत्ता.”—BG.
पतिक [pattik] Skt n foot soldier. “पति गीत गैं बाजी कहटा.”—क्रिसन. “पति कव आसवर सल.”—GV 10. 2 military squad comprising a chariot, an elephant, three horses and five foot soldiers. Some people have mentioned the number of foot soldiers as fifty-five.
पालिक [patti] Skt n special army squad comprising ten horses, ten elephants, ten chariots, and one hundred foot soldiers. 2 commander of a unit. 3 adj who goes on
foot; footman.

पैटी [पैटी] n a small leaf. 2 dry leaf of sugarcane etc. 3 petal of a flower. 4 part, portion. 5 division of land.

पाटिदार [पाटिदार] partner, shareholder. 2 owner of a patti.

पत्ती [पत्ती] See पैटी and पाटिदार. 2 a village in district Ferozepur, tehsil Moga under police station Nihal Singh Wala, which is at a distance of sixteen miles from Moga to the south. To the east of this village a shrine in memory of Guru Nanak Dev, Guru Hargobind and Guru Gobind Singh stands beside a pond. It is also known as Gurusar.

Guru Nanak Dev came here from Takhtupura; afterwards Guru Hargobind visited this place on his way from Takhtupura to Daroli, and Guru Gobind Singh stayed here when he came from Dina to this side for sojourning and hunting. A new shrine is under construction. The village has Bhai Vir Singh’s seminary which is held in high regard by the people. Its condition is not satisfactory. The gurdwara has ten ghumaons of land. The priest is a baptised Singh.

पत्यार [पत्यार] to put faith in. See पत्यारित. “अं ना पत्यार निगम बाहे साक्षी.”—जेत राविदास.
2 after testing, after trying.

पत्र [पत्र] Skt n which falls from a tree – leaf.
“पत्र भूरैण धरीस नहीं जारै चेद.”—गथा.
2 letter; In olden times, leaves of palm tree etc were used for writing on, so the word पत्र (leaf of a tree) became prevalent in the sense of a letter or sheet of paper. “पत्र यो पत्र कास्थ चेद हाथ.”—GPS.
3 piece of metal-sheet thin like a leaf. 4 feather, wing. 5 conveyance. “चौर ना पत्र ना.”—सवेर श्री मुखवाक म 5. ‘neither canopy nor conveyance.’ 6 blade of a sword. 7 clothes, dress. “उद्यो पान के बेग सो अग्र पत्रौ.”

—जंमेजय. 8 whisk comprising feathers of a peacock, used for whisking over the heads of kings. “चौर पत्र धरीस.”—रामव. 9 bird, winged creature. 10 arrow. 11 पत्र has also been used for पत्र [पत्र]. “बहरै जा पत्र थिकेणा.”—रामव. ‘A she-demon fills the vessel with blood.’ “पत्र का कॉरालू बीमा.”—राम कबिर. ‘Make thinking a vessel.’ 12 petal. See पत्रकल.

पत्रहर [पत्रहर] n who delivers a letter, postman. 2 messenger, courier.

पत्रक [पत्रक] See पत्रित.

पत्रकल [पत्रकल] adj having wings. 2 n bird. 3 arrow. 4 blue jay. “नागसुता त्याग ग्राही पत्र-धारे से.”—कृष्ण.

पत्रकल [पत्रकल] adj having leaves, leafy.

पत्रकल [पत्रकल] n arrow. 2 bird.

पत्रकल [पत्रकल] adj having wings. 2 n bird. 3 postman. 4 air, wind.

पत्र [पत्र] See पत्र. 2 piece of paper, leaf. 3 metal sheet, thin like a leaf. 4 almanac; calendar in the form of a booklet.

पत्रल [पत्रल] Skt adj having leaves, leafy.

पत्रल [पत्रल] n arrow. 2 bird. 3 postman. 4 air, wind.

पत्रल [पत्रल] adj having leaves, leafy.

पत्रल [पत्रल] adj having leaves, leafy.

पत्रल [पत्रल] n small magazine or newspaper.

पत्रल [पत्रल] n army of archers.—संहाम.

पत्र [पत्र] n letter, epistle. 2 postman, courier, messenger. “प्रथम में माता जी पत्रिक लाभाय.”— ASA M 5. 3 almanac; calendar in the form of a booklet. “मन की पत्रिक माहिमा.”—VAR MARU I M 3. 4 horoscope. “कीत बिद्धि पत्री लङ्का, बाला?”—NP. ‘O Bhai Bala! how can we get horoscope of Guru Nanak?’ 5 Skt पत्रिक adj winged, having wings. 6 leafy, covered with leaves. 7 n arrow. “की बच्ची पत्री त्रास थिर चुटे.”—सार्थ 102. 8 bird. 9 tree. “पत्र पार}
पत्री [पत्री] n small stone. 2 stone in the urinary bladder due to which urine is obstructed and its passing out becomes painful. Skt अस्मारी gravel. “पत्री बांठिरांग अधनेत्रा.”-चत्त्र 405. Per Ayurved, disturbed air hardens bile and phlegm mixed with urine and semen in the urinary bladder and the kidney and shapes it like stone and sand. People who do not observe precautionary measures in taking food but consume meat, eggs and sweets in excess and do not do any exercise, are affected by this disease. When the stone begins to be formed, the patient has gas in the urinary bladder and the urine smells like that of a billy goat. When it increases in size, the urine flows in drops causing severe pain. Sometimes, pieces of stone pass through the urine. If the urinary bladder gets scratched, then blood begins to flow. Stone is also formed in the kidney.

The best cure for this is that it should be got operated by some qualified doctor.

Use of the following medicines also proves very effective:

1. taking picrorhiza after grinding it and mixing it in curd.
2. taking barley alkaline and jaggery mixed in the juice of white gourd.
3. taking wild horsebean like tea after boiling and mixing barley alkaline into it.
4. taking tribulus alatus seeds after grinding and mixing it in honey with goat’s milk.
5. taking rock secretion with sheep’s milk.
6. taking oxide of black stone with goat’s milk.
7. taking decoction of the root of suhājne tree.
8. taking crushed mixture of pakhānbed, barna, seeds of tribulus alatus, centella asiatica and cucumber after boiling
them, and then mixing with rock secretion and jaggery.

पत्रिय [pathria] n stone-cutter, engaged in stone-work. 2 a Khatri subcaste.

पत्रि [pathrila] adj stony, rocky.

पट्ठली [पाठ्रोली] n piece of stone, fragment of a rock.

पठनिय [पाठनिया] n a Rajput subcaste; a Rajput subcaste that founded Pathankot and made it the capital. Now nobles of Nurpur (Kangra) are the chiefs of this caste.

पथव सक्ला [pathikula] adj stony, rocky.

पठाल [पाठ्ठला] n piece of stone, fragment of a rock.

पठानिय [पाठानिया] n a Rajput subcaste; a Rajput subcaste that founded Pathankot and made it the capital. Now nobles of Nurpur (Kangra) are the chiefs of this caste.

पत्थक [पाठ्थक] Skt n traveller, wayfarer.

“पथक प्रसद सत सरोवर अत्रमल लिन।”–मला पार्तल m 5. Here पथक means seeker of spiritual knowledge.

पथ्मला [पाठ्मला] inn, waiting room.

पथिं [पाठिं] n वस्तु-नियम rules of a sect. 2 custom, tradition. “होम ज्योज जय घप पाठिं।”–BG. 3 person on the move; traveller.

पथु [पाठु] See पथ. 2 Skt पथः n object that is beneficial to a patient. “गुरु अमृतनामु पियला जनम मरण का पाठु।”–sri m 5. 3 precautionary measures (against illness).

पत्थर [पाठ्ठर] n one who pats cow-dung into cakes; maker of bricks.

पथ [पाठ] See पथ 2 and पङ्ख.

पत्थ [पाठ्थ] See पथ.

पत्थ र [पाठ्थर] Parth (Arjun) did. “हायो ताहि पाठ्थ, सम्पस काप्यो।”–gyan. ‘Parth killed him and immediately chopped off his head.’

पथय [पाठय] Skt adj related to a path.

पद [पद] Skt पद vr remain standing; go, receive, obtain, produce; be promoted, search. 2 n foot. “साहस पद ब्रम।”–सोहिला. 3 footprint. 4 status, rank. “मिर्तक पद्ग पद में ना, अहिनि दक अदान सु नागा।”–sri beni. “क्षो ज्ञय पद निर्भाना।”–गाउ m 9. 5 word “बा पद प्रथम बधानके पुन: नकार पद देहु।”–सनामा. Adding ह [na] to बा [ba] gives बन [ban], which means an arrow. 6 foot of a poetic metre, a line or part of a line. 7 metric composition, verse; composition written according to metrical rules involving वर्ण, गौ and matra. However, poets have used पद specifically for विशानुप। The verses of saints like Surdas etc are also popular as पद. Verses contained in Guru Granth Sahib are also known as पाद as – दुपादा, सूपादा, असपादा, (group of eight stanzas) etc. See पादबिन्दु रिहितव। 8 according to Purans, the constituents of charity – clothes, ornaments, food, vessels etc. See देवतित पद। 9 holy text, mystical formula. “सो पद रवहुज बहुरि ना रवन।”–गाउ काबिर। 10 पृ protection, safety. 11 adj protector, saviour. 12 पद has also been used in the sense of प्रद (giver). “जिवन पद नानक प्रभु मेरा।”–मरू m 5. “सेगल सिद्धिपदो।”–गुज जेदेव. ‘who bestows miraculous powers.’ 13 An ignorant scribe has used पद [पद] instead of पिथ [पिथ] at several places in Shastarnammala. See page 231 and the peculiar conclusion drawn in the explanation of Ripusamudar Pit. 14 Per grammar, words used as subject, verb and object.

पद्चेड [पादचेड] Skt पदचेड or पादरिचेड n act of separating combination of words and compound words of a sentence so as to make the meaning clear and explicit; parsing. 2 writing words leaving space in between, so that the reader can understand the meanings easily; separation of words. In old times, the lines were written by joining words with each other. This was done for two reasons –

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first, there was scarcity of paper, second people were fully skilled. They recited the text of the scripture as if it was memorized. Now it is not proper to write or print books without separating words because the unskilled person can play havoc with the meaning of the text, as:

“jīthēdithamārakoilabārithiaiz.”
“gurmukhīhōrtāpaie.”
“bādesejipāvēhīvicīēbādī.”
“namvīhūnekīagānijīnūhāgūrdārasnāhōi.”
etc. In these verses if words were not separated, the text could be read as karī, tapaiē, sejī, and dārsan.

रग्न [राद्र] according to Hinduism a low caste person, believed to be born from the feet, padāj.

रत्त [राद्र] n shoe, which protects the feet. 2 a pair of wooden sandals.

रामपुर [राद्र] n water poured over the preceptor’s toes and taken by the initiate. See ज्ञातःमुः “राद्रपुर देशख्क कार्यो हे.”—GPS.

रत्तेसक [राद्र] adj lotus-like feet; feet delicate and clean like a lotus. “साज्ज्ञा की राद्रपक्षाय धुर्र.”—बासं t m 3.

रत्त [राद्र] Skt पदम n lotus (nelumbium speciosum). “राद्र निजावल जल रस सागरी.”—मरु m l. 2 one thousand billion. 1000000000000000. 1 “पेटलस पद्मा असर साध्यो कातो कार्तरेग.”—कॅडी t 1. 3 according to astrology a line on the sole and the palm, which is regarded as a sign of luck. See पार्थ. 4 shaped lotus, weapon of Vishnu, used like a mace in fighting against the enemy. “सिंह काँक gāda पदम अप्र आपु कियो चादम.”—सेवये m 4 ke. 5 scars spotted on the trunk of an elephant. 6 according to Yog, lotuses of the different number of petals within the body at places like the heart, and the forehead etc. See एम्बक. 7 a poetic metre, comprising—four feet, each with ना, सा, ला, गा, ढ, लस, त, स.

Example:

prabhū dhārat dhyan jo. subh lāhīt gyan so...

(b) several poets have termed the poetic metre कामङ्ण as पदम. See कामङ्ण. 8 whitish spots on a snake’s hood. 9 पदम has also been used for पद्मण्डन (a yoga exercise)—“माग पाचे काचु ना सूज्हे एष्पादम अलो.”—द्राम m 1. ‘It is a strange type of posture named पदम.’ 10 a tree which bears fruit similar to a berry; in Kashmir, it is known as गरम [गरम]. It does not grow in hot regions; cherry. 11 पदम has also been used for Lakshmi (goddess of wealth). See रत्त वर्षम पाती.

रत्त वर्षम पाती [राद्र कवलस पाती]—माल रावदास. Vishnu, lord of Padma and Shiv, lord of Kailash. पाती relates to both.

रत्तमर्ग [राद्रमर्गाब्द्ध], रत्तमं [राद्र] n born from the lotus, Brahma.

रत्तमनी [राद्र] See गुर्जी. 1

रत्तमनाथ [राद्रमनाथ], रत्तमल [राद्रमनाभ], पार्थमलित [पार्थमनाभ] n Vishnu, lord of lotus, who has it in his navel. 2 Shiv, whose umbilicus is shaped like a lotus.

रत्तमणि [राद्र], रत्तगी [राद्र] See गुर्जी. 2 elephants used for fighting in a battle.

—सनामा.

रत्तमदु [राद्रमदु] sun; lotus blooms at sunrise. 2 a flower-sucking large black bee.

रत्तमु [राद्रमु], रत्तमलित [राद्रमयौं] n born from the lotus, Brahma.

रत्तमर्ग [राद्रमर्ग] Skt n gem of red colour as of a red lotus, Ruby. “राद्रमर्ग ke asan jāhīva.”—NP.

रत्तमचन [राद्रमचन] See गुर्जनतैत and रत्तमच.

रत्त [राद्र] Skt n Lakshmi (goddess of wealth), who lives in the lotus. 2 wife of Kalki,
an incarnation of the Divine.

垫马森 [pädmasən] n according to Yog, lotus shaped posture, i.e. sitting erect while putting right foot on the left thigh and left foot on the right thigh, straightening the spine, and catching the thumb of the right foot with the right arm behind the back and the thumb of the left foot with the left arm, gazing at the tip of the nose and the chin touching the chest. 2 Brahma who sits on the lotus. 3 one who practises padmasan. 4 Shiv. 5 sun.

垫马alties [pädmakehr] n a lake in which lotuses grow abundantly. 2 a Hindi poet who was born in the family of Mohan Lal Bhatt in Sammat 1810 at Banda (Bundelkhand). He composed beautiful verses. At first he was in the service of the Nawab of Banda; later he was at the court of Raghunath Rav Peshwa; thereafter he served Maharaja Partap Singh and his son Jagat Singh of Jaipur. There he compiled a book entitled Jagad Vinod which is highly rated among the poets. In old age, Padmakar worshipped Ganga and composed a hymn in praise of it, entitled Ganga Lahiri from which a stanza is given below:

locan asam ag bhasam cita ki lay
tin lok naayak su keseke thaharto?
kahe padmakar vlok im dag jake
ved-hu puran gan kese anusart?
badhhe jatajut beeth parbaktut par
maha kalkut kaho kese kath karto?
pie nit bhoge rohe pretan ke soghe
eso puchto ko nagje jo na goge sis dharto?

Padmakar died in Sammat 1890.

垫马板 [pädmaks], 垫马板 [pädmach] n whose eyes are like lotus; lotus-eyed; Vishnu. 2 nut of lotus; seed of waterlily. 3 adj having eyes like petals of lotus. “padmānath padmāch.” —gyan.

垫马板 [pädmapat], 垫马板 [pädmapat] n Vishnu. “par na pari sakte padmapat.” —akal. 2 the Creator who is lord of the material world. “pat six kin sri padmapati pae?” —akal.

垫马eties [pädmal], 垫马ies [pädmale] n one whose abode is the lotus – Brahma. 2 abode of Lakshmi (goddess of wealth) – lotus. “pädmale jat-ti hve jese.” —GPS. 3 whose dwelling place is lotus – Lakshmi.

垫马板eties [pädmapati] n ancient name of Patna (Patliputar). 2 ancient name of Ujjayini. 3 Lakshmi (goddess of wealth). 4 See वेंजजाह. 5 a poetical metre, named caturpadi and also cavpeya, is marked by four feet, thirty matras in each foot, first pause at the tenth, second at the next eighth and the third at the last fourteenth matra, səgoṇ and guru ṭis, 5 in the end. It is better if its first and second pauses are alliterative.

Example:
dikhiyat sabh papi, nahi harijapi,
tadapi maha ris thehe,
he ati bibhcari, pərtiy bharī,
dev pitār nahi mane,
so tadapi maha bar, kahit dharamdhar,
parkərm adhikari,
dhriq dhriq sabh akhe, mukh nahi bhakhhe,
dehī priṣṭi caadh gari.—kalki.

(b) there is another form of padmavati also in prosody, marked by four feet, thirty-two matras in each foot, first pause at the tenth, second at the next eighth and third at the subsequent fourteenth matra, with two gurus in the end; it is also called kamlavati.

Example:
sabh jag ko karta, jiva bharta,
jihi pujat muni jan sare,
tis tyagi seva, pujē deva,
sahē kaṣṭ atihi bhare...

6 goddess Mansa. 7 wife of Jaydev. 8 a heavenly nymph. 9 queen of king Udhishthir.
Padmānī [pādimī] n a small lotus. 2 Padmavatī has also been termed Padmīni. See पद्मनाथु. 3 In poetical works, a class of women: “sahaj sugādh sārvrup śubh pūnya prem sukhdan,”

“tānu tānu bhojān rati nīdra man bākhan,”
salāj sūbudhī udar mīdu has bas suci āg, āmāl āloṁ anāghbhoṁi pādimīnī hāṭkārāg.

—rāṣikprīya.

4 Lakshmi (goddess of wealth).

Pārī [pādi] n Vishnu who keeps a lotus-shaped weapon. See पण 4. 2 elephant. 3 a pond full of lotuses.

Pādtī [pādemtri] See अध्यापम.

Pādamālī [pādāmyarī] n gun, enemy of the elephant.—sānāma. 2 lion, enemy of the elephant.
Pār [pādar] P ɸ Skt ṭāṭī E father, L pater, Pg padre. “jan pīsār pādar bārdra.”—trilōg m 1.
Pādarī [pādvi] Skt n way, path. “mād mād gātī jate pāḍvi me pāḍpākājō sudār.”—NP. 2 system, custom, method. 3 grade, rank, position. “tīn kau pāḍvi uc bhai.”—sāveye m 4 ke. 3 title, epithet.
Pādarī [pādvād] See पद्यक.
Pādarī [pādarī] See पौप्यम. 2 earning, income. “māhā pādarī dhān ki mere.”—GPS.
Pādarī [pādati] n end of a verse, rhyme.
Pādātī [pādatī] n pedestrian, foot soldier.
Pādarā [pādarā] n water offered to wash one’s feet; water offered for washing the feet of a deity.
Pādarā [pādarā] Skt पदराः n meaning of a verse, rhyme or word. 2 accepted topics of a school of philosophy, as there are six topics according to Vaisheshik i.e. substance, qualities, actions, general, specific, relationship between part and whole; sixteen in Nayay School of Gautam. See अन्तर्जातु. 3 In Purans, they are religion, riches, passion and salvation. 4 thing, article. 5 wealth. 6 a devotee of Guru Ramdas.

Pādarath vidyā [pādarathu vidyā] natural philosophy.

Pādarathudhenu [pādarathudhenu] Indar’s cow that grants everything. “sāṭsābha gur paie mukatī pādarathudhenu.”—sri m 1.

Pādarūḍhā [pādarūḍhā] lotus-shaped feet.
Pādarūḍhā [pādarūḍhā] See दीध (m).
Pār [pādi] in a stage or phase. “cāthe pārī vasa hōi.”—mālā m 3. 2 pertaining to the foot, on-foot. 3 Skt who deserves to go.

Pādī [pādid] P ɸ adj evident, apparent.
Pādin [pādina] See पदित.
Pād [pādu] See पण.
Pāduk [pādok] n line, row. “subhāt dāt pādukā.”

—gyan. row of teeth; it is composed by an ignorant scribe, correct version being pāttākā. See पंडव.

Pāde [pāde] plural of पद or पद (stanz). See पौप्ये, चुर्यिे etc.

Pāderā [pādērap] n water with which someone’s feet have been washed, water for washing the feet.
Pād [pādd] Skt पद् vr farting; breaking wind. 2 n wind released through the anus; fart. “chīkk pādd hīdkī vārta.”—BG.
Pāda [pādy] n a composition in which stanzas are written according to a poetical measure; poem. 2 according to Hinduism, a person of the lowest class, who is believed to have been
1896

born from the feet. 3 adj related to the feet. गुह [padr] Skt n village. 2 way to the village. 3 a village street.

पदहत्र [padhatr] Skt पहात्रि n footprints. 2 way, path. “हा पहात्रि ते मत कुकहै, रे मान!” -saveye m 5 ke. 3 custom, tradition, ceremony. 4 book of religious rites and rules. 5 method, manner.

पदह्रा [padhra], पदह्रो [padhro] adj proper for placing the foot; even, level. “नानाक पादह्राव पादह्रो.”-var gau 2 m 5. 2 See पद्र. पदहानु [padhanu] ML traveller, wayfarer. “पुचाहो जाई पादहाँछा.”-sri a m l. ‘ask the seekers of spiritual knowledge.’ See प्रेयूह.

पदहर्ना [padharna], पदहरन [padharna] v step; put the feet forward, walk, go, travel. 2 come, arrive.

पदहिश्तका [padhishṭaṇa], पदहिट्ठा [padhīṭṭaṇa] Two forms of this poetical metre are there in Dasam Granth. It is marked by four feet, each foot containing रा, जा, ता, गा, ला ली, ली, ली, ली, ली, ली. See मात्री डै. 2 In Kalki Avtar it is called तोषक as under:

“तः पापन ते जाग चार रहयो.”...

पदहर [padhar] See पदह्र. पदहरि [padharī], पदहरी [padharī] See पदह्र and पदहरी.

पन [pam] Skt पं vr trade, praise, feel pleasure. See पनाक. 2 See पन 8. “बाराह बारस बाल्पन बिट.”-asa kēbir. 3 vow, pledge. “पन पुरान किन.”-GPS.

पनास [panas] Skt n jackfruit, artocarpus integrifolia. “सकल सरिर पाणस्पाल्जे.”-GPS. 2 In Ramayan, a monkey in the army of Sugriv.

पनसारी [pansari] Skt पणसारित् one who displays articles for sale; one who buys and sells goods; trader. 2 shopkeeper.

पनसल [pansal] n current of water. 2 home of water; place where water is available for drinking. 3 meter for measuring water. 4 act of measuring water.

पनाह [panah] P पं n refuge, shelter. “तेरी पानाह खुदाइ!”-asa forid. 2 protection, security.

पनहरी [panhari] n female water-bearer.

पल्लवी [palli] Skt पल्लव or पल्लव (which remains fastened to the foot). n shoe, boot. “लोग गाथवे पाल्लव.”-sor ravidas. गाथवी means human body.

पल्लव [pallav], पल्लवि [pallavi] Skt पल्लवि a creature that crawls on the ground. See प्रेयूह.

पल्लव [pallav] n a place on the river bank or elsewhere for drawing water.

पल्लव [pallav] Skt पल्लवि n bowstring.

पल्लव अग्र [pallav agr] n which is shot by joining to the front of a bowstring; arrow. -sanama.

पल्लव अटक [pallav ātak] n made for cutting the bowstring; arrow shaped like a half-moon. -sanama. 2 sword.

पल्लव प्रहरप्र [pallav praharpr] n which strikes arrows with the help of bowstrings; army of archers.-sanama. 2 sword which can cut a bowstring.

पल्लव [pallav] a Rajput subcaste.

पल्लवर [pallavara] adj belonging to Panwar subcaste. 2 n a bowl made from tree-leaves; दुना etc. “एघ साह्के दहर पाणवे. भत पारस्यो भली प्रकारे.”-GPS. 3 preparation of areca-nut, spices and edible lime wrapped in a betel-leaf. “पन पाणवे किन नवीन.”-NP.

पनं [pan] P पं n place of refuge, asylum or shelter. 2 strength, protection.

पनाह [panah] P पं n place of refuge, shelter. “सत पाणह.”-akal. पनाह [pānā], पनाल [pānala] Skt पुरान n channel which carries water. “भार सरों क्षेत्रो पाणारे.”-cōdi l. 2 outlet for roof water. 3 pipe-like vessel for pouring ghee in the fire-pit.
**Panhari** [pənīhər], **Panihar** [pənīhərə], **Panir** [pənīhər] adj water-bearer (male or female). “hāra ka sāt paran dhōn tīs ka pənīhara.”—suhī m 5. “hārījōn ki pənīhara.”—s kābir. “avēr jōnī terī pənīhara.”—asa m 5. 2 Skt pānīharīnī adj who carries goods for sale. 3 caravan; company of merchants. “jīh peḍe luṭi pənīhari. so marāg sātān durāri.”—asa m 5. 4 merchant, trader. 5 See पनीर पानीली.

**Panthi** [pənī] short for पानीली. “pənī pamrī taj bhaījyo.”—cācīt tr 21. ‘ran leaving behind behind his shoes and silken cloth.’

**Panihara** [pənīhərə] n water 2 adj related to water. 3 n shoe, boot. “pənīa chadōn nika.”—dhana dhāna.

**Pani** [pənī] n milk without water, solid food made by separating water from milk, which tastes sour; cottage cheese. 2 a thick dish prepared by squeezing water from curd.

**Paniri** [pənīr] n seedlings of flowers and vegetables, sown densely for transplanting.

**Panola** [pəno] drum. See नो। “kəhú ben bina pənɔ ɔ nagare.”—cācīt 405.

**Pabu** [pəbnu] a subcaste of Jatts, also spelled as पबु and पवु। During the Mughal period, Jatts of Pabu sub-caste were famous chieftains. This sub-caste originated from Rajputs of the solar dynasty. See पवु।

**Papak** by moving like wind; with the speed of wind. “pəpəkk pākkrhe ture.”—rāma\-v. 2 See गुप्त।


**Papat** [pəpət] adj fallen to a lower level, degraded. “yō kəhī bat pəpət dhəra pər.”—GV 10.

**Papithara** [pəpīhərə], **Papiha** [pəpiha] n one who has the desire to drink water; rain-bird. See राज्य. “cāh rahi jās megh pəpīhra pyaśke.”—cācīt 269.

**Papita** papaya, carica papaya; it is पपिता। See पपिता।

**Papili** Skt पपिली n adj who有益 for and curative of liver. carries goods for sale. 3 caravan; company of merchants.“jīh peḍe luṭi pənīhari. so ant. “kardam;’l tar;’lt papilkah.”—sahas m 5.

**Papornal, Pabon** [pəpona] v nourish. “re nār! kai pəporəhu dehi?”—sor m 5. “unke sārigi tu rakhi pəpoli.”—asa m 5. ‘O body! you were nourished in the company of the Supreme Being.’ 2 suck juice of something by taking it in the mouth but without touching with the teeth and molar; suck. 3 recite a hymn without understanding its sense and without practising the teaching inhering it. “bhālke əthi pəpolie viṇ bhjhe mugadh sājān.”—sri m 5.

**Papalka** by rearing. See पपलक। 1. 2 by sucking. See पपलक।

**Pab** See पध। 2. 2 “dhāe pəbā jive hāne.”—cāddi 3. ‘Demons, huge like mountains, came running.’

**Pabon** See पध। 2 See पपलित।

**Pabonī** [pəbənī] S n waterlily, blue lotus, Skt पधनित। “pəbonī kere pət jru dhəlī dhulī jomənhar.”—sri m 1. “bīa dhəlī pəbonī jru jomə.”—var maru 2 m 5. perished by withering like waterlily. See हुभ 3.

**Pabon** [pəbən] See पध।

**Pabon** [pəbən] Skt पधन adj superb, excellent. “pəvər tū hariavla kəvəla kəcən̄vənə.”—səva m 1. ‘oh golden lotus! you were excellent and blossoming.’ Lotus means human body.

**Pabbi** [pəbbi] n front part of a foot. 2 short for पढ़ूँद, mountain. “mecok pəbbaν se jin ke tən.”—cācīt 1. ‘bodies like dark mountains.’

**Pabbbay** [pəbbəν] n mountain. See पढ़ूँद।

**Pabrabāt** [pəbbrət] n king of mountains, the
Himalayas. 2 Sumeru. 3 king of a hilly region.

**Himalayas** [pabhakar] adj of the size of a mountain.

“gajraj pabhakar.”—paras.

**Sumeru** [pabhani] n daughter of the mountain, Parvati. “papa pavitri pabhani.”—datt. 2 adj mountainous, hilly.

**Pabh** [paby] See Pabh.

**Pabhdev** [pabybhedni is sastra] stream, which pierces through the mountains; her lord, Varun — the god of water; his weapon — the noose.—sanama.

See YR.

2 and 4.

**Pa** [pav] Skt pahu vr go, flow. 2 n pahus milk. 3 water. 4 semen. 5 strength. 6 pa has also been used for pad (pav) — “hath lagahi gur amar pay.”—savaye m 3 ke.

**Payna** [pavn] See pyn.

**Payan** [pavan] Skt pahun n going; act of moving, voyage, departure.

**Pavn** [pavnam] P r vector n message. 2 account, description.

**Payn** [pavn] n underneath world, netherworld.

“jana payan gayo turagam.”—prithu. 2 paddy straw. 3 love, fondness, affection. 4 a poetical metre, which is another form of anad; it is marked by four feet, fourteen characters in each foot, first pause at the eighth, second at the next sixth matra, guru and laghu in the end.

**Example:**

bhimgad kahi sab, soniye janab, nakis akal kahot, eknik phab, dur dur dar dar, ghat bat rok, thahiriye chor sab, jahut ko sok.

—gurupad.

**Payn** [pavan] n the underneath world. 2 paddy straw.

**Payala** [pavala] P v cup, mug, bowl. 2 transform of Paya. See Payal. “jini akas kolaht siri kini, kause sapat payala.”—bher namdev.

**Payai** [payai] in the nether world. “jali thali gagan payai puri rahi.”—savaye m 4 ke.

**Payukh** [payuk] See rudi and paasum.

**Payos** [pyoas] See Payos.

**Payot** [payohar] See Payot.

**Payotital** [payohidan] See Payotital.

**Payot** [payod] n cloud, that gives water. 2 cattle that gives milk.

**Payod** [payodhar] n cloud that carries water. 2 pond. 3 milk-bearing part of the body, teat, breast. “jake subhat payodhar pina.”—NP.

4 coconut. 5 mountain. 6 Se P 9.

**Payodhi** [payodhi], pahedh [payonidhi] n expanse of water; sea, ocean.

**Paye** [payape] Dg statement. 2 utterance, sentence. 3 See Payadhi.

**Par** [par] part but. 2 after, succeeding, subsequent. 3 Skt adj other, another. 4 belonging to someone else. “pordhan partan parti nida.”—asa m 5. 5 different, varied, separate. 6 far, away, distant. 7 superb, excellent. 8 pious; in the habit of doing things. 9 enemy, foe. 10 Shiv. 11 salvation, liberation. 12 Skt pura adv last year, previous year. 13 suf above, on. “upaari gaganu, gaganu par gorakhu.”—maru m 1. “satiguru par ke vastra pakharah.”—NP. ‘wash robes worn by the true Master.’ 14 imperative form of pura.


**Payu** [paryu] lie down. 2 lay down. “kahe ravidas paryu teri sabba.”—gau. 3 read, recite. 4 I read, I study. “bida na paryu badu nahi janau.”—bila kabir. 5 day before yesterday. 6 day after tomorrow. See Paye 2.
par-upkar [pār-upkar] n act performed for the good of the other; help; benevolence. "pār-
upkar pūn bahu kia."—gau m 4. "mithia tān, nahi pār-upkara."—sukhmānī.

par-upkarī [pār-upkarī] par-opkaṃśa benevolent, who works for the good of others. "jān pār-
upkari ae."—suhi m 5.

paratāma [pār-atma] See धमाम. 2 another’s mind.

parāia [pārāia] adj who lies down. 2 See पै-.

parāja [pārāja] adj who lies down. 2 See पै-.

parāja [pārāja] v touch. 2 meet, come face to face. “jīnī pārāja guru satīguru pura.”
—tukha chāt m 4. “pārāja cāreṇ gati nīrmaṇ ritt.”—sukhmānī.

parānti [pārānti] for touching. “tisū nānak pārānti avice.”—asa m 5.

parat [pārast] touching with. 2 by touching. See परत. 3 See पतम.

parām [pārām] P स्र n worship, prayer.

parām [pārām] P स्र v worship, pray.

parāsan or parāsanu See पतम. 2 Skt pūra question, act of asking. "gurbaṇi śrī
priṣu pārāsanu."—maru solhe m 1. 3 Skt pūra adj happy, joyful. 4 adv getting pleased, happily. "pārāsan pārāsa bhai kūbija kau."—nāt

parāsan [pārāsan] See पतम.

parānti [pārānti] being pleased, pleasingly. "pārānti pārāsa bhai sadhu jān, jānu hari

bhāgvanu dīkhijē."—kalē a m 4. ‘The saints met joyfully as if they had a glimpse of the Creator.’

parāspar [pārāspar] adv mutual, reciprocal. 2 See अत्रेयज्ञ. 3 See धम पतम धर.

parāsram, parāsramu a physician, who, after turning a disciple of Guru Hargobind, treated poor patients free of cost and preached Sikhism. 2 a great warrior in the army of the sixth Guru. 3 a Vairagi saint, devotee of Guru Gobind Singh, whom the Guru preached the essence of Yog.

4 Parshuram – Ram with an axe; in Purans he is the incarnation of Vishnu. He was the fifth son of Brahmin Jamdagni and his wife Renuka. He was a Kshatriya because his mother belonged to Kshatriya dynasty. He extirpated Kshatris in Treta, the second aeon. His tale is told in detail in Mahabharat, Purans and Ramayan.

It is mentioned in Mahabharat that he taught martial arts to Karan and fought against Bhisham. When members of the Kuru dynasty held a meeting after the war, he also participated in it. He was born before Ram, but they were contemporaries as well. It is stated in Mahabharat that Ram attacked and rendered him unconscious. It is mentioned there that Parashuram was a worshipper of Shiv, and when at the time of marrying Sita, Ram broke the bow of Shiv, Parshuram was filled with anger and gave his Vaishnav bow to Ram and challenged him to fasten its string. Ram easily fastened the string of the bow, on which he accepted his defeat. But the arrow fixed on the string, Ram did not let go in vain, and he destroyed Parshuram’s power to move

1According to Matsay Puran, Parshuram was the sixth incarnation of Vishnu and according to Bhagwat, he was the sixteenth incarnation.
through the skies, as — "nabh ki gati tathâ hati sar sô." — ramav. The story goes that when Parshuram returned the earth to the Brahmans after conquering it from Kshatris, from that day; he stopped staying on the earth at night, only to spend the night in the sky.

Parshuram became a disciple of Shiv at a very young age. Shiv trained him in the art of arms and weapons and bestowed the gift of divine axe upon him, due to which he came to be known as Parshuram (Ram with an axe). It is mentioned in Mahabharat that he chopped off the head of his mother Renuka on the directive of his father. He was engaged in severe fighting against the Kshatris, extirpated them from the earth twenty-one times and gave the earth to the Brahmans.

Parshuram killed the Kshatris and with their blood filled five ponds named Samatpanchak. It is said that he populated the land of Malabar. Some are of the opinion that this region was granted to him by Varun (god of waters). Others hold that he pushed back the ocean and developed many colonies. The cause of his enmity with the Kshatris was that Arjun (Kartveerya Sahasarbahu), the king of Haihaya dynasty had killed Jamadagni i.e. Parshuram’s father. “parsuram rove gharti aata.” — var ram 1 m 1. See महामाय, समस्थानि and ब्रह्म.

विष्णुस्वरूप [परशुराममेहरूप] Parshu (with an axe) Ram, the incarnation of Vishnu. “parsaram kare kutharo raghu teju hariyo.” — saveye m 1 ke.

विष्णु [परस] n water. 2 axe, small axe.


विष्णु [परसदन] Skt पुरषदन n pleasing. 2 food, victuals. “jâdaut parsadan bhoga.” — gau a m 5. 3 adj pleasing.

विष्णु [परसदा] xa n bread. 2 See पुराण 3.


विष्णु [परसदी] n bread. 2 consecrated food. 3 Skt प्रसादिः adj kind, merciful. “sæhe sæco mîta parasidi.” — gau a m 3. 4 by the grace of, due to kindness. “gurparasidi tî pavnîa.” — majh a m 4. 5 See पुराणी.

विष्णु [परसदू] See विष्णु and पुराण.

विष्णु [परसदे] plural of विष्णु. 2 by the grace of, by virtue of kindness. “sukh païa sataan ke parasde.” — sor m 5.

विष्णु [परस] n axe. “parasu ædolâ hãthnalâ.” — ramav. “tum pâtîs pasi parasu parâm siddhi ki khan.” — sanama. 3 Skt प्रेम adj very dear. “namu parasu jîni païo.” — saveye m 2 ke. 4 paras; philosopher’s stone. “parasu bheti parasu karyo.” — saveye m 4 ke. ‘The true Master, who is like a philosopher’s stone, has also rendered me valuable with his touch.’

विष्णुस्वरूप [परसूराथ] n benevolence; in fact pararth and svarth are two different words but this word has been formed in Punjabi from the combination of these two, and its meaning is benediction or favour. 2 an act performed for another’s good and one’s own.

विष्णु [परसोधार] n one who bears an axe.
2 a baptised Sikh who keeps an axe.

**Parasaram** [parsaram] See प्रभुः.

**Parasut** [parsut] *Skt* पृष्ठुत adj born, produced.
2 producer, progenitor.

**Parashurama** [parshurama] *Skt* परशुराम n origin, birth.
2 act of giving birth, reproduction. 3 cause, reason. 4 offspring, progeny. "maia mai tregaun parasut jamaa."—maru solhe m 3.

**Parsad** [parsad] *Skt* पारसद n flower. See पारसा. "sELan kanan 6 dharni parsadat jy6 jIn sis uthai."—NP. ‘The mythical snake Sheshnag supports the entire earth on his head like a flower.’

**Parsad** [parsad] *Skt* पारसध adv day after tomorrow.
2 day before yesterday. 3 another day.

**Parsadhwa** [parsadhwa] See पारसध.

**Parsada** [parsada] See पारसद.

**Parsaka** [parsaka] *Skt* पारसक n act of snatching, grabbing. 2 renunciation. "kulakh!i parharmi choçi bhatar."—var guj I m 3. 3 eradicating, removing. "jese jaladhI barI parharmi."—caritr 297. 4 See पुजय.

**Parshavanath** [parshavanath], **Parshvanath** [parshavanath] *Skt* परशवनथ n act of stealing another’s wealth. “parshvanatha lobh jhuṭh nif iv hi kārat gudari.”—dhana m 5. 2 attack, assault.

**Parshuram** [parshuram] after forsaking, after giving up. “parshuram lobh nif da kuro tiagahu.”—sor m 1. “parshuram papu pačane ap.”—oakar.

**Parshavanath** [parshavanath] adj in the habit of stealing others’ wealth. 2 n act of stealing another’s wealth; theft, robbery. “kam krodh nif da parshuram kaţhe sadhu ke sāgi marr.”—sar m 5. 3 adj who attacks.

**Parshuram** [parshuram] sweat, perspiration.

**Parsa** [parsa] See पारस.

**Parsa** [parsa] *Skt* पारस n another day.

**Parsad** [parsad] See पारस.

**Parsa** [parsa] *Skt* पारस adj worshipping, it is used as a suffix, as — भरोमात्, भरोमास् etc.

**Parsad** [parsad] other’s wife; woman other than one has married.

**Parsamand** [parsamand] *Skt* a verb used for the other; to the contrary, a verb used for the self is atammęd. transitive and intransitive.

**Parsiyu** [parsiyu] offered. See गौरव. “guru parsiyu samr pragāsu.”—sāvye m 3 ke.

**Parsa** [parsa] other’s wealth.

**Parshavanath** [parshavanath], **Parshvanath** [parshavanath] *Skt* परशवनथ n act of snatching, grabbing. 2 renunciation. "kulakh!i parshurami choçi bhatar."—var guj I m 3. 3 eradicating, removing. "jese jaladhI barI parshuvati."—caritr 297. 4 See पुजय.

**Parshavanath** [parshavanath] *Skt* पारसवनथ n a woman
who is in love with a person other than her husband; a woman other than one's wife. In poetical compositions, such a woman is of two types - uqha, who is married; and anuqha who is unmarried.

~

[parak] See ~.

~

[parn] See ~.

"parmarbhuta parak paras."—gujdev.

~

[parakh] v examine, observe, inspect, verify; determine merits and demerits.

1 act of looking at carefully; examining merits and demerits; inspection. See ~.

2 ability to discriminate between merits and demerits; power of discrimination.

~

[parakh] v examines, inspects. 2 sees.

"gurmati sattii kar parkhath adhi he."—BGK.

~

[parakh] See ~.

2 See ~.

3 See ~.

"nahii parkhha tum karaat ho, ham janahii bheva."—GPS.

~

[parakh] after examining, after testing.

"parakhii khajane pae se bahuri khaotia."—var guj 2 m 3.

~

[parakh] n war, battle, fight.

2 teasing, irritating.

~

[parakh] after examining, after testing.

"parakhii khaotane pae se bahuri khaotia."—var guj 2 m 3.

~

[parakh] adj evident, obvious, visible.

"paragat kia apri."—var maru 2 m 3. 2 clear, limpid. "mati malin paragat bhai."—gau m 3.

~

[paragatha] v appear, become visible.

"ap hi gupat apri paragatha."—bila m 5.

~

[paragatha] adj appeared, became visible.

2 n act of appearing, appearance.

"ketrii dini dhdhukara ape karta paragatha."—maru solhe m 5.

~

[paragatha] adj got manifest, became obvious. "gurmukha no pati paragatha."—sri m 5.

[paragathiesa] ultimate Reality has revealed itself. “sac pargaiesa.”—var ram 1 m 3.

[paragan] P n territory which includes several villages.

[paragat] adj evident, obvious, visible. 2 thick, dense.

~

[paragathiesa] reveal. “tu ghatii ghati iku varatda gurmukhi pargathie.”—var gau m 4. 2 make manifest or determined.

[paragas] n light, glow, lustre, sunshine. 2 growth, blossoming.

[paragati] with light. 2 in the light.

3 Skt prakshina bright, luminous. 4 n radiance, eminence. “mil jan nanak nam paragati.”—sodaru.

[paragastha] got luminous. 2 preoccupied.

See ~.


[paragas] made manifest. “jini gupat nam paragja.”—jet m 4. 2 worth adopting.

[paragami] Skt paaragamini adj which penetrates. “paragami taram taram.”—sawey m 4 ke, ‘for carrying across, a ship is at hand.’

[paragada] See ~.

[paragruh], [pargruh] other’s house. 2 other’s wife. “jesa sag bissar sru he re! teso hi thu pargruh."—asa m 5. 5 lightning. 6 according to musicology, a drum-like instrument which is sounded with bamboo strips. 7 pitcher. 8 house. 9 obstacle, hindrance. 10 Sheshnag
- a mythical snake. 11 water. 12 moon. 13 sun.

पर्वत [parghar] See परविवर्त. 2 temple or sect of a deity other than one’s own. “an manau, tāu parghar jau.”-gaṇ m 1.

पर्वती [parghari] in other’s house, at another’s threshold. “trisna raci na parghari java.”-sa m 1.


पर्वत [pargau] n introduction, information, knowledge, understanding. “pargau prāmanu gur paiau.”-sāveye m 4 ke. 2 proof, evidence. 3 miracle of spiritual power. “bārau eku hau phītto kine nahu pargau layau.”-sāveye m 3 ke.

परचरण [parch̄ast] P dress, robe. 2 See पुलिस.

परचरण [parchana], परचरण [parchana] v be acquainted, get to know. 2 practise.

परा [pāra] See परविवर्त 1. “ghar hi pāra paie.”-suhi m 1. 2 See परविवर्त 3. “koi mugal na hoa ādhā, kinē na pāra laia.”-asa e m 1. 3 P piece of paper; slip of paper. 4 letter, missive.

परचरण [parchana], परचरण [parchān] v introduce, make familiar, acquaint oneself with. 2 amuse oneself. 3 impart spiritual power. “ramcādi margalāhi ravaṇu, bhedu bābhikhān gurmukhi parchān.”-sidhgosāṭī. ‘the Creator killed Ravan, the embodiment of vanity, by imparting spiritual power to His devotee.’

परचरण [parchāna] in police terminology, to tear half of a sheet of paper from the register and attach it with the file after charging the guilty one under a section of law.

परचरण [parch] See परविवर्त. 2 See पुलिस.

परचरण [parchān] n act of introducing. 2 act of amusing. 3 expressing sympathy on the death of a relative, condolence. “tā lok parchānī nu āvai.”-JSBB.

परचरण [parchāna] adj who introduces, who amuses. 2 n introduction, knowledge, acquaintance. 3 act of amusing.

परचरण [parchin] Skt पुरुष adj old, ancient. “dinadin parchin lag.”-BGK. ‘we are in poverty and subjection since ancient times.’

परचरण [parchun] n retail; ingredients like flour etc; provisions including salt, oil, flour, pulses etc. 2 mixture of good and partly bad actions. “purābī jānāmi parchun kāmae.”-naṭ a m 4.

परचरण [parchunia] n trader of groceries, grocer. See परचरण.


परचरण [parch] See पुलिस.

परचरण [parchān] परचरण [parchāhī], परचरण [parchāvā] n reflection, image, projection. 2 shadow. 3 in magical lore, influence of a ghost on some person. “hot bhāyo parchavā pretu.”-NP.

परचरण [parchān], परचरण [parchān], परचरण [parchān] Skt परिचरण adj covered, hidden. “īkātū rupī phīrahi parchāna, koī na kis-hi jeha.”-so m 1. “īkō apī phīre parchāna.”-mājha a m 3. 2 Skt परिचरण separated. 3 limited, bound. 4 Skt परिचरण covered. 5 secret, hidden. “mānmukh sac rahe parchāna.”-BG.

भान [parē] n public, offspring, progeny. “sūtak parē birgī.”-gou kābir. 2 Skt adj born of another. 3 n Indian cuckoo; it is well-known that the crow takes care of cuckoo’s eggs. Hence this word parē. 4 Skt आवं विलास a musical measure formed by the union of dhānāṣṭi, gādhar and मरु [maru]. In this rīsabh and dhevāt (2nd and 6th) notes are pure and mādhyām is sharp, all other notes being pure.
The primary note is शरीर (first) and the supplementary note is पचम (fifth). The proper time for its singing is the second quarter of the night. "मरु परजर काला काल्याण सहाय्" –कःशान.

परजर [परजर] n strangers, who are not members of a family or residents of a village. "परजर परजर सहाय्म" –GPS.

परजल अथवा [परजलजल] adj worthy of birth because of other person. 2 Skt परजलजल n which irrigates several lands; cloud, rain. 3 cloud’s thunder. 4 Indar. 5 Vishnu.

स्थल [परजलण] See परजलजल.

परजलत व [परजलतव] n pain caused by another person (enemy). See परजलत.

परजलल [परजललन] n act of burning, being on fire.

परजल [परजल] n public, the ruled. "कुरा राजा कुर परजल" –var asa. 2 universe, people. "तिन का परजल पुजा अई" –var guj 1 m 3.

परजलस [परजलसन] See परजलजल.


परजलले [परजलली] Skt material for burning; articles to be burnt as offerings and incense. "पुजा प्रेम माई परजली" –asa m 1. 2 by making fire, by lighting. 3 after burning, after putting on fire.

परजले [परजले] burnt, scorched, burnt to ashes. See परजललं. "बाहु चिता परजले" –sri m 3.

परजललं न [परजललतं] n flame, blaze. 2 gun, which throws out fire; cannon. "सतर्नल भूण कुरणी पुर्ण परजली" –सनामा.

परजलब [परजलब] Skt पर्जलब n bed, cot.

परजलत [परजलत] Skt पर्जलत adv to, up to. 2 n limit; ultimate boundary. "परमानो परजलत अकाश" –gatha. ‘assuming the form of an atom, (it) may travel up to the end of the sky.’

परजलत [परजलत] See परजलजल.

परजलम [परजलम] adj परजलम (beyond) – भड़ाप (fault) without fault. 2 free from destruction. "परे परजलम" –var ram 2 m 5. ‘beyond mind and thought, sans fault and destruction.’

परजल [परजल] Skt परजल vr become green. 2 n leaf. 3 betel leaf. 4 feather, wing. 5 See पृथु. 6 See परजल 2.

परजलसल [परजलसला], परजलतर [परजलतरी] n house made of leaves; hut with walls and roof of leaves.

परजलनील [परजलनील] one who has worn clothes of leaves. 2 dress of leaves.

परजल [परजल] See परजल.

परजलब [परजलब] adj परजलब (beyond) – परजलब (past) without past. 2 free from past destruction. "परे परजलब" –var ram 2 m 5. ‘beyond mind and thought, sans past destruction.’

परजल [परजल] See परजलजल.

परजल [परजल] adj परजल (beyond) – परजल (past) without past. 2 free from past destruction. "परे परजल" –var ram 2 m 5. ‘beyond mind and thought, sans past destruction.’

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परजलनील [परजलनील] one who has worn clothes of leaves. 2 dress of leaves.
contrary, opposite. 3 falls. 4 melts, decays. “kaci gagari nir parat he.”—sor kābir. 5 See भवृत्.

भवृत् [परतात्] Skt पत्रति part from the other. 2 behind. 3 away, further.

भवृत् [परताख्], भवृतिः [परताख्ति], भवृत्ति [परताख्य], भवृत्तिः [परताख्यति] Skt पुजन सूत्र-अब्र adj obvious, evident. “परताख्य देह परब्रह्म सुमान.”—सवेेमे्े म 4 के。“परताख्य तरे गुरू अर्जन के हारि पुरा ब्रह्मा.”—सवेेमे्े म 5 के。“गुरू अर्जन परताख्य हारि.”—सवेेमे्े म 5 के.

भवृत् [परतात्ना] v turn, return, come back. 2 rotate, revolve, cause to turn. 3 go back upon one’s word, back out.

भवृत् [परतान्] other’s body. i.e. other’s wife. “पर धौन परतान पर कि निदा.”—धहाना म 5.
2 other’s son, other’s children. “परधौन परतान परति निदा.”—आसा म 5.

भवृत् [परताला] n strip of leather or silk, or brocade which is worn across the shoulder, back and chest, coming up to the waist where a sword is fastened; sword-belt.

भवृत् [परताव्य] n image, reflection. “जसे विशे म ए एप रोक का परताव्य पोळा हे.”—JSBM.

भवृत् [परतप्] Skt पुजन n glory, fame. “प्रगा बहा परतप प्रब्हो भाई.”—सोर ए म 5.
2 प्रताकितिः adj glorious. “शालक आहेव पुराख परतप.”—सुक्हमानी.
3 Skt पवित्र पुजन n intense burning, severe pain. “नाम बीन परतपे.”
—आसा चामत म 1। “परतप-हिंगा प्राणी.”—राम म 1। 4 hearts’ intense desire, mind’s painful state. “हारि नवे नो सभुको परतपा, विन भगा पारि नो जाई.”—माला ए म 3। “सेह नवे नो परतपा.”—स्रि म 1 जोगी अदारि। 5 See पवित्रप.

भवृत्ति [परतपे्], भवृत्तिः [परतप-हिंगा] परतपे, परतप-हिंगा

भवृत्ति [परतपे्] has intense longing. See पवित्रप 4.

भवृत्ति [परतपि] Skt प्रताकितिः adj troublesome for the enemies. 2 Skt प्रताकितिः sufferer, in distress. 3 pain-giving, troublesome. 4 Skt प्रताकितिः glorious, renowned, celebrated.

भवृत् [परतपु] n agony, torment. “परतपु लगा दोहागी.”—स्रि म 1 जोगी अदारि। 2 burning sensation, fire. “किव लगी निव्रे परतपू?”—राम म 1। 3 See पवित्रप.

भवृत् [परतपे्] burns. 2 (there) will be a lot of trouble. “वेला हति नो अपे परतपे पाचतावेगो.”—कान म 4.

भवृत् [परतावा] n examination, test. “किंम परतावा लिहौ, मंड घराई.”—GPS.

भवृत् [परती] woman other than one’s wife, another’s spouse.

भवृत् [परतिप] adj protector, sustainer, nourisher. “परतिप प्रब्हो क्रिपल क्वन गोनी?”—बहर परति म 5.

भवि [परति], भवित्त्र [परतिया] woman other than one’s wife, another’s spouse.

भवितछ [परतिक्षण] See अक्षिक्ष.

भवित्त्र [परतित] See जुड़ी.

भवित्त्र [परतियि] Skt पूर्वी n faith, trust, belief, reverence. “जाके मणी गुर बि परतियि.”—सुक्हमानी.

भवित्त्र [परतिये] Pkt पूर्वी n peeled banana, soft portion of a banana after its skin is peeled off.

“जाग्ह्वा परतियेन सिदुति गाई.”—प्रसाद। 2 Skt पूर्वी शायर shore, coast, bank.

भवें [पर्ते] came back, returned. 2 See पवें.

भवें [पर्ते] Skt पवें: (पार्तस्) part through another, from other, by other. “सतीगुर नो मिले हरि मिले, नाहि तिसे पार्ते.”—गीत म 4। “cannot get realization of the Divine through any other.”

भवेत्रप [पर्तेत्र] adj in subjection, in bondage.

भवेत्र [पर्त्र] Skt पवें adv at another place. 2 at any other time. 3 in the next world.

भवित्र [परत्रिया] woman other than one’s wife. “परत्रिया रवंटि जाहि सिदु लाजिहि.”—पुन्हे म 5.
For a woman to cover her face is prohibited in Sikhism. See गुरु-पुरुषोत्तम मुख्य चरित 1, ch 33. 3 iron strips on string instruments to separate one note from another.

पर्दासत [पर्दासह] प व्यय बुज्जा busy in work, engaged in labour. 2 free from duty. See पर्दासयत.

पर्दासयत [पर्दासह] प व्यय बुज्जा v be engaged in work; be busy; be ready. 2 be free, have leisure.

पर्दासा [पर्दासा] woman who belongs to another man. “पर्दासा पर्दासा पारदासा पारलौब्धा.” -सुहि एम 3. ‘commitment is principle based.’

पर्दासी [पर्दासी] at some other place, in an alien land. 2 sense - at the door of gods or goddesses other than the Creator. “मानोख पर्दासी लोजवा.”-वार मारू 2 म 5. 3 for fame, for renown. 4 beyond all places, in the final stage of consciousness. ‘किर्पा ते सुख पारा सच पर्दासी.”-सुहि ए म 3. ‘commitment is principle based.’

पर्दासे [पर्दासे] See पर्दासी. 2 for fame. “राजे धराम कराहि पर्दासे.”-मारू सोल्हे म 1. 3 for the heavenly abode.

पर्दा [पर्दा] See पर्दास।. See पुष्प।।

पर्दासहरु [पर्दासहरु] पर्दासहरु [पर्दासहरु] See पुराण चित्र।। “गुरुमुख मराग गगन पर्दासहरु पुराण पर्दासे।”-ब्ग।। “साहिन गगन पर्दासहरु पारलौब्ध।”-ब्ग।।

पर्दा [पर्दा] प व्यय cover, curtain. “जिन्हे भ्रांपर्दा कोला।”-सुहि चात म 5। 2 veil; cover of cloth or house etc to protect women from other’s gaze. In Valmik section 6, ch 116, Ramachandar said to Vibhishan, ‘O King of the demons! woman’s noble character is the best veil for her; purdah of the house, cloth, tent-wall, high wall is of no avail.’

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adjill-intentioned; who wills ill of others.

other’s wealth, wealth which is not one’s own.

religion other than one’s own; others’ faith. “स्वयं निविद्य नेषन: पश्चामो

adjchief, supreme, exalted.

adjchief, supreme, exalted, leader. See Gk-पृज्ञ. जीती मैं वा पर्वर्तिन से पुरे पर्वर्हण.”–sri m 5. 2 daughter of Baba Ala Singh, honourable chief of the Phul dynasty. She was younger to prince Sardul Singh and was married to Sham Singh, chieftain of Ramdas Jhanda. She was a very pious and erudite lady. She granted fief to the qera of Baba Gandha Singh and desired scholars of Gurbani not to go to Kashi. After getting all types of knowledge at this place, they should serve the Sikh community and the country. The fief granted by her still exists but no priest and maharaja has paid attention to turn this place into a centre of learning.

having supremacy. “तु सत्तवतु तु पर्वर्ति.”–asa m 5. 2 the president did.

See पुर्व. “सोि नम पर्वर्ति.”–सव्यसे m 3 ke.

See पुर्व. पुर्व “पर्वर्ति पूर्वः भूति.”

n act of lying down. 2 a part of the main beat of tabor. These are played to accompany dhruvāk for example – ‘धहिगिकात
tak tak tak naktak dhānu kta gīda gīna
dha.’ 3 support, shelter. “परूरसण सरूर कर चरान
go.”–NP. 4 See पुर्व. 5 Skt पुर्वः leaf. 6 feather, wing.

v happen, occur, lie. “परि ना परि या जा.”–maru m 5. 2 faith, protection. See पुर्व 3 and 4. “ठहार जिय तहारो पर्वा.”–कन m 5. 3 towel, handkerchief, duster.

married, wedded.

See पुर्व. See पुर्व. See पुर्व.

woman who belongs to another man; woman other than one’s wife. “पूर्वार्ती के भाजे सहास बसाय ब्हाग
pae.”–cārtī r 21.

Skt पुर्वः n outlet for water, spout. 2 hand-pump.

Skt पुर्वः n pipe for carrying away water. 2 See पृज्ञ.

Skt पुर्वः n home, house. “काहि मर्ताना
jao परपा जिह, मुजिपि कर यो प्राहि.”

‘whichever house I visit, the people looking at me make this comment.’ See पुर्व. पर्वर्ति See पुर्व.

women of graceful appearance, walked through the streets.’ See पुर्व. 2 परपा has also been used for पपर.

“modak sākṣūl परपा पुर.”–NP. 3 See पृज्ञ. पपराती See पुर्व.

which has rows of houses built; bazaar, market, street. “परपा गले प्रकास
चाबिला.”–NP. ‘women of graceful appearance, walked through the streets.’ See पृज्ञ. 2 परपा has also been used for पपर.

“modak sākṣūl परपा पुर.”–NP. 3 See पृज्ञ.

father of one’s grandfather. “पिताम परपिताम सुजान कुटि
बट.”–BGK.

others’ suffering.

person other than one’s husband. “जैस परपुर्का रत नारी.”–bheT namdev.

Skt पुर्वः n expansion of five elements; world. “बिरल पांड, जो ना रचाह
papāc.”–gau thiti m 5. 2 fraud, deceit. “कारि
parpāc jāgēt ko ḍāhīke.”—dev m 9.

parpācchēṭ [parpācchēṭ] Skt विपक्त दूरē n a string instrument which expands a note. 2 unheard five types of mystic sound as of a lute. “parpācchēṭu tahi man rakhī.”—ram a m 1.

parpācu [parpācu] See parpācu.


par [parab] Skt पौर fill, complete. 2 n पौर religious function; festivity. 3 festival, pleasure. 4 part, portion. 5 part of a book; section as eighteen sections of Mahabharat. “suno byas te parā astā dāsanā.”—gyan. 6 joints of the body, junction.

parbās [parbās] adj in subjection; who is in bondage; dependent.

uno bhalo supath kūpāth ko nā dumā bhalo
suno bhalo ghar pē na khal sath kārīye,
aṅal kī lapāt ḍhāpāt bhalī nāhar kī
koṭī ke kāpāt te dur hī se ḍārīye,
yāhe kāvī “jīvaṁ” pārām pursārth he
parghār bās phirās sū nīrāye,
har man līje pē nā bad kīye nićān sō
sārās diye pē na parbās pārīye.

parbāt [parbāt] Skt पर्वत n mountain. “parbāt suīra ṫupā hovāḥ.”—var majh m 1. 2 arrogance; vanity regarding oneself as superior. “kīti parbāt khara.”—asa kābir. ‘kīti’ means humility. 3 one of the ten branches of ascetics. See त्तत्वशास्त्रपरस्पर.

parbātarī [parbātarī] Skt पर्वतरी Indar, the enemy of mountains, who with thunderbolt had broken the heads of mountains into pieces.

parbātī [parbātī], parbāṭī [parbāṭī] adj resident of hilly area; hilly, mountaineous. “parbātī kāla mehra.”—BG. ‘Kāla and Mehra Sikhs of hilly area.’ 2 n hillman, highlander. 3 in the hills. “bānī tīnī parbāṭī he parbṛāhāṃ.”—sukhmānī. “suīne parbāṭī gopāḥ kāri.”—var majh m 1.

parbāl [parbāl] See parbā.

parbād [parbād] Skt पूर्ण n false infamy; slander. “aḥābodhi parbād nīt.”—bīla m 5.

parbātīk [parbātin], parbāṭīk [parbātin] Skt पूर्ण adj skilled, shrewd. 2 who has full knowledge; fully enlightened. “janānhar prabhū parbāin.”—sukhmānī. “so sarābguṇ parbāna.”—bīha chāṭ hā m 5. See prūṭā.

parbāv [parbāv] Skt पूर्ण n sense of being vigilant, absence of sleep. 2 enlightenment; absence of ignorance. “manu parbāvāḥu hārī ke nāi.”—sukhmānī.

parbāvāṭ [parbāvāṭ] enlighten; educate. See parbāv 2.

parbāvāṭ [parbāvāṭ] Skt पूर्ण n enlightenment, wakefulness, vigil. 2 knowledge of reality, self-realization. 3 enlightening; imparting knowledge. 4 equipping with knowledge or making enlightened. “calu calu sākhi, hām prabhū parbāvāḥaḥ.”—bīla m 4. 5 encouraging; assuring.

parbāvāstā [parbāvāstā] awakened, made aware.
“gūrī tuṭhe manu parbāvāṭa.”—suhi m 4.
2 See parbāvāt.

parbāve [parbāve] should awaken, make aware.
2 make enlightened. “prīṭhaṁ man parbāve ṛṇa, pache avāru riṅhava.”—asa m 5.
3 awakens. 4 enlightens.

parbārah [parbārah], parbhū [parbhū] n ultimate Reality, without attributes and beyond the world; the all-prevading Divine without
rank; the supreme Being.

Param [parabh] See पृथ्वी.

परब्हरी [parbhari] Skt प्रत्व transport carrier, transporter.

“माता मो चार परब्हरी दौई.”—cāritā 125.

‘Sweets placed in the pitchers were handed over to the bearers.’

Param [parbhav] Skt परव, परवत n repeated births, other birth. 2 See परभग. 3 See पृथ्वि.

Param [parbhavan] alien house. See परभें. 2 See परभें.

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Param [parbhavan] alien house. See परभें. 2 See परभें.
parma\[parma\] See परमा. Pkt परमा scent made by crushing many fragrant things. “रसु परमा की वसु.”—sri m 1. 2 excellent fragrance; sandal. “वक्हु परमा बहु.”—vṛuß ś m 3. 3 See परमत. 4 See परमालस.

parma\[parma\] See परमा. “गैं गन् गोबिंद, बिनसी सेह परमा.”—sar m 5. 2 See परमालस.

parma\[parma\] परमा adj source of excellent fragrance; which produces fragrance. “सार्बे आदि परमालस कासत कोदन बहेता.”—prabhā namdev. ‘ordinary wood turns into sandal in the company of that which is the origin of all and the origin of fragrance.’

parma\[parma\] See परमा.

parma\[parma\] n other’s filth, i.e. slander, talking ill of others. “कै सा नो पुन्निय नित परमाल हिर्ते.”—var gau l m 4. 2 See परमाल.

parman See परमाण.

parman See परमाण. Skt परमाण-परमाण S परमाण. tiniest part, a thin particle of earth, water etc which cannot be divided and cannot be seen with naked eyes; atom. According to Vaisheshik school of philosophy, when atoms of earth, water, fire and wind come together then two atoms form dvīṇuk and three dvīṇuks form trāṣeṇu. So the world is created by the union of atoms; when they disperse, the world meets with catastrophic end. “परमाणो पर्जै अकाश”—gatha.

Believers in Vaisheshik and Nayay school of philosophy hold that the world was created as written above. Their theory is known as atomism.

parmanuvad See परमाणुवद. 2 vocative O Parmanand!

parman See परमाण. परमाण adj who kills another e.g. the enemy. 2 n a subcaste of the Rajputs. See

parmatma परमतम n the supreme Being, the ultimate Reality.

parmat See परमत n stepmother. 2 great grandmother. 3 maternal grandmother. “नाही नानसर mata परमता ब्रजहमता.”—BGK. 4 See परमाण.

parma\[parma\] परमा adj excellent fragrance; which produces fragrance. “सार्बे परमा परमालस कासत कोदन बहेता.”—prabhā namdev. ‘ordinary wood turns into sandal in the company of that which is the origin of all and the origin of fragrance.’

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parmanाण See परमाण. परमाण परमाण adj first and primal; first of all; root of all; original. “परमाण पुराण मनोपराणा.”—guj jeevan. 2 mad in love, rapturous. “बिशाम बिनोद रा परमाण.”—prabhā ś m 1. 3 See परमाण. “नाम जपावहू जे परमाण.”—GSP.

parma\[parma\] परमा adj excellent fragrance; which produces fragrance. “सार्बे आदि परमालस कासत कोदन बहेता.”—prabhā namdev. ‘ordinary wood turns into sandal in the company of that which is the origin of all and the origin of fragrance.’

parma\[parma\] See परमा.

parma\[parma\] See परमा. “धृति मधे देक्ते परमाण.”—ośkar.

parman परमाण See परमाण. परमाण परमाण adj n other’s filth, i.e. slander, talking ill of others. “कै सा नो पुन्निय नित परमाल हिर्ते.”—var gau l m 4. 2 See परमाल.

parman See परमाण.

parman See परमाण. Skt परमाण-परमाण S परमाण. tiniest part, a thin particle of earth, water etc which cannot be divided and cannot be seen with naked eyes; atom. According to Vaisheshik school of philosophy, when atoms of earth, water, fire and wind come together then two atoms form dvīṇuk and three dvīṇuks form trāṣeṇu. So the world is created by the union of atoms; when they disperse, the world meets with catastrophic end. “परमाणो पर्जै अकाश”—gatha.

Believers in Vaisheshik and Nayay school of philosophy hold that the world was created as written above. Their theory is known as atomism.

parmanuvad See परमाणुवद. 2 vocative O Parmanand!

parman See परमाण. परमाण परमाण adj first and primal; first of all; root of all; original. “परमाण पुराण मनोपराणा.”—guj jeevan. 2 mad in love, rapturous. “बिशाम बिनोद रा परमाण.”—prabhā ś m 1. 3 See परमाण. “नाम जपावहू जे परमाण.”—GSP.

parman See परमाण. परमाण परमाण n highest pleasure, great bliss, state of blessedness, spiritual happiness, bliss of realising the Creator. 2 the ultimate Reality, the ocean of joy. “जो नो सुनाह जस परमाणा.”—gau m 5. ‘who do not hear the praise of God.’ 3 a holyman, resident of Barsi (district Sholapur) who was a great renunciant and devotee. In most of his compositions, he uses his pen-name, Sarang, but in the holy scripture of the Sikhs his name is mentioned as Parmanand i.e. “परमाणा सद्गाति मीला.”—sar. Parmanand’s year of birth and account of life are not known. 4 a resident of Sultanpur, father of Jai Ram and father-in-law of Bibi Nanki.

parmanāda परमाणादा See परमाणाद. 2 vocative A Parmanand!

parmanādu परमाणादु See परमाणādu. परमाणादु adj n other’s filth, i.e. slander, talking ill of others. “कै सा नो पुन्निय नित परमाणादु हिर्ते.”—var gau l m 4. 2 See परमाणादु.
S birds like the eagle which feed themselves by killing other birds.

parmarth [parmarath] n most excellent substance. 2 essence. 3 spiritual knowledge. “parmarth parves nahī.”—sor āvīdas.

liberation, salvation. 5 abstract, doctrine, gist. “agge is da parmarth.”—JSBM.

parmarthi [parmarthi] adj who tries to know the self; seeker; who desires to know the essence of the creation.

parvadhā [parvadhah] See पर्व. 

parvāt [parvat] in Purans, Durga the goddess.

parvat [parvāt] Skt पर्वत part acceptance. 2 permission.

parvātāpat [parvātapat] Skt पर्वतापत n gained, obtained. 2 finished, ended. 3 full, complete.

parvay [parvay] Skt पर्वय n synonyms such as ab= jal, āgāt= atis, hava= pavān= vayu etc. 2 opportunity, chance. 3 series, order. 4 figurative expression where a single base is provided to several objects.

Example:

hōri aneko aśray ek,
krām sō kahī paryay vibek.

‘parmesār ka asra.’—bīla m 5. “aprīpār parbrahām parmesāru.”—sor m 1. “acut parbrahām parmesur.”—maru solhe m 5.


parmesē [parmesē] limitless power of the Creator, the great Illusion. 2 in Purans, Durga the goddess.

parmā [parma] Skt परम part acceptance. 2 permission.

paryay [paryay] Skt परय सynonyms such as ab= jal, āgāt= atis, hava= pavān= vayu etc. 2 opportunity, chance. 3 series, order. 4 figurative expression where a single base is provided to several objects.

Example:

hōme śrīna sābh āgāt bhujāi,
bInse krodh khIma gahIlai.

~gau ~m 3.

dukh bInse sukh kio bIsram. ~gau kabir.

katu bol gae base mithe ben rásna me
nen tyag cápáltata gahi ab laj he.

(b) another figurative expression about something shifting its place.

ikk 'iāu nū chaḍḍke duje thā thāhīray,

tū nūhī kāvr akhde bhed ikk pāray.

Example:
sudha surpurI tyag vāsyo ṣāṭrasna pe

vikh śrīkāth tyag nēcībhe pe vāsyo.

Pāvyāyoktī [pārtyāyoktī] figurative expression having words with the same meaning.

Pārayoktī he bīdh doī.

rācna sō jāhī bēcān ju hoi.
dutio chāl kār sadhe kaj.
yo lacchān bhakhē kāvīray.

~gārabgājī. 

Example:

he ajītṣīgh sātrō te moko kāro ajit.

(b) the second form of this figurative expression involves something indirectly said, which may help in achieving the objective.

Example:

Pāhir oḍhni gār rāho sukh sō kār nirvah,

khārag pag mōhī diḍīye jaō jāg ke māh.

This statement is made by a woman to her cowardly husband with the intention of sending him to the battlefield.

Pāryālocan [pārtyālocaṇ], Pāryālocā [pārtyālocaṇa]

Skt pāryālocaṇ n act of observing minutely; considering, pondering, act of determining merits and demerits.

Pāryāk [pārtyāk] Skt pāryāk n bedstead, cot.

Pāryāt [pārtyāt] Skt pāryāt adv up to. 2 n extreme limit. 3 side.


'made the arrows fly.'
परव [परव] See परव.
परव [परव], परवम [परवम] Skt परवम and परवम ad in other's subjugation, in other's bondage. "oh परवम bhio bicara."—dhana m 5. See परव.
परवस्थ [परवस्थ] n upbringing, nurturing. "ajay ki परवस्थ kariye."—NP. 2 other's thing.
परव [परव] See परव.
परवदगर [परवदगर], परवदगरु [परवदगरु], परवदगरे [परवदगरे] See परवदगरे
"परवदगर अपर अगम बेट तू."—asa farid.
"परवदगरव सलाही जिस de calıt anek."—sri m 5. "nau परवदगर da."—var gau 2 m 5.
परव [परव] P n adj nourisher, sustainer; used as a suffix in compound words, as — cāribपरव
tld;eedl i d [परवदगर], tld<i!edl'S! [परवदगरु], tld<i!ft!dl i d [परवदगर]
See परवदगरे
"पarvadgar apar agam beat tt1,"—asa
tld;i'd;eedl i d [परवदगर]
See परवदगरे
"parvadgar apar agam beat tt1,"—asa
"parvadgaru saIahiE jIs de caIIt anek."—sri m 5. "nau पarvadIgar da."—var gau 2 m 5.
परव [परव] P n adj clearly stated. "devi deva
dehure puja परवJ)e."—BG.
परवद [परवद] P v bring up, rear.
परवाल [परवाल] P adj brought up, nurtured.
परवालदियाण [परवालदियाण] P n the Creator who sustains; the Divine who protects.
परवालदिय [परवालदिय], परवालदीष्टि [परवालदीष्टि], परवालदिया [परवालदिया] adj changed into another form, was transformed. See परवालदिय.
2 encircled, surrounded. "osuहां नमु नदियहे, namo परवाली।"—var sri m 4.
3 covered, hidden, protected. 4 brought up, reared.
परवाल नाम [परवाल नाम] P n bringing up.
परवालदियाण [परवालदियाण] See परवालदियहृ. 1. "api
nairInu kāladhari jag māhī परवालदियाण।"—saveye m 3 ke.
परवालदिय [परवालदिय] See परवालदियहृ.
परवालदि [परवालदि] See परवालदियहृ.
परवालदि [परवालदि] See परवालदियहृ.
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परवालदि [परवालदि] See परवालदियहृ.
परवालदि [परवालदि] See परवाल�ि
1914

properly explained “bhāla bura pārvānīa.”

-BG. 2 having expertise, intelligent, clever.

पर [पर] Skt n first of four types of speeches. See चण वर्तित्र. 2 science which makes one aware of reality beyond all objects; spiritual knowledge. “अथ परा यथा तत्कार मविन्यासेते.”–शृणु. 3 part release. 4 reversion. 5 in front of, face to face. 6 renunciation. 7 valour. 8 disrespect. 9 adj superior, excellent. “गुरदेर परा परा.”–दवन. 10 got. “परा केरे चेक.”–स कबिर. 11 the other side, the opposite bank, the far side. See द्वी. 12 पृण line, row. “गज बजिन को परा बाधावा.”–GPS.

परार [परार] n pratha; many layered roṭi cooked by applying ghee into the dough.

परावर [परावर] [परावल] adj other person’s, related to the other person. “परावीर चिद्र अचकेष.”–asā m 4. 2 fled, retreated. “परावर मान का बिरहा.”–द्भान m 5. “दुख दुरी परावा.”–बिहा चेत m 5.

पराँ [पराँ] [पराँ] at other’s (place). “बार पराँ बस्ना.”–स फरिद.

परान [परान] adj alert, ready, engaged, attached. “जेसी मुर कुताब परानी.”–बहर नामदे. 2 n support, hope. “सकेत कि उह पाँ तरान.”–गोंद कबिर. 3 See परसक. 4 See परसक.

पराण [पराण] n pratha. 2 See पराण.

परावर [परावर] adj other’s dress, disguise. “नातवा भेखा दिखावे... सोकही नाही पारवेसा रे.”–asā m 5. 2 admission, approach, access. “परावराभ पारवेसा नाही.”–सोरविदास. 3 See परिवेश.


परावर [परावर] [परावल] adj other’s; belonging to the other person. “परावर अमान कु रक्षिते?”–वर सर m 3. 2 going away. See पराण. “बादे गुन लोब्ह जत परार.”–कादी 1.

परावर [परावर] [परावर] adj unfamiliar, other’s, which are not your own, not one’s own. 2 ran away, fled. See पराण. “पाणदे परावर.”–कादी 125.

परावर [परावर] [परावर] adj other’s, related to the other person. “परावर चिद्र अचकेष.”–स कबिर. 11 the other side, the opposite bank, the far side. See द्वी. 12 पृण line, row. “गज बजिन को परा बाधावा.”–GPS.

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Indar. According to Nirukt, Indar is called Prashar because he kills demons and throws them afar. 3 A Vedic sage who composed several verses of Rigved. He was disciple of Kapil, the seer. He got hold of Vishnu Puran from Pulasty and taught it to Maitrey. He also laid down the religious laws. His mating with Satyavati, led to the birth of Krishan Dvaipayan (Vyas). According to Nirukt, he was son of Vashishth, but in Mahabharat and Vishnu Puran, he is said to be born to Adrishyanti and grandson of Vashistth. 

"ātri parasar narād sarād byas te adī jīte munī bhae."—datt.

Parasar [parasar] Skt adj who throws away.

Parashu [parakrāmi] adj parakrāmin, strong.

Parasāra [parasa] n ātman-ānā expectation from others.

Paras [parasu] Dg who has breathed his last; dead.

Paras [parast] Skt adj conquered, defeated.

Parasāra [parasray] n other’s support, reliance on the other. 2 dependence. 3 adj dependent; who relies on other’s assistance.

Paras [parahan] See भिकुय्य.

Paras [parah] runs, flees. 2 gets destroyed, is spoiled. “jīhke pārse pārlok pārahi.”—VN.

Parasāra [parahona], Parishā [parahona] Skt pūrūṭ and pūrūṭ n one who stays on; one who pays a visit; guest. “bhalke uṭthi pārahona mere ghārī avaḥ.”—var gau 2 m 5. The soul is also called ‘guest’ for abiding in many bodies.

Parva [parak] Skt n sword. 2 according to Manu and Shankh Simritis, fasting for twelve days. 3 See पुर्व.

Parakrāma [parakrāu], Pārā [parak], Purvā [parakrām] n sense of going forward. 2 attack, invasion. 3 force, strength. 4 endeavour, effort. “rāhe pārakrāta taṇa.”—sri pāhtra m 1. ‘endeavour and strength are finished.’ “jorī pārakrāt jāde.”—var ram 3.

Parākāś [parakāśa] n fine powder formed on flowers; pollen. It is the semen of plants and trees. When black bees and honey bees mix it with the stamens and pistils of flowers, then fruit and seed are produced. “pāṣu pārag si sohāt sūdār.”—NP. 2 dust. 3 paste prepared with sandal and camphor. 4 fame, repute. 5 movement according to one’s own will; absence of dependence; liberty. “māgāṇi māg tē ekāhī māg. nanak jate pārāhī pārag.”—bavaṃ. ‘from which you may get freedom.’

Parākāś [parag] has also been used by poets for prayag, a place of pilgrimage.

Parakrama [paragkesar] n long and thin yarns in pollen-bearing flower. It is the generative organ of flowers by which female flowers, become pregnant.

Parākāś [paraga] a Brahman of Chibber subcaste, who was a resident of village Karhial in district Jehlum. He was the son of sage Gautam. He adopted Sikhism and made himself a model for others. He took part in the battles fought by Guru Hargobind; hence “jēt so pāraga dhīr pērā jāg ayo he.”—GPS. This spiritually-enlightened person and holy warrior had four sons. — Bhai Matidas,1 Satidass, Jatidass and Sakhidas. See भृगुद्यान.

Parākrama [paragāḍa] Pārā adj divided, separated, scattered.

1He was Diwan of Guru Tegbahadur, and was martyred along with the Guru in Delhi.
पारामक [पारामक] Skt adj disrespectful; who has turned away his face. 2 deserter. 3 against, opposed to. 4 who moves with his face turned back.

पराचर [पराचर], पराचर्त [पराचर्त] Skt पुराणिन्द्र expiation, penance, action performed for absolving oneself from sin, प्रजा- (austerity) चित्र (determination); action performed with austerity and determination is called प्रायृचर. 2 In Gurbani this word is used for sin, which one has to expiate.

पराचर्य [पराचर्य], पराच [पराच] n defeat.

पराद्वे [पराद्वे] on the other side, across. “भाव durtar tār पराद्वे.”-gau m 4. ‘delivered across the ocean of material world, which is otherwise difficult to cross.’

पराप [पराप] See धिक्कट and धिक्क. 2 See पृथु. 3 पराप (प्रातः) morning, daybreak. 4 runs away, flees. “महाकाल पिक्ख देत पराप.”-सलोह.

परात [परात] n transform of पत्र [पत्र]; wide flat vessel, especially used for kneading flour. 2 See धिक्क. 3 पुरा (प्रातः) morning, daybreak. 4 runs away, flees. “महाकाल पिक्ख देत पराप.”-सलोह.

परात [परात] adv after, later, subsequently. “मारे परात corel hve.”-cэр 91. ‘turned a witch after death.’ 2 Skt प्राचर death, demise, end, expiry. 3 salvation.

परातह [परातह] See पुस्त.

परातक [परातक] परातक, परातकाः र [परातकाः], परातकम् [परातकम्] Skt पुरातन् n the ultimate Reality, the transcendent One. “atam cintā parātakam cintāhu.”-maru solhe m 1. “atma paratma ekō kare.”-dhana m 1. ‘atma is the living being, and परातक is the Divine.’

परात [परात] adj deeply in love with. “नानाक gurcārāṇi parāt.”-sri a m 5. 2 engrossed in greed. “जीu कोडी मी परात.”-maru solhe m 1.

पराति [पराति] adj in love with. “गुरु पुरे की पराति.”-maru solhe m 1. 2 submits, surrenders.

पराते [पराते] adopted with loving devotion. “त्रिन sadhu cārāṇ le ride parāte.”-maru solhe m 5. 2 moved. “ते परii पराति.”-gau m 5.

परातो [परातो] See पुस्त. "नानाक gursāabdāi parāto.”-gau m 5.

परात्र [परात्र] n tasselled tag for braiding the hair.

पराध [पराध] n crime, offence, sin. “कोटि पराध मधु teri seva.”-dev m 5.

पराधी [पराधी] adj criminal, accused, culprit. “कोटि pradhi tāra re.”-sor m 5.

पराधील [पराधील] adj dependent, under subjection.

परान [परान] See पुस्त. 2 ghee. “अग्नि माहि homat परान.”-sukhmani. 3 animate; living being. “नीरभ्रो bhae परान.”-asa chat m 5. 4 went. “जिन जपिया te परii परान.”-prābha paratal m 4. 5 See पुस्त. 6 See परानहे.

परानहा [परानहा] See परानहीरा. 2 See पुस्त.

परान [परान] Skt परान n master of breath; soul. 2 the Creator, the Divine.

परान [परान] ran away, absconded. “dūkh durti पराना.”-mār m 5. ‘vanished’. 2 landed, lay. “सुमी सिमी परii पराना.”-dhana m 5. 3 departure, journey. “as adesa bādhī पराना. mohal na pāve phirat bīgana.”-suhi a m 5. ‘Hope and fear are obstacles in the spiritual
journey of a human being.' 4 ship. “hați hari tari pārana.”—gūj m 5.

पाराण [पाराण] n a living or sentient being.

“balak biradh na surat pārāṇ.”—asa a m 1.

पाराण [पाराण] I have landed; I have been transported. “bha pavāk parti pārāṇ.”—asa m 5.

पाराणिद [पाराणिद] P वाता n cause to fly.

पाराणे [पाराणे] absconded, fled; who moved away. 2 landed. “te bhavjaal te parti pārāṇ.”—gps. 3 went, got. “kavāc bhed sar par pārāṇ.”—saloh.


पाराणे [पाराणे] went away, fled. 2 fell, landed.

3 happened, took place. See पाराणे.

पाराण [पाराण] n pātn other’s grains or food.

पारापार [पारापार] See पारापार. 2 adj pātn-वाता beyond all types of calamities and sorrows. 3 n the Creator, the Divine. “acārāj sunio pārapāra bhetule.”—bīla m 5.

पारापुरबाल [पारापुरबाल] adj immemorial, primordial, from the beginning. “sātī nam tera pārapurbāla.”—maru solhe m 5.

पारापुरबा [पारापुरबा] adj from time immemorial, from the beginning. “pārapurbā bīsahī līkhiā.”—sar m 5.

पारापुरवेश [पारापुरवेश] because of the original.

“dānā pārapurbān bhucāte mahipaṭān.”—sāhas m 5.

पाराबाह [पाराबाह], पाराभ [पाराभ] n disrespect, disdain, disgrace. “ṛchaśi jāmadī pārabhāyā.”—gujjēdev. 2 defeat, capitulation. 3 annihilation.

पारावार [पारावार] (See धिन्दु) Skt भलम n reflection, thinking, concentration. 2 holding, clutching. 3 recollection, memory retrospection. 4 reasoning, argument. 5 counsel, consultation.

पारामुख [पारामुख] See पारामुख. “sāmukha paramukh kabī vicātē.”—gps.

पारादत [पारादत] See पारादत.

पारा [पारा] See पारा.

पार [पार] n the other side, opposite of urar.

2 year gone by. See पारी. 3 See पार.

4 See गुप्त.

पाराद [पाराद] n पत-आर्य another’s purpose or interest. 2 adj for another’s sake or good.

पाराद [पाराद] Skt pārād, n time corresponding to half of Brahma’s life. 2 a number-100000000000000000; figure 1 followed by seventeen zeros. 3 sandal. 4 saffron.


‘One does not have even a tattered quilt, another has a thatched hut to live in.’ See पारा.

पारव [पारव] Skt part during the preceding year.

पारे [पारे] adj on the other bank of a river, etc; at a distance; away. “taj sakat pārē pārāre.”—nat a m 4. 2 further off, far away.

पारल [पारल] Skt pāral n paddystraw. 2 fruitless, vain. “choḍijāhī se kārēhī pārāl.”—dhana m 5.

पारलम [पारलम] Skt pāraln an act done in the previous life as a result of which now the body has been assumed.

पारल [पारल], पारली [पारल], पारलु [पारलु] n See पारल. “rovan vale jētē sēbhī bānāhī pād pāralī.”—sri m 1. “chījē kara hoī pāral.”—var mala m 1. “mannōkh thie pāralī.”—var ram 3.

पारवाह [पारवाह], पारव [पारव] (you) fall or land. “bhavṣagār te par pārvāh.”—gps. 2 (you) obtain, get. “aṅūṇa choḍahū guṇ karahu, ese tatu pārvāh.”—asa a m 1. 3 (you) flee, abscond. “sēbhe jāg te aṅe pārvāh.”—saloh.

1918 pdrd pdraVdn cah-hi."—NP. ‘He wants his veil to be torn.’

परवर [परवर] Skt adj excellent, superb. “परम परवर nath.”—NP. 2 preceding and succeeding. 3 high and low, beginning and ending.

परवे [परवे] falls, lands. “bahāri jatau olaṭi-parave.”—asa m 1. 2 flees, absconds.

परविन्द्र [परविन्द्र] Skt n an outcast. 2 one, who, through penance, has cast off his sins; ascetic.

परि [परि] prep coming at the beginning of words, it lends them the following meanings: all round, around; as परिवर्त.
2 richly, abundantly; as परिपूर्ण.
3 excessively; as परिचित.
4 imputation of a fault, as परिज्ञ.
5 rule, seriatum, as परिदर्श, etc.
6 adv on, above, upon. “हात परि ला.”


परिभाषित [परिभाषित] See परिभाषा.

परिभाषित [परिभाषित] adj leftover, remaining. 2 n appendage of some writing; appendix.

परिभेक [परिभेक] n proper or thorough correction or rectification. 2 repayment of debt in full.

परिभेक्ष [परिभेक्ष] n enumeration, count.
2 a figure of speech denying a thing at one place, and asserting it at another.

“इक थाल वराज डोटी थाल माहि, काचु थाहिय रसौखिया गई।”

—गराबगाजी.

Example:
“घोरे हाथि सित्रों ने राहे सित्रसाड़ि माहि राम ने जानम राहियो दाय दाप्तर मे.”
—रघुनाथ कवि.

“सुरति धारे मे दीर्घ्यादि पाहन मे, नास्तिका सनान माध्य न सन राहियो हात मे, धराम राहियो पोथिन वृद्धि राहि वृक्षि मे, बाध प्रता पातन मे पान राहियो गहात मे, यस कालकल ने बिरह कियो साहब जग “नयक” सु कवि केसी बाणी हेकुठात मे, राज राहि पाठथ राजाई राहि सितकल राज भायो नाम राहू गाई।”

—नयक कवि.

(b) Denying the existence of a thing at several places and showing its presence at one place, is the second form of this figure of speech.

Example:
“सुखु नाहि बाहुते दहानि कहाभे, सुखु नाहि पेक्षे निरोति नाटे, सुखु नाहि बाहु देस कोमे, शारिब सुखा हारिहारि गुंगै।”

—बहे m 5.

“नाह सितला कार्द्देve, नाह सितला बचावनंदना, नाह सितला सत्रूण, नानाक सितला सध सवांनाहं.”

—साहस m 5.

“होत सुक्हि जो ना बोन मे ना दोन मे ना जोप मे ना ताप मे ना तिरघ मे नाहिये, बघो मे ना जोग मे सीजोग मे ना देश विदेश दासोदिसा जो भरमाईये, ग्यान मे ना दियाय मे ना सयं सामन मे ना मान आप मे ना प्राभुता बादहाईये, सदहण साधसहि व्याद्धि जानि यहांसज्ञ सुक्हि हे विकार मे विकार सुक्हि पायये.”

—ोलकसारगसोधा.

परस [परस] Skt n tiredness, fatigue. 2 hardwork, exertion.

परबु [परवृ] adj hardworking, industrious.

परज [परज] Skt n dripping, leaking. 2 spring, fountain. 3 cascade, waterfall.

परजव [परजव] Skt n seizing, snatching. 2 abandoning, relinquishing. 3 removing, averting.

परजव [परजव] n abandon, relinquish. 2 snatch, seize. 3 remove, hinder, restrain.
परिवर्तन [पारिहार] See परिवर्तन।

परिवर्तन [पारिहस] Skt n laughter. 2 ridicule, banter.

परिवर्तन [पारिहर] Skt n act of removing some defect. 2 abandoning. 3 common village land, to avail which all have equal right. 4 wealth seized during a victory. 5 refutation, repudiation. 6 defiance, disregard. 7 a Rajput tribe, mentioned by Todd in his book named Rajasthan.

परिवर्तन [पारिकर] Skt n family, household. 2 bed, couch. 3 retinue. 4 preparation. 5 waistband. 6 a figure of speech, in which a significant adjective is employed to qualify a noun.

"jāhā vīseṣan sabhīpray,
pārkhar bhusan soi gānay."

Example:

"aṁśa ṣāhdera māṛgadā
gur gīrānu dipāto."

-गर Hague.

"sāṅgīguru suraj hārāt he sābh jāg ko ādhār.
kālaptaravār jāṅgūru māṅvācht phal det."

The adjectives víz suraj (the sun) and kālaptaver (the mythological wish-fulfilling tree), employed to qualify sāṅgīguru (the true spiritual guide) are absolutely meaningful. They have been employed to demonstrate his two qualities, víz dispelling nescience and granting the desired reward.

परिवर्तन [पारिकरकूर] (rise of a subordinate). a figure of speech in which there is a mention of a noun to be qualified, with the purpose of conveying an abstruse meaning.

"sabhipray visēṣa so pārkhar ākur man,
vāṇét budh anuman kār grāthān ko mat jan."

-रमचंद्रभुṣन।

Example:

"gūni purāś sābh nārān ko apne vas kārlet."

Here “gūni” has double meaning. gūni is (1) excellent quality (2) a rope.

परिवर्तन [पारिक्रम], परिवर्तन [पारिक्रमा] Skt n the act of circumambulating; going round a revered deity. “devkīlā pārkram dīnī.” -क्रस. 2 path laid around a temple for circumabulation. See परिचित.

परिवर्तन [پارک्षेय] Skt n annihilation, destruction. 2 death, breathing one’s last.

परिवर्तन [پارक्षित] adj spread around, surrounded. 2 n a king of the lunar dynasty, who was son of Abhimanyu from Uttra. He was grandson of Arjun and father of Janmejay. Ashwatthama had killed him in the womb itself but Krishan blessed him with life; that is why he was named Parikshit.

When, after relinquishing his throne, Yudhishthir went to the Himalayas, Parikshit became the king of Hastinapur and Indraprasath. He died of snakebite. That is why his son, Janmejay performed the snake sacrifice, i.e. fire ritual to destroy all the snakes. 3 See परिवर्तन।

परिवर्तन [پارिक्षण] Skt act of digging around. See परिवर्तन।

परिवर्तन [پارिक्ष] Skt n moat, ditch. 2 trench around a fort, which is kept filled with water. In ancient times, it was used to block the advance of the enemy. According to Neeti Shastar, this trench happened to be a hundred cubits wide and ten cubits deep.

परिवर्तन [پरिग्या] Skt परिवार n subtle knowledge. 2 definite or thorough knowledge. 3 See परिवर्तन।

परिवर्तन [پरिग्यात] Skt परिवार adj known, ascertained. 2 clearly or throughly known.

परिवर्तन [پरिग्रह] Skt n receiving, obtaining. 2 acceptance of alms. 3 amassing of wealth.

1 Several scholars have written that Janmejaya had waged war against Takshak clan of Nag race and from there has evolved the tale of Sarapmedh.
4 family, household. 5 wedlock marriage.
6 favour, grace. 7 oath, vow. 8 hand. 9 army's rear.


परिवर्तक [परिवर्तक] Skt परिवर्तक n female attendant or servant. 2 See परिवर्तिक. परिवर्तिक [परिवर्तिक] adj known, familiar. 2 accumulated, heaped, raised.

परिचाहन [परिचाहन] Skt परिचाहन n cover. 2 garment, dress. 3 family, household.

परिचाहनी [परिचाहनी] See परिचाहनी. परिचेत [परिचेत] Skt परिचेत n a section or chapter of a book. 2 division, part, portion.

परिजन [परिजन] Skt परिजन n all the people dependent on a family; attendants, servants, etc. 2 members of a household.

परिचर्च [परिचर्च] Skt adj bent down. 2 transformed; changed, as milk into curd. 3 ripened. 4 digested (as food).

परिवय [परिवय] Skt परिवय n marriage, wedlock. परिवयम [परिवयम] Skt परिवयम n act of marrying, wedding.

परिवर्तन [परिवर्तन] Skt परिवर्तन n alteration, transformation. 2 result, consequence. 3 a poetic figure of speech, in which a subject identifies itself with, and its functions are transferred to, an object with which it is compared.

“हवे उपमेय सरुप जोहि, क्रियावन उपम, अलक्षर परिवर्तन लहिः, सु कवित करत वाक्यान्।”
—अलक्षरसागृहसूद्धा.

Example:

“नेन्क्षेम निर्धेग्नुर्सिक्खान।”
Here eyes are being compared with the lotus but seeing, which is the function of the eyes, is being done by the lotus, which is the object of comparison.

परिन्योग [परिन्योग] Skt परिन्योग n doctrine of the Sankhya philosophy, according to which the creation of the universe takes place as a result of Prakriti's alteration.

परिन्यागी [परिन्यागी] adj subject to change; altering.

परिशील [परिशील] n army which possesses or rains down arrows—सनामा।

परिचेत [परिचेत] परिचेत Skt परिचेत n great happiness, delight. 2 complete satisfaction, contentment.

परिबंधन [परिबंधन] Skt परिबंधन n abandonment, renunciation.

परिवर्तनी [परिवर्तनी] दिन परिवर्तनी adj who forsakes or renounces (परिवर्तनी).

पार्वि [पार्वि] पार्वि Skt पार्वि n doctrine of the Sankhya philosophy, according to which the creation of the universe takes place as a result of Prakriti's alteration.

परिपक्व [परिपक्व] adj subject to change; altering.

पार्थ [पार्थ] पार्थ Skt पार्थ n all the people dependent on a family; attendants, servants, etc. 2 members of a household.

परिवय [परिवय] Skt परिवय n circumference, circle. 2 halo around the sun or the moon. 3 rampart. 4 dress. 5 branch of a tree pitched near or round a sacrificial fire-pit. 6 protective line drawn round the sacrificial fire or the kitchen-square. 7 ocean.

परिवय [परिवय] Skt परिवय n state of being completely cooked or ripe. 2 digestion.

परिवर्तन [परिवर्तन] Skt परिवर्तन n alteration, transformation. 2 result, consequence. 3 a poetic figure of speech, in which a subject identifies itself with, and its functions are transferred to, an object with which it is compared.

“हवे उपमेय सरुप जोहि, क्रियावन उपम, अलक्षर परिवर्तन लहिः, सु कवित करत वाक्यान्।”
—अलक्षरसागृहसूद्धा.
prakas chabila.”—NP. 2 Scholars also read this line as, “parpa cali prakas chabila.” See प्रकास 1.

परिपाटि [परिपाटि] Skt n sequence, order. 2 manner, method. 3 principle.

परिपालन [परिपालन] n rearing. 2 guarding.

परिपूल [परिपूल] Skt परिपूल adj inundated from all sides; immersed in water. 2 drenched, soaked. “jol pariपूल vilocan kine.”—GPS.

परिपूल [परिपूल] Skt adj quite full. 2 satiated. 3 completed. 4 all pervasive.

परिपूल [परिपूल] Skt adj quite full. 2 satiated. 3 completed. 4 all pervasive.

परिपूल [परिपूल] Skt adj broken, fragmented. 2 broken-hearted.

परिपूल [परिपूल] Skt n insult, humiliation.

परिपूल [परिपूल] Skt n an apothegm. 2 such an interpretation as leaves no doubt about the proper meaning. 3 censure, calumny.

परिपूल [परिपूल] See परिपूल.

परिपूल [परिपूल] See परिपूल.

परिपूल [परिपूल] Skt n attachment, relation. 2 reflection, cogitation. 3 See परिपूल.

परिपूल [परिपूल] Skt adj jealousy, envy.

परिपूल [परिपूल] Skt n thorough rubbing, crushing.

परिपूल [परिपूल] See परिपूल. 2 turmeric paste for rubbing on the body to clean and soften the skin. 3 sexual intercourse. 4 a group of learned persons.

परिपूल [परिपूल] Skt n perimeter; expanse. 2 weight. 3 measurement, measure. 4 value, price. 5 number, count. 6 height, physique.

परिपूल [परिपूल] Skt n measurement. 2 weight. 3 limit, boundary.

परिपूल [परिपूल], परिपूल [परिपूल] Skt परिपूल n embracing, hugging. “parirābhahān gar sāg umāga.”—NP. See रास व्र.

परिपूल [परिपूल] adj shining all around; resplendent. “mukh maḍal prilasāt jotī.”—gyan.

परिवर्तन [परिवर्तन] Skt n complete avoidance. 2 giving up, renouncing. 3 act of killing or murdering.

परिवर्तन [परिवर्तन] Skt n change, transformation. 2 turning or whirling round. 3 interchange. 4 flux of time.

परिवर्तन [परिवर्तन] Skt n censure, slander. 2 exposure of someone's actual defects or blemishes. Scholars have differentiated between निदा and परिवर्तन. According to them, निदा is defaming a person on the basis of something that has not happened, and परिवर्तन is defaming a person by making public his actual defects. 3 metallic straw to strike the strings of a musical instrument; plectrum.

परिवर्तन [परिवर्तन] Skt a cover, covering. 2 sheath, scabbard. 3 relations, family. 4 attendants, retinue. 5 halo (around the sun or the moon).

परिवर्तन [परिवर्तन] adj surrounded, encompassed. “parivarit bahū jahī kahā.”—GPS.

परिवर्तन [परिवर्तन] Skt n perimeter of a circle. 2 serving of meals. 3 halo (especially one around the sun or the moon). 4 a protective wall around a city; rampart.

परिवर्तन [परिवर्तन] Skt n thorough knowledge, accurate information.

परिवर्तन [परिवर्तन] Skt n a wandering mendicant.

परिवर्तन [परिवर्तन] Skt n turning around, revolution. 2 barter, exchange. 3 a figure of speech, also called विन्यास, in which there is exchange of a thing for what is in surplus. It is also.

“dibe tanakhā ke jahā, màle bītt bahū aj, parivarit bhusān tahi kahī je prabin kaviraj.”—ramcādrābhusān.
Example:
“cārāṇsāraṇa guru ek pēḍa jai cał,
sāti guru koṭī pēḍa agehoi let hē,
ek bar sāti guru māṭ simrān matr,
simran tāhi barbār guru het hē,
bhavni bhagātī bhai kodi āgr-bhag rakhe,
tāhi guru sārab nīdhān dan det hē,
sāti guru daya răngī maṛhīma agadhbōd bhī,
namo namo namo namo netī netī netī hē.”

-BGK.

“bādna ko let-hī abādta ko det tīh,
prītī let det pratī suksheta hē,
bhau ur let-hī prabhau bādo det ap
nirguṇ pad det gān dōkh let hē,
thorijēsi bheṭ let jam ki ābhēt det
sāti guru nanak ji karuṇānīkēt hē,
hāta let dasān ki bṛhamṛgyānī det tīh
mōn let cārōn me mukatī ko det hē.”

-NP.

(b) Exchange of a thing for what is less is
another form of parivṛtta.

Example:
“tīrathu tāpu dāra dāru danu,
je ko pāve ti lī ka manu.”-japū.
“āsaṇī tapna jāl māḥī rāhīno,
vṛat kāṛno sitosān sāhīno,
uradh vahu adho sīr kāṛna,
khore hon cīrā ḍīkāṛna,
kāṛn tamsī kāṛn dūkhare...
ini mihōnāt bāḍ, lēghu phal pāi.”

-NP.

परि [pāri] happened. “kāhu nanāk meri puri
pāri.”—bīla m 5. 2 which has wings, bird.
“kīsu pāri ke pākhān liyāo.”—GV 10. 3 fell
4 fallen down, lying down. “pāri mūḍrīkā
pāi.”—cārīt 64. 5 P ९ day after tomorrow.
6 very beautiful woman. “kete rag pāri sīv
kāhiānī.”—japu. Here pāri stands for feminine
personification of the main musical mode.
7 fairy, nymph.
gurbacan sukhane hiare, tīn age anī pariṛtha.”

-gau m 4. 3 Skt परिमुक्त interchange, change.

परित [parit] See परित्त and प्रित्त. 2 Skt adj surrounded, encompassed. 3 Skt परित narrow.

परिभ [paritam] See परित्त.

परित्त [parit] Skt collyrium made of the juice of flowers. 2 See प्रित्. “nanak sai bhahi pariτ, jitu sahib seti pari rahi.”—m l var vadh.

परित [parite] Skt परित: part in every way. “purohita prit pariτ विरति māgahi”–BG.

परिध [paridhe] served up. See पद.

परिज [paridan] v fly up, take wing. 2 those who serve or distribute food. 3 See पद.

परिर [parir] n bracelet having small tinkling bells.

परिलमन [pariruxsar] P adj fair-faced, See दुर्वास.

परिल [parila] adj far away. 2 beyond words, ineffable. “nanak pare parila.”–gau m 5.

परिव [parivā] I go or swim across. “हारिण परित परिवा.”–mahā m 5. ‘With the Creator’s love, I swim across the ocean of life.’

पर [paru] (you) get into, seek. “man, sārī pari paru thakur prabhū tāke.”–sukhmani. 2 adv without fail, certainly. “jo prabhū kāhe soi pari kī.”–sūhī chāt m 4. 3 undoubtedly. “jaka karaj soi pari jāne.”–gau m 3. 4 See पद. but, however. “पराही मनुष्क, पराको नाही जाने.”–maru solhe m l. 5 Skt पर n hill, mountain. 6 ocean. 7 paradise. 8 knot, riddle.

परम [paras] See परमेश्वर. “sāpad parusge sāg umāga.”–NP. ‘Soon the meals were served.’ 2 See परम.

परष [parukh] Skt परष adj hard, harsh, unkind. “herāt bolyo mokh te parukhe.”–NP.

परष [parukha] See परष. 2 n coarseness, harshness, cruelty, brutality. “irkha parukha chār amarkha.”–NP. jealousy, cruelty, deception, anger. 3 Skt परष a type of poetic composition in which such letters as ट, ठ, ड, ढ, त, ठ and composite letters are abundantly used. The sentiments of heroism, fury and terror are best expressed in this manner, as- “aılır hiy dharak prith kamath luth kārak ut kharak son bhārak har brikhabh bāka.”–sīkkhiprabhākār. “dāh dāhāt davār damākiyā.”–cādī 2. 4 river Ravi.

परुल [paruli] adj causing dissolution of the whole world; annihilating, destroying. “dharamarch paruli pratihar.”–māla namdev.

See परिध.

परुल [parurau], परुर [parurav], परुर [parurava] Skt पुरुरवस son of Budd from Ilā, grandson of the moon, who was the first king of the lunar dynasty. Pratishtanpur (Jhusi), near Prayag, was his capital. He was a righteous person believing in the Divine. “durba parurau agra.”–sāveye m l ke. ‘Durvasa, Parurava and Angira.’

परे [pare] adv away, on the opposite or far side. 2 on that side. 3 afterwards. 4 fell. “jo sāti gūrī sārūnī pare.”–var ram m 5.

परेम [perea] adj beyond the reach of mind and speech. “परे परित्रा.”–V. 2 Skt प्रेयस dearest.

परेस [pares] Skt परेस पर-दीप n Braham, the Divine.


परेरे [pareke] come to, seek. “sārānī pareke.”–maru solhe m l.

परेस [parekha] n examination, test. “Iom parekhē nar.”–NP.

परेर [parej] short for परेज.

परेर [pāre] far away. 2 wrapped in. “bīṣṭa aṣṭa rākāt pārete cam.”–asa m 5.
पवेद [पारेत्र], पवेदु [पारेत्रु] Skt पारेत्र adперparted.
2 dead. 3 n dead body. 4 ghost, spectre.
“मातमोहु पारेत्रु हेः”-var guj 1 m 3.
5 spectre, spectrality. “खिन माहि बिन्सिंगो माहि पारेत्रु.”-bher m 5.

पवेदक [पारेथाण] n dry flour used for dusting the pastry board; dry flour applied to the kneaded ball; dry flour used as sprinkle on the kneaded one.

पवेदे [पारेश] adv further off, on the far side; i.e., far away.

पवेदी [पारेषा] See पवेदी.
पवेदम [पारेहम] See पवेदम.

पवेद [पारेय] adj beyond thought and speech.
“पारेयापावित्रो”-VN.

पवेदक्क [पारेणा] See पवेदक्क.

पवेदे [पारेरे], पवेदे [पारेरे] adv away, further off. “मुख देखत अहि जाहि पारेरे.”-sayeve m 4 ke. “कास्मला मित्तिाहि पारेरे.”-kan m 5.

पवेद [पारेवा] n that which flown from afar - pigeon. 2 bird. 3 See पवेद.

पवेदे [पारेरे] gets, becomes. “जतान कारुं जूर्हिक पारेवा.”-asa m 5.

पवेद [पारेक] See पवेद. 2 See पवेद.

पवेद [पारेक्षी] [पारे पारेरा] farther than far away; beyond thought and speech. “हैरि पारुः नाव पारे पारेक्षीा.”-bīla अ m 4.

पवेद [पारेपरेरा] Skt पारतप adперfarthest, further than the farthest. “गुंस बैल… कानानु न जाहि पारेपरेरा.”-dev m 5.


पवेदे [पारेढ़] (you) be, (you) land etc. 2 day after tomorrow. “पारो, आज के कल.”-s m 9. ‘day after tomorrow, today or tomorrow.’

पवेदक्षश [पारेपारिया] adj threaded, strung. “हरि नाम रिद्ध पारेरा.”-sor m 5.

पवेदम [पारोस] See पवेदम. 2 See पवेदम.
पवेदम [पारोसन] n female neighbour. 2 act of laying out food. See पवेदम.

पवेदक्षश [पारोसनहारा] n one who serves food. “pekhe ब्रज राय पारोसनहारा.”-kan m 5.

पवेदम [पारोस] n one who serves or distributes food. 2 quantity of food sufficient for one person; quantity of food put on a plate of metal or leaf and served or sent to one person.

पवेदी [पारोसी] See पवेदी.

पवेदक्षद [पारोहत] See पवेदक्षद.

पवेद [पारोख], पवेद [पारोखे], पवेद [पारोच] Skt पारोख ad/perescaping observation, invisible, hidden.

2 n absence. 3 one who has true or spiritual knowledge, mystic.

पवेदक्ष [पारोय] See पवेदक्ष. “पुनः तिः साग ना काचु पारोय.”-NP. 2 to the turquoises. See पवेदक्ष.

पवेद [पारोया] See पवेद [पारोया]. “चिर पारोयान राश सारोया.”-NP. ‘Lotus flowers have been made by cutting the turquoises.’

पवेद [पारोज] n pierce. 2 string, thread (beads, flowers, etc) with the needle.

पवेद [पारोज] adj pierced, perforated. 2 attached. “साद रागि ततु पारोजाः”-ram अ m 1. 3 sewn. “हरि रागां काली पारोजाः”-keda m 5.

पवेदक्षश [पारोक्ष] n benevolence, philanthropy.

पवेदक्षश [पारोक्ष] Skt पारोक्षारिणि n benefactor, philanthropist.

पवेदक्षश [पारोबाल] P feathers and wings.

पवेदक्ष [पारोवाणा] See पवेदक्ष. “नाना… मन महिन पारोवाणा.”-var guj 2 m 5.

पवेद [पाद्र] Skt पाद्र part afterwards, later. 2 only.

3 connection, relationship. 4 See पवेद.

पवेदक्ष [पाद्र] short for ह्रदयिन्त्र n a secondary colour, prepared from primary ones. “राग पाद्र आन्द्र ना जपानि कर्ताबा.”-var ram 2 m 5.

पवेदक्ष [पाद्रमप] Skt ad/per tormenting the enemies.

2 one who has subdued his senses. 3 fabulous gem supposed to fulfill all desires. 4 Arjun.
1925


parātu [parātu] Skt part but, however, nevertheless.

parād, parada Skt part. See parād. "parādae nā girah jā."—majh m 1. ‘Birds do not have money on them.’

parāpar Skt n series, succession. 2 family line. 3 musk; fragrance. See parapara. "parapara gīrah īhE."—carr 124. ‘Blessed are [those] who have money on them.’

parapara Skt n series, succession. 2 tradition.

parāla [parāla] occurred, happened. “parāla yacāk ik sarna."—savaye m 5 ke.

parān [parān] already grown up. “parān pārosō ṣut gūrī dehe."—cārīt 124. ‘Blessed are [those] who have money on them.’

pal Skt n period of 24 seconds. “pāl bhitarī taka hoi udhar."—sukhmāni. 2 flesh, meat. "bahu bhut pīsācon kakaṇ ḍakari tokh kāre pāl me pāl so."—krīsan. 3 weight of four tolas. 4 balance. 5 pan of a balance. 6 eyelid, eyelash. 7 dunce.

palāsa [palāsa] just a moment. 2 meat-stew, broth.

palā [palā] n eyelid. “mukh ḍekhau pālā chāḍī."—var jet. 2 eyelash. Skt pāla. 3 an instant or a moment. “sītra mān mōjhaḥi pālā nā thīve bahra."—var jet.

palāk [palāk] n eyelid. “mukh ḍekhau pālā chāḍī."—var jet. 2 eyelash. Skt pāla. 3 an instant or a moment. “sītra mān mōjhaḥi pālā nā thīve bahra."—var jet.


palākara [palākara] n moment. 2 twinkling of an eye.

palākī [palākī] n small cot, bassinet.


palāgh [palāgh] See palā.

palācna [palācna] v scrape flesh from bones with beak or teeth. 2 clinging. 3 be engrossed or absorbed in; be covetous.

palāc [palāc] Skt n carnivore. 2 ogre.

palācāri [palācāri] gets covetous, becomes lustful. See palāc. “hete pālācā."—vād chāt m 3.


palātan [palātan] E platoon n a small group of foot-soldiers; squad; platoon. “do pālātan pāhuṭe ś ḍ kala.”—GPS. It is a transform of battalion.

palātana [palātana] v overturn. 2 change. 3 turn back, return. 4 retract.

palāta [palāta] n change. 2 act of overturning. 3 returning sequentially to the lowest key in singing after having reached the highest pitch. 4 scraper, used to turnover bread, etc when baking on a griddle.

palātī [palātī] adv turning back or in the opposite direction. “kā pālātī surajṣīrda kārāi."—akal. ‘Having turned their backs towards the east, many bow their foreheads towards the west.’

palātī bhai sabh kheh."—s kabir.

palāt next world, world after death. “halat palāt dūr lehu sāvar."—sukhmāni. 2 See palī. palāta [palāta] a Khatri subcaste. Bibi Nanki’s husband, Jai Ram son of Parmanand, belonged to this subcaste. 2 a flat package of paper.

palātī [palātī] in the next world; hereafter. “halatī palātī sokhu paite."—sīr m 3.


palate [palate] See palā. “cēbe tata loh sar vīci sāghe palte."—gau var l m 4.

palāthī [palāthī] act of sitting cross-legged; sitting on one’s haunches with knees close to one’s body.

palāthha [palāthha] n act of turning one’s hand; fencing, swordsplay. “palatthe khălari. karē

1 During the time of Bhai Santokh Singh, many English and French words gained currency in Hindustan.
ghav kari.”—GPS.

ghav [pəlña] v be reared. 2 rot, decay. 3 grow or become old. 4 n cradle, bed hanging with a rope. “pəlña par pədha vai.”—NP.

ghav [pəlpaq] n mud of flesh. “rəkət bədu ka gara.” ‘mud, made of mother’s blood (i.e. ovum) and father’s semen, from which is formed the body.’

ghav [pəlpakəj] n human body, which is formed from ghav [pəlpak]. “pəlpakəj məhər koṭi udhare.”—dhana a m l. “pəlp kəqe məhər nam chaqae.”—mala a m l. The divine Name liberates not only after the mortal frame has been cast off but it does emancipate when one is still alive. So liberation is obtained through the divine Name while one is alive.

1 Scholars also interpret pəkəj as eye because the eye is often compared with the lotus (pəkəj). Thus pəlpəkəj means twinkling of the eye. The divine Name bestows liberation in no time.

palβach [pəlβaχ] carnivore. See palaβ. 2 lion.

palβach raβhə [pəlβaχ raβhə] n army which makes noise like the flesh-eating animals. —sənəma. carnivorous animals make noise to eat flesh in the battlefield. 2 which roars like a lion, the gun.—sənəma.

palaβ [pəlβa] P r dust, ashes. 2 injured portion’s turning ashen i.e. gangrene.

palaβ [pələr], palaβi [pələrɪ], palaβi [pələr], palaβur [pələur] Skt palaβur n straw, husk. “ja paka ta kəta raḥi su pələrə varə.”—var majh m l.

1 Skt palaβur stone. “rərən pədərətəhu pələrə tərə.”—majh a m 3. ‘giving up a gem in exchange for a stone.’

palaβ [pəlβ], palaβə [pəlβə] Skt palaβə Skt n straw, husk. adj jumpy, leaping. 2 n frog. 3 long-tailed and black-faced monkey. 4 monkey. “pəlβə gən kudət ae.”—GPS. 5 a poetic metre. It has four lines of 21 matras each, with the first pause at the eighth matra, the second at the last thirteenth and ending in a jaga and one guru, ṭ, 5.

Example:

“səm dəm upɾətə, adi vɪɾən gɪɾɪvəs kə, dead body. 10 S rainwater. 11 Skt palaβur pond, tank. “səkʰ pələrə tirətə məhə dukʰ pəə.”—maru solhe m 3. “hərət səkʰpələrə tirətə.”—var bələ m 3. 12 balance bearer, merchant. “gən ki sajhi tən siɾ kəɾi sahəɾə aɣən səbəɾə jələe. aɣən vəɾəɾi pəɾi jis dəɾ su səcə pəə.”—var gəɾə l m 4. ‘holy men (traders) buy (i.e. take away) the defects (bad qualities) and (in exchange for the bad qualities) provide virtues.’

palaβ [pəlβa] See palaβ. 2 Skt flesh; meat.

1 dirt, mire. 4 a kind of sweetmeat made of pounded sesum and molasses or sugar.

5 sesame flower. 6 stone. 7 corpse, dead body.

8 milk. 9 strength, power.

palaβ [pəlva] See palaβ.


palaβ [pəlβəɾ] adj fleshy, fat. 2 See palaβə.

palaβə [pəlβəɾə] (may) put on new leaves, flourish, bloom, blossom. “təɾi təɾi na pəlβə je jəɾi təbi dəɾ.”—s fəɾɪd. ‘crop once destroyed by water does not blossom even if it is submerged in water.’

Even in the company of holy saints, persons, whose minds have been polluted by vices, can never prosper.
bhanyo su prabhū subh, sāt dhārau taj as ko, rajyog bhal, bhakti vibek vticar jo, prabhuta rag trīkal gyan tap sar jo.’”

-sikkhiprabhakar.

(b) There is another form of this metre, each line of which begins with a guru. For example:

“vidya parhke, man abhiman na dhariye, jīn ke hit, lām hunar pārthariye...”

(c) The third form of this metre has 21 matras in each line, with the first pause at the 11th matra, the second at the next 10th, ending with a terminal guru.

Example:

“jis ki bāni nahi, cītt hāraṇ kāre, jīs ki kriyāsarār, nā man kareṇ kāre, jīs ko jīvan jagat, lokhit nahihe, hārīvriyās īlu jan, su jōn mṛt vāhi ḫe.”

पला [pala] n pan of a balance.

पला [pala] n pan of a balance. 2 skirt or border of a garment. See E pall. “ot gahi sāt pala.”

-धाना m 5.

पलस [pelas] Skt पलस n lamentation, wailing. 2 incoherent talk.

पलस [pelas], पलसा [palaugadh] a district in the Chotta Nagpur area, which, surrounded by hills, was regarded as a place for shelter. “ek palas des sunie.”—cāttr 132. “para si palaugadh.”—akal.

पलाई [palaĩ], पलाई [palaĩ] Skt पलाई n flight, escape. “sāgōl dukh palaĩ.”—todi m 5.

पलास [pelas] Skt पलास adj flesh-eating, carnivorous. 2 cruel, merciless. 3 green. 4 n a tree, also known as धालक or बेस [késu] or पला [plah] butia fondosa. According to chapter 160 of the Uttar Khand (the second half) of the Padam Puran, Brahma was transformed into butia fondosa due to a curse from Parvati. So, it is a manifestation of Brahma. According to the Shatpath Brahmin, this tree had sprung up from Brahma’s flesh. Its flowers are used in dyeing and also in various medicines. Its gum is used as a remedy for many diseases.

5 leaf; foliage. “so kūl ḍhak pala.”—s kābir. ‘a leaf of the ḍhakk tree.’ 6 petal. “bōd te palasakhy.”—saloh. ‘whose eyes are like lotus petals.’ 7 carnivorous ogre. 8 carnivore like a lion, etc.

पलसाक् [pelasaks], पलसाध [pelasakhy] having eyes like petals of a lotus. See पलास 6.

पलसी [palesi] A city, on the bank of river Bhagirathi, in district Nadia of Bengal, where, on 23rd June, 1757, Lord Clive won a victory over Nawab Sirajudaula of Murshidabad.

2 Skt पलासिन् adj leafy. 3 flesh-eating, carnivorous. 4 n carnivore. 5 tree with leaves. “purano palaśi mēno vayo dāryo.”—nārsrāgh.

पलसुर [palasur], पलसेव [pelasor] See तकक्तकत.

पलाह [palah] See पलास 4. 2 Skt पलाह incoherent or nonsensical talk, lamentation. See बदलकल.

पलाहार [palahar] nonvegetarian food. 2 carnivorous, flesh-eating.

पलाही [palahi] a village in tehsil and police station, Phagwara of Kapurthala state. It is situated at a distance of three miles to the north of Phawara railway station. In the residential area of this village, there is a nicely built gurdwara in memory of Guru Har Rai. Nearby, there are residential houses; Guru Granth Sahib is installed in one room. A piece of land, measuring 14 ghumaons, has been attached with the gurdwara by the state. Akali Singhs are the officiants there. 2 See पलासी.

पलक [palak], पलकी [palaki] Skt पलक n leaping,
jumping. 2 act of mounting astride a horse with a jump.

पलक [पलक] Skt पलक n banyan tree. 2 According to the Purans, a continent, where this tree is found. “पलक dip महि बेठो जय.”—NP. See रिलिक.

पलकनी [पलकनी] n flesh-eating demoness. 2 goddess Kali. “पलकनी कुरल्ह बुध.”—PP.

पलां [पलां] पलां n saddle put on the back of a donkey, camel etc. 2 See पलां.


पलित [পলিত] adj brought up. 2 Skt grey-haired, aged. 3 ripe. 4 white, grey. “সির পলিত দারি পলিত মুখার বহি পলিতা.”—s farid.

पलित [पलित] पलित-दिखा a moment.

पलित [पलित] See पलित. 2 kept or carried out. “पलितचात्रधारास”—ramav. ‘carried out the duties of a Kshatri.’

पलिता [पलिता] adj brought up. 2 Skt grey-haired, aged. 3 ripe. 4 white, grey. “सिর पलिता দারী পলিতা মুখার বহি পলিতা।”—s farid.

पलित [पलित] पलित-दिखा a moment.

पलित [पलित] See पलित. 2 Skt heat, hotness.

पलित [पलित] See पलिता. 2 Skt heat, hotness. 3 mud, mire. 4 fragrant gum – resin. 5 chilli.

पलित [পলিত] See পলিত.

पली [पली] (of a female) aged. See पलिता 2. 2 Skt पलित लल्द for taking out ghee, oil etc.

पलिता [पलिता] in the skirt, in the mantle. “उथি त्रनके लगी पलिता.”—maru m 5.

पलित [পলিত] P लित adj impure, unholy. 2 base, degenerate.


2 igniting charge for a cannon. “प्रेम पलिताके पार्बोधके.”—God kabir. 3 Sound, touch are vices of the five sense organs, which incite the mind and fan the fire of desire. “पाँच पलिताके पार्बोधके.”—God kabir. 4 match of a gun or a cannon. 5 According to the tantriks, a string of cloth, on which some pungent material is applied to fumigate the nostrils of a person possessed by some ghost. “जहार भार बिन बहुरुप पलिता।”—NP.


पलित [पलित] See पलित.

पलित [পলিত] See পলিত.


पलित [पलित] See पलित.

पलित [পলিত] adj kept or carried out. “পলিতচাত্রধারাস”—ramav.


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2 igniting charge for a cannon. “প্রেম পলিতাকে পার্ব্বোধকে।”—God kabir. 3 Sound, touch are vices of the five sense organs, which incite the mind and fan the fire of desire. “পাঁচ পলিতাকে পার্ব্বোধকে।”—God kabir. 4 match of a gun or a cannon. 5 According to the tantriks, a string of cloth, on which some pungent material is applied to fumigate the nostrils of a person possessed by some ghost. “জহার ভার বিন বহুরুপ পলিতা।”—NP.

had sprung up from the tail of Vashisht’s cow. At one time, Kanchi was the capital of this caste. They had reigned from the middle of the sixth century to the middle of the eighth century. Arcot, Madras, Trichanapali and Tanjaur were under them. 2 territory bordering the Coromandal, which is in the state of Madras.

पल्ल [पल्ल] Skt n granary, barn. 2 process of ripening fruit by placing it in layers of grass and straw, etc.

पल्लाव [पल्लाव] Skt n leaf. 2 shoot, sprout. 3 bracelet. 4 expansion. 5 unsteadiness. 6 strength. 7 Palhav region. 8 resident of Palhav. See पल्लव.

पल्ल [पल्ल] Skt n border, edge or skirt of a garment. 2 a leaf (of a door).

पल्लभ [पल्लभ] पल्लाव n border. 2 attach oneself to somebody; rely for support or help. 2 accept one as husband. 3 fall etc.

पल्ल [पल्ल] n sun. 2 purity, purification. 3 air, wind. 4 cowdung. 5 process of winnowing grains from straw.

पल्लविष [पल्लविष] recipient. 2 one who bows. 3 gets; is received. "सत्गुर सराणि पल्लविष."

पल्ल [पल्ल] Skt धांड, ध्यांन n bed, cot. "गुरु पल्ल सूर्य मोढे!"—वद m 1.

पल्ल [पल्ल] Skt पल्लभ adj hanging, pendulous. "बराहक एक बिराहक बहु जाता पल्लमे."

पल्लव [पल्लव] Skt पल्लव or पल्लू. Parthians or Persians. According to Manu, they are from the Kshatri caste but have been ostracised by them. Mahabharat says that the Palhavs
1930

1930

Skt [pavān] Skt पवान n air. “पवान पानि अग्नि पातल।”—jau. 2 See पवेत and पवेत. 3 See पवेत.

पवेत [pavān vau] Skt पवेत वायु purifying wind. “हे विद्वान पवेत वायु आदि वायु।”—var asa. See वायु.

पवान [pavāna] v bow, fall etc. “परी पवाना जगि वांटा।”—BG. 2 fall. S पवेत.

पवान [pavānu] n air. “पवानु गुरु पानि पिता।”—jau. “अघी जिब्ज रासु नहै कानि पवानु ना वाजे।”—asa m 1. ‘The air, impinging on the eardrum, does not produce any sound.’ 2 See पवेत 2.

पवानु-उदद [pavānu-udat] adj having the speed of wind; swift as wind. 2 n mind, conscience. “कम क्रोध वाति कः पवानु-उदा ना धाते।”—svaye m 3 ke.

पवाने पानि जानि जानि [pavāne pani jane jati]—mala m 1. One should acquaint oneself with the nature of air and water. Both air and water come in contact with and soothe all without any reservation; likewise one should be helpful to all.

पवे फले [pavde] fall. “जहरि जहा पवे काे बिरहि।”—sava m 5.

पवान [pavān] Skt n air; which purifies. “पवान ज्ञुलारे मारा देर।”—bīla m 5. See अबु. 2 breath. 3 water. “अगणि ना धाय, पवान नाहि मागने।”—gau kābir. 4 kiln for baking earthen pots.

पवेत घेरल [[pavansut] See भवेत.

पवान अराघु मनिसूद्र मति रेले़ [pavān arābhu satīguru mātī vela]—sīdhgosati. Repetition of the Creator’s Name with every breath is the basis, and the communion with the Guru is the moment for receiving spiritual knowledge. See भवेतेलेव.

पवानसुत [pavānsut] son of the wind god, Hanuman. 2 Bhimsen.

पवानसुतु [pavānsutu] n linking every breath with meditation on the Divine. “पवानसुतु साधु nika kārī satīgurisābadu vicare।”—nāt as m 4. 2 practice of the breathing exercise.

पवाननाम [pavānkumara], पवान [pavān], पवाननाम [pavāntanāy], पवानदु [pavāntat] n son of the wind god, Hanuman. 2 Bhimsen.

पवानदु मम [pavāntat sas]—GV 10. son of the wind; Bhim; moon; Raja Bhim Chand. Bhai Sukha Singh has written this name by way of a conundrum.

पवानदार [pavandhar] adj life-supporting. 2 doing breathing exercise. 3 n breathing exercise. 4 vow to live on air. “काहो पवानदार जत बिहाई।”—ram as m 5.

पवानितम [pavān-nivas] n sky. 2 tenth door. 3 stillness of air. 4 entry of air in the abdomen. “तिरि क्षिन्ति माता उदार किना सावतिगुरु विकारें।”—JSBM. For this, see ववेतमिगुरु यां 182.

पवानपत्र, पवानपत्र [pavānpatī] n lord of breath; soul. 2 one who controls one’s breath; yogi. “पवानपत्र उमन राखिं खर्ाय।”—ram kābir.

पवानपात्र [pavānpātla] kōbhak (pitcher) like cup of breaths. “पवानपात्र सार्ता।”—sī kābir.

पवानपुर [pavānpūr], पवानपुर [pavānpu] See पवानपुर and पवानपुर.

पवानप्रेस [pavānpräume] See पवानितम 4. 2 according to Tantrashastar, the entry of a ghost or an evil spirit into someone’s body.

पवन [pavna] v fall, lie, be put. 2 air-like. See
“ape pavāku ape pāvana.”—gau kābir.

pāva [pāvāri] in the world of Yam. “akhi miti pāvari gata.”—var mahī m 1. See pāva 2.

pāva [pāvara] n Skt. रविवृक्ष king; one who remains surrounded by his subjects and the army. “rāṇ maḥī jīte pāvare.”—asa m 5. See pāva 2. 2 arena of death; battle, war. 3 a narrative of war. “jo ḍh sune pāvra, tīs janem na barābara.”—sālo. 4 dispute, problem, trouble.

pāvī [pāvī] Skt n lightning. 2 thunderbolt. 3 utterance, saying. 4 cactus, euphorbia nerrifolia. 5 Dg path, way, track, trail.

pāvar [pāvar] See pāva. 2 See pāva. 3 See pāva.

pārvākh manhood, virility. See pāva.


pāvahi adj of the track or the path. “thīu pāvahi dābh.”—s fārid. See pāva 5. 2 See pāva 2.

pāvan [pāvan] n air. “raj rāk kau lage tuli pāvan.”—sukhamā. 2 adj pure, sacred. “sakhīhut pāvan.”—sar m 5.

pāvar See pāva. 2 journey of the world of Yam (the ruler of the spirits of the dead). There is a popular story that messengers of Yam take the soul of the dead person to Yam’s world. But Yam, concluding from the account of the said soul that it is not yet time for that particular person to die, sends the said soul back and the dead body resumes its breathing. See pāva.

pāva ṣaṇa [pāva ṣaṇa] See pāva 2.

pāva [pāvara] See pāva.

pāvā [pāvāri] in the world of Yam. “akhi miti pāvāri gata.”—var mahī m 1. See pāva 2.

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pāvar See pāva. 2 See pāva. 3 See pāva.

pārta [pārtpāvan] See pārtpāvan. 2 See pārtpāvan. 3 See pārtpāvan. 4 See pārtpāvan.

pārtpāvī [pārtpāvī] adj holiest of the holy, the holiest. “īk dhūrī pārvīt pāvān hārī tudhū name lae.”—asa a m 1. “sōt bhāle sājīgī tis jug mārī pārvīt pāvīt.”—dhana m 5.

pāvīt [pāvīt], pāvīt [pāvīt] Skt ādhī adj clean, unsullied. “bhae pāvīt saarī.”—sīr a m 3. “pāvīt a pāvīth kīrān lage.”—maru a m 5. 2 n rain. 3 water. 4 milk. 5 ghee. 6 honey. 7 a ring of the sacred grass (poa cynosuroides), according to the holy Hindu scripture, worn while performing the annual ceremony to feed and honour the dead, etc. See pāvīt.

pāvīmā [pāvītā] n cleanliness, purification.


pāvītr [pāvītra], pāvītri [pāvītri] See pāvīt 7. “kusa pāvītārā gūrān paē.”—GPS. On this subject, see मंडक्ष मिन्निदिरि, § 218 and वादगरि मिन्निदि section 11, § 3.

pāvī [pāvī] n Indar, who carries the thunderbolt.


pāvīde [pāvīde] may or should fall. “sātīgursārānī pāvīde.”—kāl a m 4.


pāvīde [pāvīde] fell, lay, etc. “jan janak sārānī pāvīde.”—bāsōt m 4. 2 See pāvīth.

pāvē [pāvēn] adj sacred, pure. “hārī kie pāvēt
appears at the head of many verses of Sarabloh. The old traditions of singing partal are now vanishing. The Sikhs, through carelessness, have forgotten the musical system taught by Guru Arjan Dev. The partals sung by Bhai Gurmukh Singh, Bhai Atra and Bhai Dittu, etc., which we have heard, have become a thing of the past.

Partal [parta] fall, bow. "jo gurcarni saik parta."—varsor m 4. 2 while reading. 3 while falling.

Parta [parda] See partal. 2 falls etc. 3 reads.

Partana [partanda] n paternal grandfather.

Part [paran] See partal. 2 act of falling, lying down, etc.

Partalsal [paransal], Partalsala [paransala] n school. "prahlad partaes paransal."—basot kabor.

Parta [parna] v lie down. 2 fall. 3 read. 4 receive, get. "satigur te saomej parta mani mahi."—maru solhe m 4.

Partana [parna], Parta [paran] v read. "me jan producer bhalo."—s kabor. 2 lie down. 3 fall.

Parta [perva] n the first day of every lunar fortnight.

Partal [partal] Skt possessing. trichiasis. When eyelashes turn in and rub against the eyeballs, the eyes become red and water begins to flow from them. The best treatment is that eyelashes be got realigned surgically or the roots of the turned-in eyelashes be got electrolysed.
1933

[para] n a halting place, encampment, camp.

[parau] v cause to be torn, split, etc. “rovahi raje kän parai.”—var ram l 1 m l.

[paral] having got torn, split, etc. See [paral].u.

[parav] See [paral]. “duhi paravi dukkh vzhave.”—BG. ‘in this world and the next.’

[parva] Having got torn, split, etc. See [paral].

[parav] See [paral]. “duhii parav dukkh vIhave.”—BG. ‘in this world and the next.’

[paral] Having got torn, split, etc. See [paral].

[parav] See [paral]. “duhi parav dukkh vIhave.”—BG. ‘in this world and the next.’

[paral] Having got torn, split, etc. See [paral].

[paral] having read. “pari pada pari avra samjhae.”—maru solhe m 3. 2 having taught. “pari saja ganak udhare.”—maru m 3. 2 having taught.

[paral] Having got torn, split, etc. See [paral].

[paral] Having got torn, split, etc. See [paral].

[paral] Having got torn, split, etc. See [paral].

[paral] Having got torn, split, etc. See [paral].

[para] a learned, literate. “papa anparia paramgat pave.”—gau m 5. 2 harboured, felt. “bhe kau bhau pari Simrat harrnam.”—bher m 5.

[paral] We should read. “pari gunie namu sabh sunie.”—ram ravrdas. 2 is read, is known by reading the books. “tudhoo jeha tohe pari.”—var gau l m 4. 3 should fall at or bow to. “sadhusarni pari cerni.”—asa chat m 5.

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[paral] Having repeatedly or continuously read. “kaBi pari pari kabita mue.”—sor kobar.

[para] have (been) read. “pere pere, sargal bed, nahi coke manbhed.”—dhana a m 5. 2 learned, literate. “akhohi pari karahi vakhian.”—jru.

[paral] See [paral].

[paral] Having repeatedly or continuously read. “kaBi pari pari kabita mue.”—sor kobar.

[para] n foot. “parsi gur ke pau.”—majh m 5 dznre. 2 one-fourth of a seer. “pau ghiu sargi luna.”—sor kobar. 3 obtain. “gurprasadi nanak sukha pau.”—sukhmani. 4 I should or shall fall or bow to. “sadhu tere ki cerni pau.”—sukhmani.

[paral] n foot. 2 Skt पाद a skin disease. Medicines used for treating of psoriasis and ringworm are also useful for curing this disease. The Indian system of medicine regards it as a mild form of leprosy. Like ringworm, it is also caused by minute mites. It is a contagious disease.

[paral] See [paral].

[paral] v obtain, acquire, attain. “pata khajana bheut nidhana.”—asa chat m 5. 2 put or thrust in, insert. 3 take meals, put edible substance into the abdomen. “khir saman pari me pata.”—maru kobar.

[paral] See [paral].

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[paral] n quarter of a seer. 2 adv having obtained, acquired, put etc. “cakr var pari.”—GPS. “pari thagauri api bhulaio.”—sar m
5. 3 falls, bows. “jo pathār ki pai paī.”—bher kābir. 4 Skt पृथ्वी like, as it were, resembling. “तौं तौं पार रथी काय्तहरे.”—paras. 5 Skt पृथ्वी especially, particularly. 6 about, approximately. “das dyos paī dīkkhī nāren.”—datt. 7 P एक n feet. “paī pārav gur ke bālīhare.”—sōr m l. “paī gāhe jāb te tumre.”—ramav.

8 foundation, base. “nānak jete kūtār kūre kūri paī.”—var mājh m l. 9 firmness, steadfastness. “nannak jete kuparkurī paī.”—var mājh m l. 10 power, strength. “tera atu na paīa kaha paī?”—bāsēt m l. ‘what strength do I have?’ 11 excuse, pretext. 12 boundary, limit.


पाई [pāi] See पाई.

पाईसी [pāisi] will receive, obtain, etc. “mancīdīta phalū pāisi.”—sava m 4.

पाई [pāi] Skt पाई n foot soldier. P एक. 2 messenger, envoy. 3 slave, servant. “pac sōmae gūrmāri pāiā.”—maru solhe m l. 4 See पाई.

पाई कुहारा भवन [pāi kūhāra mārā] v injure or harm oneself, cut one’s own roots. “pāi kūhāra mārā gaphaē āpē hāthī.”—s kābir.

पाईकहाना [pāikhana] P एक n पाई n ornament of (of a low level) भवन [xanāh] (house), lavatory, latrine.

पाईक [paighe], पाईका [paigah] P एक n main entrance of a palace, main gate. 2 inn. 3 rung (of a ladder). 4 authority, rank. “paighe tere paighe pāiāt.”—52 poets. ‘Authority is attained at your door.’ i.e., high rank is attained by visiting your place, or distinction is attained by falling at your feet.

पाईत [pāit] has put in. “dhārī pāit udrē māhī.”—sri m 5 pāhre. 2 n carpet, etc spread to receive a guest; red carpet. “dur lō pāite dāre.”—sāloh. 3 according to Tantrashastra, clothes, weapons, etc, which are sent after worship at the auspicious time of departure. Those who due to some reason cannot themselves depart at the said moment, send the pāit in stead. “puj pāit cōd gānesa. rupidēṣṭān pāt caqe te nārēsa.”—NP. See पाईत 2.

पाई [pāi] n पाई—पाई tightening string at the foot of a cot. “bunke pāid pai bānē.”—GPS.

पाई [paipē] adv having bowed or fallen at the feet (of). 2 on foot.

पाईमल [pāimal] See पाईमल.

पाईयाल [pāiyāl] obtained, received. “sāhaj-jog nīj pāiyāl.”—sēveye m 5 ke.

पाई [pāi] n ornament for wearing on the feet; anklet with tiny bells. 2 peacock’s dance. 3 process of laying out fruit on a bed of hay etc for ripening. Skt पाई. 4 a village, two kohs to the west of Anandpur, which was visited by Guru Hargobind while returning from the battle of Kartarpur. His horse, named Suhela, died of wounds at this place. The well, which the sixth Guru had got dug, is situated here. 5 a town in tehsil Rajpura of the Patiala state. Raja Amar Singh had annexed it after conquering it from the Pathans of Kotla, in 1766 AD.
of thread, leather-rope and coir and made slippery and tough with wax. There used to be a slip-knot at one end of the noose, which was thrown round the enemy’s head. When the loop of the noose fell round the neck, the enemy got quickly dragged. On being pulled the neck of the enemy got pressed and, as a result, he died or swooned. 5 \( \frac{1}{2} \) burst, get splintered or scattered. 6 \( \frac{1}{2} \) watching, guarding. 7 protection, custody. 8 three hour period in a day.

**Pashanavatari** [passaktōṇaṇā] \(-ṣanama\). river that destroys the noose with its own power, Vipasha. See विपशा 2.

**Pashak** [pasōk], **Pashakh**, **Pashā** [pasāg] *Skt* पाषाङ्ग n counterweight, used to balance pans of a balance. \( \frac{1}{2} \) five hundred.

**Pashā录像** [pasduas] See भाषम दुध्भाषम.

**PashāVAR** [pasdhār] n who holds or carries a noose, Varun. 2 one who waylays; highwayman.

**PashāVAR** [pasban] \( \frac{1}{2} \) n watchman, guard. See भाष 6 and 7.

**Pashā** [pasra] n nearness, vicinity. See भाष. “हाँ ना चोढा कत पाषा.” \(-सुहि a m 5. 2 shelter or refuge of the feet.

**Pashā** [pasāv] *Skt* adj concerning or relating to animals. 2 cattle-like, animal-like.

**PashāVAR** [pasvartī] *Skt* पाषाङ्कतिन adj living or situated nearby; neighbouring.

**Pasa** [pasa] *Skt* पाष n ivory dice, having four or six sides with a different number of spots on each side, used in playing *cmar* etc. Players throw them randomly and move their counters according to the dots appearing on the said dice. “काबाहु ना हाराहि धालिजु जानेहि पाषा.” \(-सुहि काबिर. 2 flank, side of a body. 3 direction, side. 4 small brick of pure gold, twenty six tolas and eight mashas in weight. 5 oblong dice used in divination.
play the game of 

2 lay a wager. “jīu sahīb nā ṭi harie, teveha pasa ḍhalī.”—var asa. 3 fashion or

devise a sport. “karta kudratr pasa ḍhalī jīu.”—sri m 1 jogi ādār. 4 throw dice for divination

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or enquiry into the future.
m 5. “jisu pahan kau pati tore, so pahan nirjiu.”—asa kābir.

पाहन [pahan-nav] a stone-boat. 2 i.e., benighted mentor and his teachings.

पाह [pahru], पाहु [pahua], पाहु [pahua] n watchman, guard. “pahua ra chāb coru nə lage.”—asa m 1. See बज़ा.


पहरी [pahari] near, closeby, at hand. “ādhel tu beṭha kādhī pahi.”—sri m 5. “kahu benātī apne satīgur pahi.”—gau m 5. 2 gets, obtains. “sīmrat nam mukētīphal pahi.”—gau m 5. 3 remain ready in. “je sābhi mīlīke akhāntīpahi.”—sodaṅ ḍ. ‘All may jointly utter.’

4 Skt part save! protect! “māmā pahi mām pahi! tve sārān ae.”—saloḥ.

पह [pah] near, closeby, at hand. “so ṣāmrīt gur pahi jiu.”—sor m 1. 2 shoe. “nāhī tā pahi pahi.”—var mah j m 1. ‘Otherwise, one gets shoebeating.’ 3 wayfarer, co-traveller. 4 attainment. “gurbacnī phal pahi.”—sor m 1. 5 spread. “kān bīnu gahu kī pahi?”—gūj trīlocan.

पह [pah] See पह 3. “sārōmu pahu tōnī hoī.”—var asa. 2 fall or bow to. “gur ki cārnī pahu.”—sri m 5.

पहु [pahua] n message, despatch. 2 auspicious wristband, that is sent to relatives with the wedding invitation. It is also known as vīah di gāḏh (knot of wedding). Those accompanying the marriage procession tie these bands on their wrists. It was an old custom and is very rare these days. “ghārī ghārī eho pahuca.”—sōhīla. 3 See घाँस.

पहु [pahun] Skt पहु n guest, visitor. पहु [pahun] too is a Sanskrit word. Plपहु. See पहुँच.

पहुंचारी [pahuṃcari] n treatment of a guest. 2 hospitality.

पहु [pahuṇa], पहु [pahuni], पहु [pahuṇ], पहु [pahuṇra], पहु [pahuṇa] See पहुँच and पहु. “ghārī pahuṇi bāl ram ji.”—suhi chāt m 1. “pahuṇre mere sāt piāre.”—asa chāt m 5.

पहु [pahur], पहु [pahu] n ‘tempering water’; water sanctified with scriptural incantations, used to temper a person.¹ “pahur jan grīhāhī le ae.”—vN. 2 nectar of the double-edged sword. “pio pahul khāḍ-dhar.”—gurdas kāvī.

पहुँची [pahulia] one who has taken pahul. 2 one who has taken nectar of the double-edged sword; an initiated or baptised Sikh.

पह [pahu] near, close. See तिलक. 2 wayfarer. 3 guest, visitor. “pahu ghārī ae muklau ae.”—gau kābir. 4 S hook, buckle. 5 hole in which the hook of a buckle is fixed. 6 adv behind.

पहु [pahuca] reached, arrived. See पहुँच. 2 n access, reach, approach. “kāhīt jet pahuca.”—sar ə m 5.

पह [pak] n pus that comes out of a festering wound. 2 Skt the process of cooking food etc. 3 something cooked. “soc pak hotī.”—gau ə m 5. 4 a demon, killed by Indar. See घासमत. 5 adj foolish. See अध्यक्ष. 6 P ṣpure, clean. See घास. 7 unblemished, innocent. 8 Dg infant, child.

पखसान [pakṣaṇ] n chastiser of Pak, the demon; Indar.

पखसार [pakṣar], पखसाल [pakṣal], पखसाल [pakṣala] n kitchen. “aṇras karaṇ pakṣar.”—sar pātal m 4. “stī suci teri pakṣal.”—asa m 5.

¹The real root of this word is पड़ (कसिद्ध) [padp] (carnampīt). Although it is a tradition to call nectar of the double-edged sword as pahul, it is not correct.
Paknama [paknama] a writing, authored by some Sikh but attributed to Guru Nanak. "makke mādine di gosāti" is another name of this composition. See ਕਥਾਂਵਾਲਾ.

Pakpattan [pakpātān] Pakpattan, a town in district Montgomery of Panjab, where venerable Farid used to live. Its ancient name is Ajodhan. Guru Nanak Dev visited this place. There is a gurdwara, known as Nanaksar, at a distance of four miles to the west of the town. The railway station is called Pakpattan. There are residential houses near the gurdwara with eight ghumaons of land attached to it. The priests are Singhis. A fair is held there on the fullmoon day of the month of Kattak.

To the north of the town, there is a large monastery of Udasi saints. It has thousands of ghumaons of land attached to it. Magnificent buildings have been erected there. There is excellent arrangement for free community kitchen. See ਤਿੰਤਾਵਾਲਾ.

Pakbaz [pakbāz] P ਪ੍ਰਜ਼ਾ adj abstemious, a temperate or saintly person.

Pakar [pakār] wild fig tree. See ਸਮੀਲਤਾ.

Pakrapur [pakrāpur] enemy of demon Pak – Indar. See ਪਕਾਵਮਾਲਾ.


Pakizah [pakizā] P ਪਕਿਜ਼ਾ adj pure, chaste, clean. 2 innocent.

Pakizgi [pakizgī] P ਪਕਿਜ਼ਗੀ n purity. 2 abstinence.

Paki [pakī] n holy names. 2 holier than those hailed as holy. “paki nai pak thār sēcā pārvādīgar.”


Pakhār [pakhār] father of a carpenter named Jhanda, resident of Bashahar, who, along with his son, became a disciple of Guru Nanak and emerged as a religious preacher as well as philanthropist. 2 Skt pākāh a covering, made of iron-chains, meant for a horse or an elephant, used as protection in the battlefield. “hāisti ghore pakhre lāskor lākh āpar.” –sri ḍa m 1. 3 See ਪਕਾਲਾ.

Pakha [pakhā] covered with a protective cover. See ਪਕਾਲਾ 2.

Pakh [pakh], Pakhra [pakhra] See ਪਕਾਲਾ. 2 packsaddle for a camel’s back. 3 hobble, tether.


Pakhan [pakhan] Skt ਪਕਭਾਨ which grinds; stone,
slab. “kit hāsatī pakhāṇ jāt sārāb me pratīpal tu.”—sar m 5. See धन 2. 2 sulphur.

पक्हाणि [pakhāṇi] adj concerning stone; stony. 2 in the stone. “pakhāṇi kit gupāt hor rēhīta.”—asa dhāna.


पक्षिः [pakhī] through favour. “nanak bhāe nīhal prabhū kī pakṣī.”—var vaad m 4.

पक्षी [pakhī] on the side of, in favour of. “sāt pāre gōbīd ki pakhi.”—sar m 5. 2 n a small fan.

पक्ष [pakhā] See पक्ष 2.

पक्षेष [pakhāḍ] Skt पाक्षेष n who refutes the protector; who refutes what saves from wickedness; heretic. 2 impostor. 3 pretension, dissembling. “pakhāḍ kīne jōgu nē paie.”—maru solhe m 1.

पक्षेषकरम [pakhāḍkāram], पक्षेषधरम [pakhāḍdhāram] dissembling, pretension, showing off. “pakhāḍdhārāṃ prīti nāhi hārī svu.”—maru solhe m 1. See पक्षेष.

पक्षेषिः [pakhāḍi] by dissembling, through pretence. “pakhāḍi jāmkalū nē chōdāi.”—var vaad m 4.

पक्षेषिः [pakhāḍi] Skt पाक्षेषिः adj refuting the protector. 2 n pretender. 3 renegade, heretic. 4 This word figures in Gurbani as short for pakhāḍi; i.e., destroyer of sin. “īsu pakhāḍi jāra nē marṇa.”—var ram 1 m 1.

पक्षेषत [pakhāḍt] adj of the wings. “pakhāḍt bāj bājāilā.”—bher namdev. ‘playing the musical instrument of the wings.’ 2 chime, sounded at the end of a day’s watch.


पग [pagā] dip or throw, wrap in. See धन. “lokan kī vādīāia besṭārī pagāū.”—bīla m 5. ‘Throw into the fire.’

पग [pagna], धन [pagna] v cook. 2 dip in or cover with syrup. 3 be absorbed or immersed in. “hārī ke rās pagō.”—hājāre 10.

पग [pābra] maimed, crippled.

पग [pagal] Pkt adj crazy, mad. Taking it as a Sanskrit word, Vishavkosh defines it as “pa rākṣaṇā tāsmat gālātī”. ‘who has become helpless to defend himself.’ Many have taken it as derived from pa-b-gīl, i.e., whose feet remain smeared with mud.

पाग [pāglu] n an inhabitant of Pangi area of Chamba. See रंग.

पग [paga] immersed. See पग 3. “āmī sarovarī paga.”—dhāna m 5. 2 P šrī n footpath. 3 a stable. “jel kē aśv aśv ik jayo. so paga raja ke ayo.”—cāttā 122. A hippopotamus sired a horse which came to the king’s stable.

पग [pāglī] engrossed or immersed in. See धन 2 at the feet. “māstäk ḍārī guṇpgālī.”—gau m 5.

पग [pājī] engrossed, immersed. See धन 2 of the feet. “ren nanak jānpgī.”—māla m 5. 3 at the feet. “māstäk anīḏhārīo prabhpgī.”—kan m 5.

पग [pag] wrapped, covered. 2 engrossed in love. See पग 2 at the feet. “rahti nē pavāṅ bīnu pag pag.”—suhi m 5. 2 under the feet. “sagāl nīḏhī prabhpgāe.”—asa chāṭ m 5.

पग [pago], पग [pago] See पग and पग.

पाँ [pāc]1 Skt पाँ adj one more than four;

The words pāc, pāc and pāj have the same meaning; in this dictionary they are included as separate entries, in the serial order of the characters and the matras attached, because in the original texts they have been used as such. For example, “pāc pālītāh”—“pāc śābād”—“pāj sarīk”, etc.
five. “pāc ṭāt ko ānūraṣio.”—sm 9. 2 n village elder. See 两个维护. 3 emerald, gem. “pāc kāc nhār ḍoh.”—vrīd. ‘A piece of glass cannot be a gem.’ 4 gilding, plating, “rakhāt sac pāc ughrai.”—GPS. 5 objects which are five in number. See the following entries.

पञ्चि [paca] all the five. “jīh mukhi paca āmrīt khae.”—gau kābir. i.e. milk, yoghurt, clarified butter, sugar and honey. 2 to the five. i.e., lust, etc. five passions or vices. “paca āmrīt musla bīchave.”—asa kābir.

पञ्चि अंग्रेज [paca āmrīt] See पञ्चि 1 and पवंतेज.

पञ्चि लहरी [paca lārīka] all the five sons or boys. i.e., the five vices or passions such as lust, etc. “paca lārīka jārike rāhe ramlīv lagi.”—s kābir.

पञ्च अंग्रेज [pāc āmrīt] See पञ्चि 1 and पवंतेज.

पञ्च मान्त्र [pāc sāstra], पञ्च विश्वास [pāc hāthīr] See पेंत मान्त्र and पेंत विश्वास. Sainapati, a court poet of the tenth Master, writes in his Gursobha:

“mare śāmserān ke lothān pe lothā dari
tiran ke mare kāhū dhīraṁ nā dhārhi,
mare bōdukān ke dine āsvār ċār
nejān ke mare nār dharnī pe pārhī,
mare jamdhāraṁ ke jivān ke nāhī mul
bādhē hāthīr pāc khalṣa jī lārhī. ...”

That is, the sword, bow and arrow, gun, spear and dagger.

पञ्चक [pacak] Skt n cook, employed to work in the kitchen. 2 digestive powder: substance that makes food digestible.

पञ्चचेतन [pāc-cētra] platform on which members of the village council sit to dispense justice. “pāc-cētra chor cēdhri aīo.”—cētr 156.

पञ्चसंसर [pācjān], पञ्चसंसर [pācjāny] n conch-shell of demon Panchjan (पञ्चचंसर). According to Bhagwat, demon Panchjan carried away to the sea son of Sandipani, mentor of Krishan. Sandipani asked Krishan to get his son restored to him by way of fee to his mentor. At this, Krishan went into the sea and, after killing Panchjan, brought back his mentor’s son as well as the demon’s conch-shell. Krishan used to blow the said conch in the battles.

In chapter 21 of section 5 of Vishnu Puran, it is mentioned that this conch was made of the bones of Panchjan. In other words, the said conch is the skeleton of Panchjan.

पञ्चतर [paca] n starch applied to the warp. See पञ्चतर. 2 Skt cooking. 3 digestive. 4 sour juice. 5 fire.

पञ्च रचन [pāc narād] five sense-organs (which, like Narad, are never at rest); extremely restless. See रचन. “pācnarād ke sāgī birhīvar.”—gōd kābir. ‘pierced with the five sense-organs.’

पञ्चतर [paca] n starch, which is applied to the warp. “paca ṭer seḏhāi.”—gau kābir. The reference is to the diet of a person. 2 See पञ्चतर.

पञ्च धदी [pāc pācis] See पञ्चम.

पञ्च लोकदेव [pāc polītah] five objects of senses which excite five vices. “pāc polītah kau parbadhe.”—gōd kābir. 2 five defiled organs.

पञ्च एलविट [pāc bhōtrk] पञ्च एलविट adj of the five elements. 2 n human body, comprising the five elements.

पञ्च भिक्षा [pāc mirag] lust, etc five vices which eat away the crop of good actions. “pāc mirag bedhe sīv ki bani.”—bher m 5. See भिक्षा.

पञ्चबली [pācyari] assembly of the five loved ones. 2 a committee of the Five Beloved Ones.

“śrī guru gobādsīgh bhari tegdhari bir
chatrikōṃ sari kin bajī jandini he,
bākro chabilo pyaro tisro sājayo pāth
rah dou raddhe mṛẏad nut cini he,


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past. See भागी 3.

भागी [pachā] to the rear one. “pachā kāroṭi agrnivāh.”—sahas m 5.

भाग [paja] n soldered or welded joint, knot. 2 gilding. 3 n dissimulation, hypocrisy. 4 guile. “kidhō horaṅk hit paja ucare.”—NP. 5 secret, mystery. “tāb janaṅhoge, jeb ughṛṛgo paja.”—gau kobir.

भाग [pajau] v weld, close the hole. 2 wrap up, cover.

भाग [paja] See वेसा. 

भागभ [pajama] See भागभ.

भाग [pajav] patched up. 2 gilded. 3 plastered. “solaṅh kie sigal kI ajanu pajIa.”—phunhe m 5.

भागी [paji] adj specious, fake. “paji ko apani lakh tasō vṛṁmayo he.”—NP. 2 P ७ base, mean or vile.


भाग [paje] ostentation; outward display. “laskar neb khvāsī paje.”—gau m 1. 2 engrossed or absorbed in. “maIamoh paje.”—brla m 3.

भागेब [pazeb] P ७ n ornament for the ankle; anklet with tiny bells.

भाग [pāt] or भाग [pātu] n cloth, curtain, yarn, screen. “pēkhiō lalōṅu pāt bhic khoe.”—todi m 5. 2 yarn, silk cloth. “pāt pāṭbār bīrthē.”—suhi m 5. 3 cloth, yarn. “pāt ko pāt dhāre pṛyio.”—krisan. 4 door’s leaf, door’s side. 5 blind, curtain. 6 throne. “raj pāt dāṛāth ko dāyo.”—VN. 7 ford, town, market. “mane haṭu mane pātu.”—prabha namdev. ‘mind itself is both the shop and the market.’ 8 thigh. “pāṭ bone kāḍlīdāl dve.”—krisan. 9 See भागत and परट. 10 woof, waft. See जनतब. 11 Skī gap. 12 width between the banks of a river.

भाग [pāṭas] See भागत.

भाग [pāṭak] n schism, rift, dissension, act of breaking apart.
patha [paṭṇa] v crack, split, separate. 2 See patha.
patha [paṭan] n rolling in, filling up. See patha.
2 ford, town. “paṭan te ujar bhala.”—s kabir.
3 Skt splitting, tearing. 4 separating.
patha [paṭna] v be torn. 2 fill up (a ditch, etc) so as to level the whole surface. See patha.
3 become an adversary after shedding patha.

pathara [paṭnara] silken draw-string.
path patabar [paṭ paṭbar] silk and silken clothes, silken strings, tapes and clothes, etc. “jīh prasādi paṭ paṭbar hādhavāhī.”—sukhmani.
2 cotton and silken clothes.

patha [paṭal] Skt n white and red colour; pink colour. 2 a tree, bignonia suaveolens, also known as kamdu; the concoction of its bark cures dysentery, cough and fever. 3 a kind of paddy that ripens during the rainy season.

patha [paṭla] n a large cube or brick of pure gold, five hundred tolas in weight.

pathiputra [paṭliputra] city of Patna. The old city of Patliputra was situated on the bank of Ganga, where stands village Kumhrar, about two and a half miles to the east of the present city of Patna. See patha.

patha [paṭav], patha [paṭvata] Skt n cleverness, deftness, sharpness of wit. 2 healthiness, absence of any disease.

pathi [paṭi] adv having filled up. See patha 2. “paṭi bārdhīrāj kāv.”—ramav. 2 having been rent or split.

pathī [paṭi] n child’s wooden writing board. “le paṭi padhe ke aza.”—bher a m. 2 long bar of a cot’s frame. “paṭi cōt goḍ par lagi.”—GPS.
3 was torn, got torn. See patha.

pathu [paṭu] silk. See patha. “harī colī deh sēvarī... paṭu lāga aḍhikai.”—var sor m.

pathu [paṭu] adj silken. 2 n a kind of striped, silken cloth. 3 See patha.

pathi [paṭh] Skt n act of reading. 2 lesson, reading. “path pari arūbed bicario.”—sor a m 5.

pathal [paṭhala] n school.

pathak [paṭhak] Skt reader. 2 teacher, master. 3 a Brahman subcaste. “paṭhak nam tīloka.”—GPS.

patha [paṭha] Skt n act of teaching.


pathātā [paṭhātā] Skt variant text; variation in a text.

pathika [paṭhīka] Skt n female teacher, mistress.

pathi [paṭhi], pathī [paṭhia] Skt paṭhīn adj reading, reader. 2 n one who can read Guru Granth Sahib competently.

pathin [paṭhin] Skt n kind of fish, boalis.

pathu [paṭhu] See patha.

pathāga [paṭhāga] main part of the recital, its chief motive. “harī paṭo paṭhāga.”—sar m.

patha [paṭhy] Skt adj worth reading, worthy of reading.

pathal sahib [paṭal sahib] There is a gurdwara of Guru Gobind Singh at a distance of about half a miles to the south of the capital city of Mandi. When the Guru visited the mountains of Rawalsar, the raja of Mandi brought him to his capital. The Guru did encamp there but his consort stayed in the raja’s palace. The gurdwara has its own building. There are residential quarters as well. Guru Granth Sahib is installed there.

Since the time of Sardar Lahna Singh Majithia, it gets a regular annual grant of rupees 85 from the revenue of village Balh of Mandi state. The following relics of the Guru have been preserved there:
(1) a matchlock, the length of which, including the butt, is 7 feet 4 inches;
(2) a large bedstead woven with hemp-string. Its length is 8 feet 2 inches, breadth 3 feet 10 inches and height 2 feet.
(3) a four feet long rebeck.

Udasi Harkaran Das is the head there. This place is about 80 to 85 miles to the north-east of Jejon Doaba and Hoshiarpur railway stations.

पादव [pādav] the family or descendants of raja Pandu. The tale of the rise of the Pandavs’ as given in the books such as Mahabharat, etc is as follows:

Vichitarviray, the son of Raja Shantanu of the lunar dynasty, died of consumption in the prime of his life. His two widows, named Ambika and Ambalika remained childless.

At this, Satyavati, mother of Vichitarviray called her first son Vyas (who was born to her from sage Parashar’s semen, before her marriage with Shantanu). Obeying the orders of his mother, Vyas begot children from both of them through nyog. On seeing Vyas, Ambika shut her eyes and, consequently, Dhritrashtar was born blind. Out of fear, Ambalika’s face turned pale and, consequently, she gave birth to Pandu (the pale one).

As a blind person could not ascend the throne, Pandu became the king. Bhishampitamah arranged the marriage of Pandu with Kunti and Madri. Once, while hunting, Pandu killed sage Kimindya with his arrow when the latter was mating in the guise of a deer with his wife. At this, the sage cursed that Pandu would die whenever he copulated with his wife.

For fear of this curse, the king preferred to keep away from his queens. But, without a son, the family line could not continue. This anxiety started gnawing him. Seeing her husband in distress, Kunti told him that she was capable of calling in the gods through the power of magical incantations. With the permission of the king, Kunti called Dharam, Paun and Indar and bore Yudhishthar, Bhim and Arjun respectively. For the co-wife, Madri, she called the gods Ashwini Kumars who begot Nakul and Sahdev. All these five khetraj – born of the field – sons of Pandu became famous as Pandavs. Bhishampitamah brought them up and trained them in the martial and other arts. Although Pandavs, coming from the family of Kuru, were also Kauravs, yet this family acquired, from the illustrious Pandu, a new family line and the progeny of Dhrirashtar became famous as Kauravs. Hastinapur was the capital of the Kauravs and Indarpasrasth (Delhi) was the capital of the Pandavs.

The Pandavs, with whom Krishan used to keep company, lamented when they, having lost their kingdom in gambling, became menials in the house of Viratpati. 2 territory on the banks of river Jehlam. 3 five, because Pandavs were five in number.

पादव रजाज [pādav nəgar], पादव धर्मी [pādav puri] Delhi.

पाद [pāda], पाद [pāda] priest at a place of pilgrimage; Brahman priest-cum-teacher; officiant. “सुनि पादे! क्रिष्ण हाथ जाला.” –ośkar.

पादित्स [pādity] Skt n erudition, scholarship.

पादी [pādi] n porter; one who carries load.

पादु [pādu] n yellowish-white colour. 2 light-coloured clay (which is used for plastering). 3 raja of the lunar dynasty, from whom began the familyline of Pandavs. See पादव, 4 white elephant. 5 anaemia. See सत्तर and पादु देवा.
पांडुर [pāḍur] Skt n yellow colour mixed with white colour. 2 white colour. 3 white clay. 4 white leprosy; vitiligo.


पांडु [pāḍu] See पं. 2 Dg groom, stable boy.


पांड [pāḍha] See पंड. “पांडे घर घर गुरु मारे.” -GPS.

पां [pana] n starch, which is applied to the thread at the time of weaving cloth. 2 the process of tempering iron. 3 See पां. “कार्यो माौ भार.” -ramav. 4 lustre. “सौंच पान सौंच मान माहौता.” -BG. 5 water. “ईं भार पान पिया.” -ramav. 6 See पां. 7 Skt trade, exchange. 8 stake, wager. 9 praise, eulogy.

पांथ [panap] See पांथ and पांथ.

पां [pana] a kind of mixture for cattle, made from oil-cake and barley-meal, etc. 2 shoe. “पाना लाहे सहाज.” -var asa. 3 See पांधः.

पांदि [pani] Skt n hand. 2 S pron self, oneself. “जे तमु हर नाच पानी होंचु.” -सेवा m 1. ‘even if you are yourself a swimmer, ask someone else;’ i.e. if you can swim in water, even then ask some other person about it.

पांजित [panigat] adj held in hand, acquired.

पांजितवर्त [panigrahaṇ] n act of holding the hand. 2 marriage; taking the hand of the bride.

पांजिति [panini] the eminent grammarian, descendant of sage Panini who authored Ashtadhyayi. He was born from the womb of Dakshhi in village Salat (Shalatur) near Peshawar. He was grandson of Dewal. Scholars opine that he lived during 400 to 300 BC.

पांजिति[प] [paniniy] disciple of Panini. 2 grammar authored by Panini.

This book, comprising 3996 aphorisms, is the best of all the books on grammar. Laghu Sidhant Komudi and Sidhan Komudi are based on this book.
monarchy, emperorship.
2 according to the Sikh faith, Guruship; the
task of a spiritual mentor. 3 the true
sovereigns, ten Gurus of the Sikhs. i.e., “khal
patšahi 10” and “sri mukhvak patšahi 10” etc.

act that brings about
the
user’s
fall; sin; guilt. 2 According to the Simritis,
the ten sinful acts which cause one to fall
are: theft, violence committed without
following the Vedic precepts, and adultery;
these three are sins of the body. Use of
bitter words, telling of lies, back-biting and
useless blabber; these are four sins of the
tongue. Covetousness, malevolence and
conspiracy to denigrate others are the three
sins of the mind. See ~

4. 3 according to
the Hindu canonical texts, pollution resulting
from the death of someone. A Brahman has
it for 10 days, a Kshatri for 12 days, a Vaish
for 15 days and the Shudar for 30 days.
Some Simritis mention it to last for 12, 13,
17 and 30 days respectively. 4 per Sikh
faith, act calling for religious punishment;
viz, tonsure, adultery, use of intoxicants
such as smoking etc and eating of halal
meat.

adj sinning, sinner.
See ~.

adj thin. “mridul patre bahu kər
dhare.”—GPS.

adj n courier, messenger. See ~.
“təb catər patro a isArray. m 5. 2 adj thin.

See ~

adj thin.

adj thin. “mridul patre bahu kər
dhare.”—GPS.

n nether region. 2 seventh of
the subterranean regions. “patal puria loə
akara.”—maru solhe m 3. See ~.

adj thin.

adj thin.

adj thin.

See ~.
See ~.

adj thin. “mridul patre bahu kər
dhare.”—GPS.

adj thin, not
6 Skt master, lord.

पति [पति] n row, queue, class. 2 lineage, caste’s subdivision; family. “meri jati kāminī pātī kāmini.”—sor rāvidas.


पतिव [पतिव] See पतः. “pātī ke pātīk utārāhi.”—sar m 5.


पतिदहन [पतिदहन] leaves and unbroken rice; leaves of basil, and of wood-apple and unbroken rice for worship. “prapātī patidhanu.”—prabha m 1.

पतितल सरत [पतितल दर्‌शन] n Yog Darshan, authored by Patanjali. See जगद्गुप्त and पतितलसरत.

पत्र [पत्र] Skt n a drinking vessel; pot; utensil. 2 competent person; one capable of receiving something. 3 hero, heroine of a play. 4 actors of a play. 5 minister. 6 weight equal to four seers. 7 leaf.

पत [पत] Skt पत n path, way. “nāh nīb-hat jam ke path.”—keda m 5. “mīl- sadhu path.”—kan m 4. See E Path. 2 Skt पत्र stone. “rakhīrēhu hām pāpi path.”—kan m 4. 3 Skt पत्र (पाठ्र) water. “hārī nam āmṛīpath.”—maru m 5. ‘His Name is the elixir of life.’ 4 sun. 5 fire. 6 air, wind. 7 grain. 8 sky.

पत [पत] Skt n wayfarer, traveller, passenger. “jam marag ke sāgi pāth.”—bher m 5.

पतन [पतन] Skt n remould to flatten or mould by patting, pat; pat a brick, etc. 2 mass formed by patting, as “gobār adī da patnā.”

पतनन [पतनन] Skt n lord of water, Varun. 2 ocean.

पत [पत] Skt n stone. “jo pathr kā kāhte dev.”—bher kābir m 5. 2 blockhead, stupid. 3 sinner, one burdened with evil deeds. “pathr ḍubda kāḍhālia.”—vād e m 3.

पत [पत] Skt n mass formed by patting; cow dung-cake. 2 wayfarer, traveller, passenger.

पत [पत] Skt n growing in water, lotus. “hath ḍrī pātōj sām.”—GPS.

पत [पत] Skt n giver of water; cloud; rain-cloud.

पत [पत] Skt n holder of water, ocean.

पाट [पाट] See पट. “pad mar kār uc sunava.”—PP. 2 n foot, feet. “dhāryo pad pē sīs.”—GPS. 3 one-fourth of a poetic utterance or a metre. 4 fourth part of something, quarter of a seer or a rupee, etc. 5 root of a tree. See पत्र. 6 ray, beam. 7 gait, movement, motion. 8 Shiv. 9 P 4 1 4 throne.

पत [पत] Skt n a king, emperor, monarch.

पत [पत] Skt adj who walks; light-footed, swift.

पत [पत] See पत्तर.

पत [पत] Skt n act of touching or grasping the feet. 2 obeisance by touching the feet of someone. 3 act of taking refuge.

पत [पत] Skt n foot-born; belonging to the lowest division of the Hindu society. See ज्रुत्र.
1947

[padjal] water in which feet have been washed. 2 water touched by the mentor’s feet used as baptismal.

[padra], [padtran] n that which protects feet; shoe. 2 wood-soled sandal.

Skī n which drinks with its feet; tree. A tree absorbs water with its roots. “padāp dāl sūdār.”—NP.

[padpara] See भक्ति. 2 wayfarer, traveller.

[padharu] See पद. 5 Dg sword.

[padhrī] a poetic metre having lines of sixteen matras each, with a pause at every eighth matra and terminating in jāgān, lī. Example:

“anbhut tej, anchīj gat, kārta sādiv, hārta anas...” —ākal.

[padhrī] a poetic metre comprising four lines, each beginning with two gurus, terminating in a jāgān. It is another form of the metre called madhubhar. 3, 3, lī.

Example:

“sobhāt sur. lobbāt hur. ahrī aṣar. riḍjhī sudhār.” —ōj.


[padhaṇu] S n wayfarer, traveller. “padhaṇu sāsār.”—jet chāṭ m 5.

[padha] n perform some function without consulting a soothsayer about the auspicious moment. “nārī pucho padha cāl pāre.”—GPS.

[pādhī] n wayfarer, traveller.

1948

"pan bahe drum pan nihare."—kālki. 8 betel leaf. P जल, "pan supari khatia."—ṭīṅg m 4.
9 Skt act of drinking some liquid. "hāri śārīr pan kārāhu sadhāgī."—gau thīti m 5.
10 water. "mṛtha bhojan pan."—sar m 5.
11 wine, alcohol. "pan ṭaṅghī kṛṣṇa sadhāgī."—gau thīti m 5.
12 nectar. "hārō aj panā."—rāmava. 'Today I can snatch nectar from Indar.'
13 drinking pot. 14 stream, canal. 15 protection. 16 a roadside place for serving water. 17 victory, conquest, triumph.


भन्धेली [pangoṣṭhi] Skt n a gathering of drinkers bacchanalia. 2 gathering of devotees of goddess Bhairavi.


भन्धक [pandan] n box for keeping betel-leaves, etc.

भन्ध देखा [pan deṇa] v offer betel leaf to a fighter, who is leaving for the battlefield. See भन्ध भंडरहर वीजुर हड़या आगँ.

भन्ध [panadh] n which holds water; ocean. संानामा. 2 See पाणी.

भन्ध [pani] Skt n potable liquid, water. "pani dekhī mukh jēsa."—kān nāmdev. 2 alcohol, wine. "Ikṣu pataṅī bhārī pāṇī."—āsā kābir. 3 mother's menstrual excretion. "pani mela mati gori."—gau kābir. Here the words मेला and गोरी [gori] refer to the colour of the menstrual excretion and that of the semen. 4 lustre, glow.

भन्ध [panihar] n water-bearer; slave. "rāmāhagāt ke panihar."—ḥōḍ m 5.

भन्धर [panideva] water-giver; in the Hindu thought, a relative like a son, grandson, who performs libation for his forefathers. "panideva rāhō na koi."—GPŚ.

भन्धर [panipat] a city in district Karnal of Punjab. Having defeated Ibrahim Lodhi in the battlefield in 1526 AD, Babar occupied the
The land around this city has been a battlefield for several well-known kings foreign and Indian. It was here that Ahmad Shah Abdali vanquished the Marhattas. Guru Nanak also visited this place and conversed with Sheikh Tahar (mentioned as Tatihari Sheikh in the Janam Sakhis). Sheikh Tahar was an ascetic belonging to Abu Ali Kalandar sect.

See नैसर्गिक भास्कर.

पानी बरना [pani bharna] i.e. serve submissively; obey and serve without demur, serve even in ignominy. “pani sākāṭi bhārije.”—केली 2 म 4. ‘Maya serves as a water-bearer.’

पानीलग [panilag] ill-effect of water of an alien region on health. 2 contracting a disease from drinking of water. 3 effect of water of an alien region on one’s nature.

पानी [pano] Skt पान n water. “तुमरो दुध, बिदारकौ पानो.”—मरू कबीर.

पाप [pap] or पाप [papu] Skt पाप n act from which one should safeguard oneself; action, crime or sin of this nature. “पार्हरति पाप पाचाने अप.”—ोकर. 2 adj sinner. 3 base. 4 unluckily, inauspicious.

Ten heinous sins are mentioned in Mahabharat: violence, theft, adultery, telling of lies, use of sarcastic words, backbiting, breach of promise, malevolent thinking, cruelty, expecting reward for acts of charity.

In verse 54, in the second chapter of Manu Simriti, five sins, mentioned as heinous, are: killing a Brahman, consuming intoxicants, committing theft, adultery with the wife of one’s mentor, association with one who has committed such a sin. See विषय 2.

In Gurmat, turning away from the Creator, giving up endeavour and inflicting pain upon another person are primary sins. Rahitnamas mention tonsure, adultery, use of tobacco and eating halal meat as four abominable crimes.

The Bible mentions seven sins such as: pride, lust, envy, anger, covetousness, gluttony, and sloth.

पापहर [pap-har], पाप [pap-ha] adj destroyer of sin. 2 n the Creator’s name.

पापखदान [papkhādan] adj sin-destroying. “पापखदान पञ्चभु तरो नाम.”—राम म 5. 2 n Sikh religion.

पापगरह [papgarah] Skt पापगरह n in astrology, planets like Sun, Mars, Saturn, Rahu and Ketu or Mercury or conjunction of any of these planets. “पाप गरह दुर राहु.”—वर म 1.


पापग्रह [papgrah] See पापगरह.

पाप [पाप], पापति [पापति] adj female sinner. “ई पापति पुत्रा.”—बाग.

पापितासंसू [पापितासंसू] adj sin-destroying. 2 n the Almighty. “पापितासंसू सेवा.”—माैह म 5. 3 name of the Creator.

पाप [पाप] See पाप.


पाप [पप] Skt पाप n papad; poppadom. Eating papads is harmful for the stomach.

पाप्रा [पप्रा] n sin, vice, crime. “पाप्रा पाचार.”—वर म 2 म 5. 2 See विद्युतीय. पापितासं [पपितासं] to the sins. See पाप.

पापकृत [पपकृत] adj अयोध्या burdened with sins. “पापकृत धरा बहाँ.”—कोलि. ‘The earth was overwhelmed with sins.’ 2 beleaguered by sins.

पापमात [पपमात] Skt पापमात adj wicked, reprobate, engrossed in sin. “हेनाम मात्र मलु अहाकार पपमात!”—साहस म 5.
papisat [papisat] Skt papisat adj most sinful, ever sinning. “tin ka darsan na kærahu papisat håri.”–var sor m 4. “mït sãgi papisat tan hoe durgadI.”–birla m 5. ‘Having come into contact with the sinful body, the best material got malodorous.’
papi [papi] Skt papisat adj sinful, wicked, criminal, maladroit. “papi hte me kam basar.”–birla m 9.
papasala [papasala] P adj subordination, restriction. 2 obedience to observe some rule.
pamar [pamar] Skt adj who kills the protector. 2 mean, base, malicious. 3 irreligious. 4 afflicted with scabbies.
pamari [pamari], pamari [pamri] n long cloak Skt punjë a mantle (to be worn during winter). “syamset nili lar zarad sãbãg rãg, guru jî gubdã esi moj det pamri.”–mõgal kavr. 2 Skt pamari enemy of foot disease, sulphur.
pamal [pamal] P adj trodden under feet, trampled. 2 destroyed, devastated.
pay [pay] adv having obtained. 2 P ãadj feet. 3 Skt adj potable; drinkable. 4 n water.
payas [payas] obtained. “payas namrivas.”–sâveye m 3 ke.
payas [payas] n anything made from milk. 2 dish made from rice and milk. 3 condensed milk; घूम [khoa].
payâ [payâ] P ã leg of a table or a cot, etc. 2 column, pillar. 3 rank, status, position. 4 ladder, stairs.
payâ [payâ] See पाप.
payâkh [payâk] See पाप.
payâk [payâk] adj firm-footed. 2 strong, durable.
payâr [payâr] P adj firmness, durability.
payâ [payâ] See पाप.
payâl [payâl] See पाप.
payâl [payâl] n devotee living in the netherworld; denizen of the netherworld; king Bali. “gum gavahy payâlõhagat.”–sâveye m 1 ke. 2 Sheshnag the thousand-headed snake.
payâk [payâk] See पाप.
payâli [payâli] See पाप.
payâl [payâl] adj drinking. 2 See पाप.
payu [payu] Skt guard, protector, watchman. 2 anus, arse.
payâdaj [payâdaj] See पाप.
par [par] n housebreaking, burglary. “õs ko par dâyo darsave.”–GPS. 2 Skt ãr vr conclude, complete. 3 n other bank, opposite shore. “par pare jãsagar te.”–GPS. 4 end or limit. “par na pari sãke pãdmapati.”–akal. 5 adv on the other side, on the side beyond. 6 See पाप. having rent or torn. “ur te parda bhram ko sãb par.”–GPS. 7 P ã last year, the year goneby. 8 P ã fragment, piece, portion, segment. “sir karvat sahi tari par par he.”–BGK. ‘gets cut into pieces.’
pars [pars] Skt n Persia, Iran. P ã a country of central Asia, towards the west of India, surrounded by Turkey, Balochistan and Afghanistan. Its area is 628,000 square miles and its population is about ten million. Tehran is its capital. It is governed by an elected body, called Majlis. The name of its king is Rizakhan.
Parshvanath, who ascended the throne on December 16, 1925. 2 Skt लघु stone, with the touch of which iron is supposed to change into gold; philosopher’s stone. “लोहा हीरा होवे सागर लघु”-कन म 4.3 short for लघुत्तक (लघुत्तक). “लघुत्तक का दाता ग्यार है”-लघुत्तक.

परस्मार [परशै] See परवश.

परस्मार िन [परस्मारि िन] Skt परस्मारि िन son of Ashvesn, born to his queen Vama. Ashvesn was from Ikshvaku dynasty and king of Varanasi. Once, during her pregnancy, Vamadevi saw Parshva, the snake, by her side and there was also an impression of a snake, on the body of the child. So he was named Parshvanath. He was married to Prabhavati, daughter of Prasenjit, king of Kushsthan. He was a very illustrious and kind-hearted person. Having developed revulsion against homicide, he converted to Jainism and by practising religious austerities, became the 23rd Tirathankar. See दीनवेदव.

Parasnath was born on the 10th of the dark fortnight of the month of Poh and breathed his last on the 8th of the bright fortnight of the month of Savan. Scholars have estimated that he lived around 599 BC. 2 a hilltop, with a temple on it, in Hazaribagh district of Bengal, where Parasnath passed away. 3 In the Dasam Granth, Parasnath is mentioned as an incarnation of Shiv, who eradicated the sect of Dattatreya and established his own sect. “परस्नाथ बांध रान परयो. अपान प्राचर जगत मात किना, देवदत्त को पात्रो”-लघुत्तक.

पत्रास्ट [परास्ट] Skt पत्रास्त adj abstinent, content, pious. 2 whose passions are subdued.

परस [परस] adj of or relating to Persia. Skt परसी िन. 2 n language of Persia, Persian language. 3 inhabitant of Persia. 4 believer in Zorastrianism; Parsee. The Parsees are fire-worshippers. They don’t let fire be extinguished in their temples. In order to keep the fire pure, they neither smoke nor cremate the dead bodies. They keep the corpses in a deep enclosure, called dakhme, where the carnivorous birds eat their flesh. Zend is their scripture, which, together with its exegesis, is called Zend Avesta. The Parsees came to India for the first time in 735 AD, from Khurasan and settled in Sanjan (district Thana in the presidency of Bombay). Now, this community has spread in the whole of India and is highly competent in business.

परसुदी [परसुदी] Skt परसुदी n praise, eulogy.

परस [परस] P v part, fragment, portion, segment.

परक [परक] adj who preserves, rears or supports. 2 reared, brought up, fostered. “ले परक कर पात्रो”-ग्राहम 57. 3 Skt n who enables one to cross over; boatsman. 4 ship, that carries across. 5 gold. 6 adj enabling to cross.

परक्ष [परक्ष] Skt परक्ष n member of an assembly; courtier, councilor. 2 courtiers of Vishnu, whose names are recorded thus in the Bhagatmal of Nabha: “विश्वकेसन जय विजय विषबल बल मैंगलकारी, नाद सोनाद सुभाद्र भाद्र जग आमैहारी, केद प्रचाद विनित कुमुद कुमुदिक क्रिपालय, शिल सुशिल सुशेन भव भक्तन प्रतिपालय, लक्ष्मीपति प्रिन्ने भ्रूणि भर्तनाद भक्तनाद.”

Ghazali’s book, Kimia S’adat, and contains excellent precepts.
Of these courtiers the eight - Jai, Vijay, Bal, Subal, Nand, Sunand, Bhadar and Subhadar - are well-known.

**Parāja** [parāja] Skt adj who goes across. 2 well-versed, expert. “ved parge vīp sukārmi.”—GPS.

**Parākatma** [paragramno], **Parākāmī** [parāgarāmā], **Parākatma** [paragamī], **Parākāmati** [paragārāmī] Skt paragāmāṁ adj going across, crossing over to the other world. “guru bohītu paragramno.”—gāu m 5. “jī kāmavē su paragami.”—gāu m 5. “taraṇṭaraṇ paragami.” “pahāṇṇav na paragārāmī.”—suhi m 5.

**Parāc** [parāc], **Parāca** [parāca] P जोऽ्त् n piece, fragment. 2 cloth. “mīthia moh bādhahī nit parāc.”—suhi m 5. ‘girds up his loins every day.’

**Parājat** [parajat], **Parājatu** [parajatu] Skt aṣṭakā n a tree of the gods, born out of the ocean. There is a legend that this tree came out at the time of the ocean’s churning and was handed over to Indar. Indar’s wife, Shachi, was very fond of it. When Krishan went to Paradise to see Indar, his queen, Satyabhama, urged him to take Parijat tree to Dwarika. As a result, a fierce battle took place between Indar and Krishan. At last, Indar was defeated and Krishan took Parijat with him and planted it in Satyabhama’s courtyard. After Krishan’s demise this tree, on its own, went back to Indar’s world. See गुड़ा. “parāju gopi le aya.”—var asa. “parāją ḍhāṛī ko nam.”—sukhmanī. 2 coral. 3 hollowed-out gourd. 4 the Creator. “parāju ghāṛī agānī mere.”—gūja m 1.

**Parāda** [parāṇ] Skt n first meal after a fast. 2 process of concluding a fast. 3 satiation, satisfaction. 4 conclusion, end. 5 cloud. 6 See Parāda. 7 Skt parē adj made of leaves.

**Parāna** [parāṇa] refuge, shelter, support. See Parāda. “sābhīse tera parāṇa.”—maru solhe m 5. “mit hit dhānu nāh parāṇa.”—bher m 5. 2 rend, tear. 3 rear, bring up.

**Parāth** [parāth], **Parāthah** [parāṭha] Skt Parāth n Pritha (Kunti’s) son - Arjun. “gōru arjan parākh prāman parāthau cale nāhī.”—sāveye m 5 ke. ‘Like the legendary Arjun, the valiant Guru Arjan, does not turn away from the battlefield.’ 2 Yudhishthar and Dharmendu, being sons of Pritha (Kunti), are also called Paratha, but, more commonly, it is the name of Arjun. 3 king of the earth.

**Parādhi** [parāṭhi] Skt Parādhi adj concerning the earth, earthly. 2 n king, sovereign. 3 earthen vessel. 4 planet Mars.

**Parādhi** [parāṭhi] Skt Parādhi n born of the earth, Sita.

**Parad** [parad] Skt n which helps to overcome diseases; mercury. “man mukhak bīl basna pākrē kon upay? parad sri guru prem pag pyavo he thīr jay.”—NP. ‘the rat becomes motionless after taking quicksilver.’

According to Bhavprakasha, mercury was produced from the semen of Shiv, and that is why it has names likeshiv-vij, rudraj, etc. It is used for the treatment of various diseases. Its calx is used by physicians as a prophylactic as well as a tonic. Hydragyrum. E mercury. 2 adj transporting to the opposite bank or side. 3 P n tick.
पर्दो [paro] See परन्तु. 2 See परान्तु. “होि क्रिपलु गर लाभि पर्दो.”—सर म. 5.

पर्दूँ [pardhi] Skt n who hunts from behind a shelter; invisible hunter. “धारी पर्दूँ ज्योधरान बन राजे.”—सरन. 2 according to the Hindu Dharamshastar, Brahman’s son from a Shudar woman. See अधिवृत्त n चित्रता § 36.


परान [parana] v nurture, foster. 2 tear, rend. 3 root out, tear up. “रोि बुध परान खो कर.”—सर नमा. 4 burgle; break into a house. “अपर तू जो परान कर.”—सर नमा. 5 knock down the opponent in wrestling or battle. “जब बुधि राजे परान कर.”—कस्म.

परान [paran] स्त्री n across. 2 v get across.

परान [paran] in pieces, in fragments. See परान.

परान [parana] got across. 2 v get across.

परान [par] opposite side or end. “जोिखोज हरे, परान नाहि तिि परा.”—जेत म. 9. 2 chill, frost. “परान पेि जागत आड़िकाई.”—सर नमा. 3 adj of the other end or side. “स्ति ना परान किमति नाहि पाई.”—मरु सोिले म. 3. ‘There is no end to your excellence.’ 4 found. “देस कहूँ राहे ना परा.”—राघु. ‘Could not stay anywhere in the country.’ 5 mercury, quicksilver. “एसे दृि बारे जसे परा उंड जत हे.”—करिः. ‘The girl vanished like quicksilver.’ See परान. 6 P ¼ piece, fragment, part. 7 chapter (of a book).

परान [parain] परान [parayen] Skt n conclusion, culmination. 2 time-bound and continuous recitation of a holy-book from the beginning to the end.

परावर [paravat] Skt adj who has come from afar. 2 foreigner. 3 n pigeon. 4 monkey. 5 mountain.

परावर [paravat] Skt n this and the other bank or side; limit; border. “नानक ति न जपि हरि ति तिे द्वा परावर.”—वर आस. 2 this and the next world. 3 ocean. “परावर लग फेलि जिन संसर्ग कि.”—52 poets.
param [pari] adv on the other or opposite bank. “pari utarijahi ik khina.”—basat m 3.
2 having nurtured. 3 having torn.
pr admirable [pari], pr admirable [paria] nurtured. 2 tore. 3 took place, occurred. “pala pala harti ji te sharo paro.”—jet ravidas.
pinnacle [parijat] See पर्चन्द.
pr admiration [paritok] See परांद. 
par Edward [par pariv] may get across (the ocean of life). “harr ragi pari pariva ji.”—majhm 5.
lit rear, nurtured. “hutu dutu de le pari.”—sweye sri mukhvak m 5. “manahu bulai kina go pari.”—NP. reared cow. 2 tore, rent. 3 rooted out, uprooted. 4 turn, occasion. 5 Skt n ocean. 6 rope for tying an elephant’s feet. 7 P fruit.
parish [paria] obtained, got. “stu na paria.”—gau a m 5.
parish [parisa] fell, bowed. “nripes pari pari.”—ramav. ‘fell at the feet of.’
par [paru] See पर. “paru kese paribo re.”—gau ravidas. 2 Skt sun. 3 fire.
par [pare] rears, nurtures. “jitu janahi tiu pare.”—sar m 5.
par [paro] chill, cold. 2 See परे टैट. 3 you rear, or observe.
parish [parosi] neighbour; one living in the adjacent house. “parosi ke jo hua, tu opeh bhi jan.”—s kabir.
par bhai [paro parmahas], par bhai [paro bhai] Julka Khatri, resident of Dalla, who became a disciple of Guru Angad Dev. Having served Guru Amar Das, he obtained the title of Paramhans i.e. a sanctified person. The third Guru appointed him preacher and bestowed him with a diocese. Narayan Das, father-in-law of Guru Hargobind, was from the same lineage.

With permission from Guru Amar Das, he pioneered to organise the Vaisakhi fair. Before this no particular fair had been held. “paro julka parmahas pure satguru kripadhari.”—BG.
paragat [paragat] Skt adj who has crossed over; who has won emancipation. “nanaak so paragat ho.”—ram m 1. 2 perfect scholar; who has realised the limitations of knowledge.
paragat [paragati] n highest state; salvation. “paragati dan parivde.”—var ram 3. ‘Salvation is attained at the Guru’s door.’ 2 act of getting across, transcending.
pal [pal] n border of a dupatta or garment. “nanaak badhio pal.”—dhana m 5. “jagat udharan sadhuprabhu ttn lago pal.”—bila m 5. 2 sail, ship’s cloth set in the direction of the wind. It impels the boat to move fast. “udhe bhram moh sagar lagi sathna parg pal.”—keda m 5. See E pall. 3 cradle. “dyo ek palub subala rikhisa.”—ramav. 4 act of placing fruit in the layers of straw or leaves for it to ripen. Skt pal. “ab pal da, kharbuja dal da.”—prov. 5 small tent. 6 line, row. 7 ridge, embankment. 8 Skt pal pr rear, protect. 9 adj nurturer, rearer protector. “tu aprapar sarab pal.”—basat m 1. “jitu rakhe mohtari balak ka tehi prabhu pal.”—dhana m 5. 10 a subcaste of the Jatts. 11 a hill-dwelling tribe. 12 a royal family, eighteen kings of which ruled over Bengal and Magadh from 815 to 1200 AD.
palak [palak] n spinach Skt पालक . 2 Skt adj rearer. 3 n horse-keeper. 4 fosterson, adopted son. 5 the Creator, the Divine.
palan [palki] n a type of covered palanquin which is carried by porters on their shoulders. From it the Portuguese coined the word palanquin.


palna [palna] v rear. 2 n a child’s cradle.

palnī [palniy] Skt adj worth-rearing.

pali [palra] n pan of a balance, basket.

pala [pala] reared, brought up. “matgarabh māhi tumhi pala.”—majh ē m 5. 2 border of a dupatta. “gur ka baacnū tīn bādhi pala.”—prābha ṣ m 5. 3 Skt pāṃjē n frost, snow.


pālakakaru [pālakakaru] adj worth-rearing, worth nurturing, etc. See छन्दसमान.

pala [pala] adj. See पल.

pala [pala] n bedstead. See छन्दसमान.

pālakakaru [pālakakaru] adj domesticated, tamed.

pāl [pāl] rears, nurtures. “pala balak vāgr bārse.”—suhi ṣ m 4. 2 one-fourth of a seer, etc; a quarter. 3 Skt pālajē a machine or musical instrument worked by the power of air or wind; wind instrument.

pālakakaru [pālakakaru] (you) get, receive, etc. 2 I get, receive, etc. “pavau dānu sāda dārsu pekha.”—gōd m 5.

pāl [pāl] foot. “sīru nanak loka pav hē.”—bāsāt m 1. 2 one-fourth of a seer, etc; a quarter. 3 Skt pālajē a machine or musical instrument worked by the power of air or wind; wind instrument.

pāsā [pāsā] adj heaven and earth. “tāh pāsā sīdhū dhup nahi chahia.”—gōu kābir. Aridness and wetness (or rise and fall), sun and shade are not there. Those who mean rainy season by pāsā are not aware of the
The theme of this hymn in which pairs of opposites are mentioned. See Chapter 9. 2 Skt प्रावृ a rainy season (in the months of Savan and Bhadon).

“बिखे बहाँ मति पावसी कारा कमालू कुमाला.” —sri beni.

पावसी [pavasi] will obtain. 2 takes. “जाने नाम सुनिए जामू चोड़े, तक सराह ना पावसी रे.” —maru m 5. 3 See फल 2. “बिखे बहाँ मति पावसी कारा कमालू कुमाला.” —sri beni. ‘The lotus withers away during the rainy season.’

पावसु [pavasu] See पावसम.

पाव [pavah], पावhi [pavahi] receives, obtains.

“पाव पावह मनु.” —japu.

पावी [pavhi] obtains, gets. 2 adopts, brings.

“किस ही ना पावहि.” —sri m 5. ‘does not bring anyone in to his mind. i.e., does not care for anyone.’

पाव [pavak] Skt n which purifies i.e., fire.

“जिह पावक सर नान हे जारे.” —gau kabir. 2 fire caused by lightning. 3 tree of illusion.

पाववेश [pavaktoa] n वेश-अविश, fire, submarine fire. “पावकतोष असध घोरा.” —sahas m 5.

पाववान [pavakban] See अविशवान. “पावकबान बाहे नाल हे.” —VI.

पाववेश [pavakbekh] robe of fire; shaped i.e. turned red with rage. “रिस के साग पावकबेख बाहे हे.” —krisan.

पावमति [pavakman] shining glass.


पावा [pavta], पावन [pavta] n in which the foot may be set; stirrup. 2 shoe. 3 cloth or carpet spread in front of a door for personages to walk on. “बिथिन में पावते पावत जात.” —raghu. 4 Guru Gobind Singh got a fort built on the bank of river Yamuna, in Sammat 1742, in Kiyar Dun, on the land purchased from the raja of Nahan and named it Panvta. The battle of Bhangani was fought during his stay in this fort, a mention of which is found in the eighth chapter of the Vichitar Natak. Bhai Santokh Singh writes:

“पाव तिक्ये सातगुरु को आने प्रप्ते ते जय।

नम धार्यो इस वाह्य सथे देसन प्राणभाई।”

—GPS.

Translation of the tenth section of the Bhagwat was also done during his stay at Panvta, as:

“दसम काथा भागोत कि भाका कारे बाजी, अर वाजना नाहि प्रभु धारमजुध्दध के जय, स्त्रे से पतलि मे सवान सुदि तिथि दिप, नगर पावता सोह करान जमुना बाहे सेमिप।”

—krisan 2390.

There are four more places around Panvta where the Guru used to stay but there is only one major gurdwara. It receives annual grant of rupees 125 from Patiala state, rupees 111 from Nahan state, rupees 25 from Buria state, rupees 18 from Nabha state, rupees 72 from the state of Kalsia and rupees 10 from the landlord of Bharoli. Four hundred and twenty five bighas of freehold land has been attached with the gurdwara by Nahan state. A sword of the Guru was there, which is now with the raja of Nahan. A fair is held there on the Baisakhi day. This place is under the police station Majra, in tehsil Panvta of Nahan state. It is situated at a distance of 30 miles to the north-east of the railway station Jagadhari.

पाव [pavna] v take, receive, have.

पाविच्छिन्न [pavnia] adj obtaining. 2 obtains. 3 obtainer. “गुरमुखी सोही पाविशा.” —mājhi m 3.

Some writers like Bhai Gian Singh have mentioned Sammat 1743 as the year of the battle of Bhangani. But this is not correct. After the said battle, the tenth Master did not compose any poetry at Paonta but immediately moved away. The battle of Bhangani had taken place in Sammat 1746.
pavat [pavat] receives. 2 gets, receives. “phulī phulī kī pavat he?”—bīla m 5.


pavān or pavanu v put, pour. “nī pavān ko kariāhī pavān. jis te horī sādān mām pavan.”—GPS. ‘Step into my house so that it may be blessed.’ 2 to the feet. See pavat.

pavan dhavaḥī pavān.”—GPS. 3 with the feet.

pavan dhavan suami sukhpatha.”—kan m 5. 4 is done, gets done. “ko rōve, ko hāst hāst pavanu.”—asa m 5.5 Skt adj who takes refuge, refugee. “gotān nārī ṛhāltā tari, pavan ketāk tariē.”—mālī namdev. 6 Skt sanctifier. “pavan nam jagat mē hari ko.”—gau m 9. 7 pure, sacred. “pavan cāran pakhāran kāre.”—GPS. 8 subsisting on air. 9 n fire. 10 water. 11 sandalwood.

pāvna See pāvīra and pāvata.

pavanu See pavan.

pavān [pavān] or pavan [pavanu] v put, pour. “nī pavān ko kariāhī pavān. jis te horī sādān mām pavan.”—GPS. ‘Step into my house so that it may be blessed.’ 2 to the feet. See pavat.

pavanu See pavat.

par [pavān] a roadside place for drinking water. “sārob tirāṭh par pavar bādha.”—raghu. 2 See pāvātra. 3 This word is also used in place of pamar. “he mān mohān sūdār savār. mē mālīn pamar te pavar.”—GPS. 4 Skt pāvāra dice that carries marks.

pāvīra, pāvīra [pāvīra] n wooden sandals for putting on the feet.

pavata See pāvīra.

pavāra [pavāra], pāvī [pāvī] stirrup to put one’s foot into. See pāvata 1. “sāhāj ke pavre pāgu dharrīlē.”—gau kābir. 2 See pāvata 3.

pavā [pavā] n leg of a cot or a stool. “hoto hin cōkī ik pava.”—GPS. 2 obtained. “sacu mēle sukh pava.”—maru solhe m 1. 3 may get or obtain.

pavā [pavā] or pavan [pavanu] v put, pour. “nī pavān ko kariāhī pavān. jis te horī sādān mām pavan.”—GPS. ‘Step into my house so that it may be blessed.’ 2 to the feet. See pavat.

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pāvna See pāvīra and pāvata.

pavanu See pavan.

pāvātra See pāvātra.

pāvātra n spreading; act of stretching one’s feet. 2 keeping a foothold; regarding oneself as everlasting. 3 extending one’s right. “thār kō nam kāl pāvār hu pāv?”—bavan.

pāvātra See pāvātra.

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pāvātra See pāvātra.
पितृक| [पितृक] n father's abode, parental house.

पितृक [पितृक] P पितृक| पितृक| [पितृक] Skt पितृक| पितृक| n the act of joining, or connecting. 2 grafting a patch of one plant onto another. See पििा.

पितृक [पितृक] adj which is grafted.

पििा [पिस] पििा [पिस] Skt पििा [पिस] n beverage worthy of drinking; nectar. “हूँ पििा पििा पिस पिस।”–सेवेये m 4 ke. “कत हु पििा हुँके पििा पििा हो।”–अकल। 2 an inebriating drink; juice of an intoxicating plant, mentioned in Veds; सूर्य [सूर्य] juice. 3 cow's milk; milched during the first seven days of calving, colostrum. 4 milk cream.

पितृ [पितृ] father. See पितृ। “काद्हिब खराग के पितृ।”–बसात काबिर।

पितृ [पितृ] beloved, husband, consort. 2 adj having drunk.

पितृत [पितृत] Pu Skt पितृत| पितृत| adj beloved.

पितृत [पितृत] Skt पितृत| पितृत| having provided water, etc.

पितृत [पितृत] पितृत| पितृत| n place where water is freely offered; a roadside watering place.

पितृत [पितृत] पितृत| पितृत| having provided water, etc.

पितृत [पितृत] Skt पितृत| पितृत| n urge to drink; thirst. “पितृत ना जाई होरातुं किते।”–अन्दु। 2 desire, craving. “जिन हारी हारी सार्धा हारीपिता।”–सोदृ। 3 adj thirsty. “पितृत पिस्यू जैल बिनू मिन।”–सुही स स।

पितृत [पितृत], पितृत [पितृत] पितृत| पितृत| adj thirsty.

पितृत [पितृत], पितृत [पितृत] पितृत| पितृत| n urge to drink; thirst. “दरसनपितृत दरसनपितृत।”–जेट चौट m 5। 2 will offer water to drink. “सो पिस जिसु रामु पिया।”–सर पारटल m 4।

पितृत [पितृत], पितृत [पितृत] पितृत| पितृत| adj fond of drinking. 2 drunkard.

पितृत [पितृत] पितृत| पितृत| See पितृ।
1959

[piyal] n nether region. 2 cup. “sūrātī pīal sudhārās ōṁrīto.”—ram kābir. 3 See पियला.

[piyaln] व help drink.

[piyal] पियला P āṣ n cup, bowl. “tho pīram pīalā khasam ka.”—vāram l m 3. 2 fire-pan of a musket having the shape of a bowl for putting powder. Its fire, ignited with sparks from stones, reaches this place through a small aperture. 3 adj causing to drink; providing water, etc to drink. “pāj pīale pāj pir, cāthvā pīr beṭha gurubhari.”—BG. ‘The five Sikh Gurus who provided amrit.’

[piyal] क न ल [piyalā cār jana] व (of the gun powder) flash before powder in the bowl gets ignited. 2 See पियला 2.

[piyal] पियल in the nether region. 2 having caused someone to drink.

[piyn] पियन adj sharp, pointed. 2 subtle, tenuous. “khānībūhun trīkhī bāhūt pīnī.”—suhi fārid.

[pi] पिन Skt पिन vr break into pieces, rend; make ready, prepare. 2 पिन vr pound, grind.

[piṣat] पिसात Skt पिसात adj ground. 2 Skt पिसात n paste or batter of beans (soaked in water and crushed in a mortar or on a stone). 3 back. “koi dharat jai le pīṣat pan.”—datt. ‘Someone sits in lotus posture with his arms approaching from behind his back.’


[piṣati] पिसातi See पिसात 2 and 3.

[piṣa] पिसा adj short-statured, pygmy. “kukār tho pīṣa kāhī jāhi.”—GPS. 2 P kaṣa pīṣa chio nut. n a kind of fruit growing in places like Iraq, Khurasan, etc. Like almond, it also has a hard shell and its kernel is greenish in colour. It is used in sweetmeats and various medicines. It is warm and moist in effect. “dakh bādam gīṭī pīṣa.”—NP.

[piṣasni] पिसास्नी See पिसास्नी.

[piṣan] पिसान Skt पिसान n nipple (of the breast), pap. 2 teat, breast.

[piṣṭa] पिस्टा See पिस्टा.

[piṣṭa] पिस्ता Skt पिस्ता n who creates rift or schism; backbiter. See पिस्ता “dūrbaṅbhd bharmā sakat pīṣnā tā surjanah.”—sohas m 5. 2 pawn. 3 crow. 4 tick. “pīṣān pītī jīr re.”—maru m 1.

[piṣanta] पिसांता n habit of backbiting. 2 depravity, baseness. See पिसांता.

[piṣar] पिसार n son. “pīṣar pādār biradara.”—trīlōg m 1.

[piṣr] पिस्र n plural of pīṣar; sons. 2 pawn. 3 crow. 4 tick. “pīṣa kprasān jīr re.”—maru m 1.

[piṣr] पिस्र n woman’s gown. 2 gusseted petticoat sewn with the smock, mostly worn by dancing girls.

[piṣari] पिसारी having got ground.

[piṣai] पिसाई n act of grinding, etc. 2 wages for grinding, etc.

[piṣac] पिसास n carnivore, flesh-eater. 2 a class of gods regarded inferior to the yakshes. “kai koṭī jākhī kīṇār pīṣac.”—sukhmani. 3 ghost, spectre. 4 an ancient race inhabiting Punjab.

[piṣaci] पिसासी feminine of pīṣac; demoness.

[piṣan] पिसान n powder, flour. “pābbay pīṣan hu.”—kalī. ‘Mountains get pounded.’

[piṣab] पिसाब See पिसाब.

[piṣit] पिसित Skt पिसित n flesh, meat.

[piṣitaṣan] पिसिताषन n flesh-eater, demon. 2 carnivore.

[piṣitaṣni] पिसिताष्नी n demoness; who eats flesh. “pīṣitaṣni as dukhdai.”—GPS. 2 adj carnivorous.

[piṣon] पिसोन See पिसोन.

[piṣeman] पिसेमन See पिसेमन.

[piṣer] पिसर See पिसर.

[piṣāg] पिसाग Skt पिसाग n reddish-brown colour.
which, like a biting mosquito, sucks blood. It is found particularly in moist and cold places; flea.

पिकङ्ग घोष | 1960

पिकङ्ग घोष [पिस्सू पेरेल] v be fidgety or restless as if bitten by fleas.

पिकङ्ग | पिस्सू पेरेल See घोष.

पिस्सू पेरेल | पिस्सू पेरेल See पिस्सू पेरेल. 2 See पिस्सू पेरेल.

2 पिस्सू पेरेल Skt adj covered, hidden. 2 n in poetry, a figure of speech, in which someone’s secret feelings or actions get disclosed through gestures, without his uttering any word.

पिस्सू पेरेल ने जी जोब कारंबड्डी किं तिं हे पिस्सू पेरेल ताही कविराज.

-पिस्सू पेरेल भूषण.

Example:

पिकङ्ग मासू बेठे सेबा काल्गिधर हस्दिन, एरु तिं ओ रिहर धान खिसे दारंकिन।

The Guru expressed the secretive act of the masāds through a gesture.

जोगालिं ने जी जोब कारंबड्डी किं तिं हे पिकङ्ग ताही कविराज.

Having disguised himself as a gatekeeper, the Guru prevented Joga Singh from entering a harlot’s abode in Hoshiarpur.

पिकङ्ग [पिकङ्ग]. Skt adj dulcet, mellifluent. “बोलत हे पिकङ्ग कोकल मर।” "क्रिश्न. 3 n cuckoo.

3 n cuckoo.

पिकङ्ग जायनी, पिकङ्गबेली [पिकङ्गबेली], पिकङ्गबेली [पिकङ्गबेली] adj having sweet voice like a cuckoo; mellifluous. “रुपरणि सूदर पिकङ्गबेली।” "रामज. 3 n adult male-buffalo. 4 rat. 5 opiment. 6 adj Skt पिङ्गु लामे, crippled. “पिङ्गु गिरा गधाई।" "वर्ण. 7 See पिङ्गु.

पिङ्गुल [पिङ्गुल] Skt adj yellow, pale. 2 reddish brown, cupreous. 3 n a reputed sage who was father of Sanskrit prosody. The aphorisms of Sanskrit prosody were, first of all, written by him. He lived about two hundred years before Christ. 4 a treatise on prosody, authored by sage Pingal. 5 monkey. 6 fire. 7 brass. 8 opiment. 9 owl. 10 grass for making screens.

पिङ्गुलम [पिङ्गुलम] See पिङ्गुलम.

पिङ्गुल [पिङ्गुल] adj lame, crippled. See पिङ्गुल 6. 2 See पिङ्गुल. 3 Skt पिङ्गुला According to हाथ्योग, one of the three major vessels. It is on the right side of the body. It is also called सुर्यनारी. “सुर्यनारी सुखमन बाद।” "गुरु कबिर. 4 goddess Lakshmi. 5 Durga. “जापे हिगुला पिङ्गुला।” "पारस. 6 a courtesan, whose story is thus recorded in the eighth chapter of the eleventh part of Bhagwat.

There used to live a courtesan, named Pingla, in the town of Videh (Janakpuri). One day she saw a rich youth and got amorously excited. But the youth did not come to her and she remained restless all through the night. At last, she became penitent and it occurred to her that had she developed such intense love for God, the result would have been far
better. At this, she engaged herself in meditating upon the Creator; and obtained emancipation. In the Sankhya aphorisms, it is held — ‘nirāsaḥ sukhī pīgla vat.’ See श्रीमत. 7 queen of king Bharath-hari (हरिभारत्रि). 8 rosewood tree.


विगलास [पिगलास] Skt n goddess Chandi; Bhawani, Durga. 2 turmeric. 3 asafoetida.

विगलास [पिगलास] Skt विगला. adj brown-eyed. 2 n Shiv. 3 a demon, who was killed by Durga. “बिरालाच मैर सू पिगलास धारा.” —cādi 2.


विगली [पिगली] adj reddish-brown. See विगला. 1 See रोज. 3 See विगला. 2 “सुखमाना त्रा पिगला बुधे.” —सिद्धगोसारि. 2 See विगला 6. “अजानाल पिगला लोबहात.” —केदा राविदास.


विगलासल [पिगलासल] n पक्ष धला दिप्तुर धरा त्रा पिगल:क जयन्तो नासी. —ग्रैस. 1 The owls were not aware of the sun.’

विगलित्रा [पिगलित्रा], विगली [पिगली] adj hind, back, previous. “पिचले अगुण बक्खासिले प्रभु.” —सोम 5.

विगलासित्राद्वित्रा [पिगलासित्राद्वित्रा] See पिगलासित्रा and पिगलासित्रा.

with force when pressure is exerted. “हथनाल बोधु चुटे पिचराय.” —क्रिसन.

पिक्कल [पिक्कल] Skt धन त्रा पिक्कल. 2 लेपस. 3 weight equal to 2 tolas. 4 Bhairav, Bhairon.

पिक्स [पिक्स] Skt पिक्स वर clip, tear, press.


पिडाची [पिडाची] See पिडाची. 2 bundle carried at a person’s back; backpack.

पिडाची [पिडाची] n लाग्हु sign of इ [ f ]; चार [ i ].

पिदु [पिदु] adj afterwards, subsequently. 2 from behind.

पिदु रति [पिदु रति] adj in the later part of the night; at pre-dawn time. “पिदु रति नाम क्षाम त्रा लेहु.” —मारु म 1.


पिलाल [पिलाल] स्वा पिलाल adj attached, aligned. 2 n a son, born of a former husband, who accompanies the widow, to the house of her second husband on her remarriage.

पिलानत [पिलानत] adj during the later part of the night; at the time of pre-dawn. 2 n the time meant for meditation.

पिला [पिला], पिली [पिली] adj hind, back, previous. “पिला अगुण बक्खासिले प्रभु.” —सोम 5.

पिचवार [पिचवार] See पीवार and पीवार. 2 See पीवार. 3 See पीवार 7. “जो काशु पिचवार कायो मान सोि लयो.” —कर्ति 209. ‘whatever the crippled said.’

पिचवार [पिचवार] adj reddish-brown. See पिचवार and पिचवार. “माता पिचवार.” —पारस.

पिचलासित्रा [पिचलासित्रा] adj hind, back part. 2 time gone by; past. “पिचला राहिया दुरी.” —स फारी. 3 See पिचला.

पिचवार [पिचवार] See पीवार and पीवार.
1962

adv on the backside, behind. 2 tether for rear legs of a horse. “ca'ran pichari turat churai.”—GPS.

[plchari] adj previous, etc. 2 n backside or hind side.

[piche], [pichere], [pichē] adv afterwards, subsequently. “pichē pataī sādītho kav.”—var majh m 1. ‘After the death (of a person), they consecrate leaf-plates and beckon the crows to consume them.’ “tan bīnse pun raho pichē.”—GPS. 2 towards the backside.

[pichēri] adj later, subsequent. “pahīla put pichēri mai.”—asa kābir. See फिरिया।

[pichē], [pichōde] adv afterwards, later. See फिरिया।

[pichor] n backside, rear. 2 adv behind. “pon gon ko kārāt pichorē.”—GPS.


[pichor] See फिरिया।


[pich] Skt फिच n juice obtained by squeezing grain. See फिच vr. 2 hairy tail of an animal. 3 tail of a peacock. 4 tail of any bird. 5 peacock’s crest. 6 See फिच 4.

[pichal] adj last, previous. 2 Skt slippery; which makes the feet slip. 3 n dodder. 4 rosewood tree.

[pich] Skt फिच adj back. 2 n time past. 3 Skt फिचा betel nut. 4 scum of boiled rice. 5 rosewood tree. 6 orange tree.

[pichē] See फिरिया।

[pēj] Skt फिच vr cause to shine, glitter or gleam: touch, make a tinkling sound, trouble, beat, vex.

[pējā], [pējā] See फिच, फिच एवं फिच.

[pējī] carder’s bow. 2 stick used for beating cotton. 3 calf of the leg.

[pējan] Skt पिज्जन n carder’s bow with which cotton is carded. See फिच.

[pējana] v card cotton. See फिच and फिचार. 2 Skt पिज्जर adj yellow, pale. 2 Skt पज्जर n cage for keeping birds. “tū pējara hau suāta tor.”—gau kābir. 3 frame of the body; skeleton. “kagā cuḍī na pējra.”—s forid. 4 human body. “jis pējar me bīrha nahi, so pējjaru le jart.”—var sri m 2.

[pējā] in the cage. “pējārī pākhi bādhī koī.”—bīla m 1 thīti. 2 in the body.

[pējara] See फिच.

[pēj] Skt पिज्जा n cotton. 2 turmeric.

[pējā] v get cotton carded. See फिच एवं फिचार.


[pēj] See फिच.

[pējana] See फिच एवं फिचार.

[pējana] n get cotton carded. See फिच एवं फिचार.

[pēj] v card cotton. See फिच एवं फिचार.

[pēj] v card cotton. See फिच एवं फिचार.

[pējan] v get cotton carded. See फिच एवं फिचार.

[pējan] v card cotton. See फिच एवं फिचार.

[pēj] Skt फिच vr produce a sound; heap together. See फिट।

[pēt] Skt फिट n basket or box. 2 boil. 3 part of a tome, especially of the Buddhist tome so called for being stored in a box. When bookbinding was not in vogue, the loose leaves of books were kept in boxes. See फिटविट।

[pēt] Skt फिट vr produce a sound; heap together. See फिट।

[pēt] Skt पिट n thawl or shawl. 2 boil. 3 part of a tome, especially of the Buddhist tome so called for being stored in a box. When bookbinding was not in vogue, the loose leaves of books were kept in boxes. See फिटविट।

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women lament. “galhā pītāni siru khoheni.”—sāva m 1.

pītān [pītā] n back. 2 See pīth.
pīth [pīth] n back. 2 See pūth.
pīthār [pītār] Skt n churning-stick. 2 wide-mouthed metal vessel.
pīthi [pīthi] Skt n small cauldron.
pīthha [pīthha] n back. 2 reflection, image. “dārpan rup jivehi pīthha.”—BG.
pīḍ [pīḍ], pīḍā [pīḍā] Skt pīḍā vr accumulate; roll in globular form. 2 n ball of dough, etc. 3 ball of barley dough, etc, offered to the forefathers. “pīḍ patai meri kesāw kirra.”—asa m 1. 4 body, physique. “māli mata pītā pīḍ kamaia.”—maru m 1. “jini e vadh pīḍ thēnikōnu.”—var ram 3. See pīḍānīṭhī. 5 spherical universe. 6 village, hamlet. “hau hoa mahāru pīḍ da.”—sri m 5 pēpar. Here the reference is to the human body. 7 heap, collection. 8 food, sustenance.
pīḍā [pīḍā] Skt n calf of the leg; part above the ankle and below the knee. “kēr pare pīḍī jāb dekhi.”—NP.
pīḍā [pīḍa] n body, physique. See pīḍī 4. “bahīni ji pīḍa dhor.”—var asa. 2 Skt pīḍā steel, iron. 3 turmeric. 4 musk.
pīḍī [pīḍi] adj concrete, body-like. See भक्ति.
2 Skt pīḍā n small rounded mass, small ball. 3 wheel’s nave. 4 bottlegourd. 5 sacrificial altar. 6 ball of thread. 7 See pīḍūlī. 8 short for Rawalpindi.
pīḍūlī [pīḍūlī] See रावलपिंडी.
pīḍū [pīḍu] See pīḍī.
pīḍē [pīḍē] in the body. See श्रवण.
pīṭparadh [pīṭparadh] n Parath’s father. i.e. Indar.
pīṭar [pīṭar] n father, ancestor, forefather. “māta pīṭar tiagīke.”—sar pārtal m 5. 2 Skt pīṭār deceased forefathers. “ese pīṭar tumare kāhī, ap na kāhī an lehī.”—gau kābīr. 3 elders, forefathers; that is, father, grandfather, mother, grandmother, etc. “jīvāt pīṭar na mane kou, mue sāradh kārāhī.”—gau kābīr.
pīṭkāram [pīṭkāram] n obsequial rites like śradhā performed for the forefathers, etc. “pīṭkāram kar bharam bhulaya.”—BG.
pīṭtarāth [pīṭtarāth] See जीतराथ.
pīṭtarākāram [pīṭtarākāram] n dark half of the month of Assu. Per Hindu scriptures, this fortnight is very dear to the forefathers and all of them come from the other world to this world. “pīṭtarākāram kar bharam bhulaya.”—BG.
pīṭtarākāram [pīṭtarākāram] n the world where
forefathers abide. In Hindu scriptures, the world of forefathers is said to be above the moon.

The Indian system of medicine mentions five types –

(a) alocak – which is located in the eyes and lends brightness to them. It receives images of the objects.

(b) rājāk – which is located in the liver. It forms blood by converting food that flows to the liver for this purpose.

(c) sadhāk – which is located in the heart. It enhances the intellect, memory, etc.

(d) pācak – which is located in the stomach and the intestines. It helps digestion and excretion; it separates bodily secretions, faeces, urine and morbid elements.

(e) bhrajāk – which resides in the skin and enhances its beauty and lustre.

Disorder of the bile gives rise to some forty ailments like premature greying of hair, paleness of eyes, deep yellowishness of urine, sourness of the mouth, foul eructations, anger, burning sensations, darkness before the eyes, feverishness of the body, foul perspiration, etc.

The remedies recommended for the bilious fever and jaundice should also be employed to cure the biliary disorder.

The simple treatment for it is the cleansing of intestines with the use of milk, rice etc, intake of six mashes of feawort-husk with lump sugar mixed in milk, use of sherbets of pomegranate and sandal, eating fruits having cool and moistening effect, bathing in clear, cold water, cleaning the body with a paste called vātāna, etc. “bāī pītt kār upjāt bhaē.” –caitrī 405. 2 Tiny pimples, which appear during the summer, due to the biliary disorder, are also called pītt. These pimples disappear with the use of vātāna, sandalpaste and a good quality scented soap. 3 anger, melancholy.
L. fumaria officinalis is a medicinal plant that cures biliary disorder. During the winter, it is found everywhere in Punjab. Its plant is one foot high. It is bitter and nauseating to taste. Its plant, bearing red flowers, is more effective than the one with blue flowers. According to the Indian system of medicine, it exercises cool and dry effect and cures disorders of the blood.

L. fumaria [pittapra] Skt adj bilious. 2 n brass. See वीर्यक. 3 opoponax. 4 bark of a birch tree.

L. fumaria [pittvat] combination of bile and wind (the two cardinal humours). As hot water scalds the body but extinguishes fire, so the combination of bile and wind causes many complications in the body. See टिंड्र और फुंदी.

L. fumaria [pitta] Skt फुमनरम n gall bladder. It is located below the liver towards the backside. 2 heart and mind. “sadhusaṅgaḥ mit piraṅ pitta.”—BG. 3 See टिंड्र. 4 anger. 5 enthusiasm. 6 courage.

L. fumaria [pitasaṅya] gall bladder. See टिंड्र l and मिरत.

L. fumaria [pita pīna], फिटा भवितं [pita marna] control one’s mind. 2 control one’s malevolent nature.

L. fumaria [pittī] adj bilious, having excess of bile. “pittī sahari vikaran ē na raviy ē gage atsra mahan.”—GPS. 2 n urticaria appearing on the skin due to impurities of the body’s blood. 3 See टिंड्र 2.

L. fumaria [pitrā] See टिंड्र and पितः.

L. fumaria [pitrīrath] फिट्रिरथ场所 of pilgrimage where one goes to perform obsequial rites such as offering of rice-balls for the deceased ancestors. In the twenty-second chapter of Shraddhalap of Matsyapurāṇa, 222 such pilgrimages including Gaya, Kashi, Prayag, etc, are mentioned.

L. fumaria [pitrīmedh] Skt n cremation of one’s father. Its procedure, as mentioned in the 114th chapter of the sixth section of Ramayana, is as follows:

Fire is to be set up in the sacrificial altar prepared in the south-east quarter. Having placed the dead body of the father on this sacrificial altar, ghee (clarified butter) and curd are poured over it. The ghee-pouring ladle is placed on the shoulder of the corpse, a small cart on its feet and a mortar and pestle on its legs. After sacrificing an animal, the dead body is cremated.

L. fumaria [pitrīyan] See रित्रयत.

L. pītra [pithra] another name of Prithiraj. See टिंड्रीम.

L. pītra [pīdar] See चतुर्भ.

L. pāḍesā[ν] [pāḍaṣṭan] P uṣṇa v recognize, ascertain. 2 accept, agree.

L. pītra [pīdar] P uṣṇa (you) know, understand. 2 arrogance, pride.

L. pāḍa, फिटी [pāḍdi] Skt पिडं n a kind of diminutive sparrow.

L. pīḍh, फिटी [pāḍhī], फिटी [pāḍhī] Skt अपाध n water-vessel, small pitcher. “pāḍhī mahā sagara.”—dhana namdev. ‘water in small pitchers.’

L. pīn [pīn] See टिंड्र.

L. pīnā [pīnā] P uṣṇa adj hidden, concealed, secret.

L. pīnā [pīnā], फिटर [pīnā] n stealing away rice-balls, offered to forefathers at an obsequial ceremony. i.e., to live on alms. “pīnā dārī kete.”—sava m 5. “jaṭṭ pīne tā kādh thī ghīne.”—GPS. ‘When a Jatt begs, he wangles even from a wall.’

L. pīnā [pīnā] S v beg. See टिंड्र.

L. pīnā [pīnaddh] Skt adj tied, tightened. 2 covered.


L. pīnā [pīnak] n protecting bow; Shiv’s bow. 2 trident. 3 shower of dust (from the sky).
1966

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[pīnakpaṇi], pīnak [pīnaki] n he who has the bow, named Pinak, in his hand; Shiv. “pīnakpaṇi te hane.”—rudr.

[pīnaki] n Arjun, enemy of the eye of the fish whose image decorates the flag of Kam, who is the enemy of Shiv.—sāmana. At the time of Draupadi’s wedding, Arjun had pierced the eye of a revolting fish.

[pīni] adj carded. See फिनरा. 2 obtained by begging. See फिंहु. 3 n a ball of rolled thread, etc. See फिंहु.

pipal [pipal] Skt पिपल n Peepul tree; ficus religiosa. 2 water.

[पीपलपत्र] [पीपलवत्र] n ornament, shaped like a peepul-leaf; part of a nose-ring, shaped like a peepul-leaf.

pipla [pipla] n tip of a sword-blade (which is shaped like a peepul-leaf). “pipla khag agr ṣaṛir chuhe.”—GPS.

pipal [pipal] Skt पिपल n Peepul tree; ficus religiosa. 2 water.

pipal [pipal] See पिपलसा.

[pīpli] n eye-lash. 2 a kind of peepul tree having small leaves. 3 Skt पिपली, long-pepper; piper longum.


[pipasa] Skt n urge to drink. 2 acute thirst. 3 greed, avarice.

[pipasu], पिपसु [पिपसु] adj desirous of drinking; thirsty.

[pīpil], पिपिल [पिपिल] n large black ant, ant; female ant.

[pīppal] Skt पिपपल See पिपिल. 2 naked, unclad.

[pipplad] an ancient sage, who was a preacher of a school of the Atharv Ved. See सर्व गुरू, लक्ष्मीप्रेमी, chapter 164.

[pīpplayāna] a raja, who was son of Rishabhdh and brother of the royal sage Bharat. His mention is found in the Bhagwat.

pīya [pīya] beloved, loved one. 2 husband, consort.

[pīya] See पिया.


[pīyukh] See पियुक्ष.

[pīyakh] Skt पियक्ष n first. पियाघ—पियाघ वर्त्तमान venerated beloved. “bhājī ram nam aṭi pīrgha.”—suhi m 4.

[pīrthām] Skt पिरभ स्वर्त्तम adj first.

[pīrthāmī], पिरथामी [पिरथामी] n earth that has huge and expansive size. “chātra sfghasamā pīrthāmi guru arjān kau de aiṣu.”—sāveye m 5 ke. 2 See पियु 5.

[pīram] n love. “pīram pīrala khasam ka.”—var ram 1 m 3.

[pīrmai] n fragrance. See प्रमांग. “prem pīrmālanto tapī lavāna.”—asa a m 3. 2 paste prepared for massage before bath.

[pīrma] Skt पिरमां See फिरम. “pīrāmū na paia jai.”—sri m 3.

[pīra] vocative, O beloved! 2 O sire! “dūri na jahī pīra jiu.”—gau chāṭ m 3.
पिरग [पिरग] See पिरगा. 2 See प्रिगा. "िहुँ पुिति साधु लक्ष कोि पिरग."—मत गौ 2 म 5.

पिरगा [पिरगा] See पिरगा.

पिरगु [पिरगु] See प्रिगा. "िनि सागमु ताहि पिरगु."—राम बेनि. 'प्रयाग where the three vessels, viz. त्रा, पिलगा and सुक्ममा में merge.'

पिरना [पिरना] a devoted disciple of Guru Nanak Dev. 2 a benevolent and dexterous person, fully devoted to Guru Arjan Dev. (He displayed valour in the religious battles fought during the lifetime of the sixth Guru and was at his service in the Gwalior fort.) 3 See त्रे प्रका.

पिरनि [पिरनि], पिरन्त [पिरन्तु] n being, creature. "िे हवः दरु लाहेचि पिरनि."—मला म 1. 2 स्कं प्राण cognition, understanding. "पुरापिर पिरनि ले मोि० ठाकुर मानि."—मरु म 1 म 1. 3 स्कं प्राण, departure, march. "रकात बिड़ू का इति तानो गणि पासि पिरनू."—स्री म 1 म 1.

पिरत [पिरत] See प्रिय. 2 causes torment or gives pain.

पिरत [पिरत] See प्रिय. 2 devoted to the beloved.

पिरती [पिरती] departed, left. 2 पीता-भाली started aching. "कङ उदवात भुजा पिरती."—सुहि काबिर. See बंधि दिखनेि. 3 पीता-भाली brought forth some lovely thing. "उपमा कबी श्याम पिरती."—क्रिसन. 'Brought forth a lovely simile. An excellent simile came to his mind.'

पिरी [पिरी] beloved, dear. 2 husband. 3 of the loved one. "िर पिरी पिरारु."—तोक्हा चाहि म 4.

पिरित [पिरिता] beloved, loved one. "मु पिरिया सानी नेहु."—साव म 4. 2 the beloved (female).

पिरिर [पिरी] O loved one! O my dear! "िी पिरी नानाक जि! तु वृत्ता."—मरु म 2 म 5. 2 O my beloved! O my dear!

पिरीति [पिरीि] towards the loved one. "िई पिरी पिरी पिरी."—स्ति गुज 1 म 4.

पिरिश [पिरिम], पिरिश [पिरिमु] n love. "िसु लागि पिरी पिर।"—सति चाहि म 4. 2 See प्रिगा. 3 adj dearest. most loved. "िेर मानि तानि पिरम का."—वाद म 5.

पिरजंत [पिरकान], पिरजंत [पिरकान] n a kind of oak tree. See प्रिगा. 2 an isle named after this tree. "तारु पिरकान ने नम सदाई."—नप.

पिरजंता [पिरका], पिरजंत [पिरका] v cling.

बेड़ा [बेड़ा] adj flabby, flaccid, so much so that when pressed, it gives out its juice. "िग पिरकल कर०."—ग्री.

पिरकिता [पिराकिता], पिरकित [पिराकिता] v offer something to drink.

पिरखा [पिरखा] See पिरखा।

पिरेनविर [पिरेनविर] adj a leap like that of a leopard. "पिरेनविर पाईि."—कोकी.

पिरा [पिरा] n a puppy. 2 adj half-baked, pot of clay.

पिर [पिर] स्ति विर irrigate, moisten, serve.

पिरे [पिरे] n a kind of grass growing in the sandy soil. 2 a riverine plant resembling the branch of a mulberry tree, which is used for making baskets.

पिर [पिर] See पिर।

पिर [पिर] तोि अलिका simile. An excellent simile brought forth some lovely thing. "अमा करणि पिर्बंििि nाचे."—माज़ि म 3. 3 स्कं प्रका sport, game. "िन नवे पिर काति."—वाद आलानि म 1. "िई पासा दरु सारि, िेर पिरबंििि."—मरु सोल्हे म 1. 4 battlefield. 5 battle, fight. (स वारा किं पिर बंििििि."—मरू म 1. "ेकु विरसे ता पिर हारे."—मरू सोल्हे म 1.

पिरी [पिरी] n woven basket with a lid. "िा पिरी पानि."—मरु म 1. 2 process of crushing. 3 wages for crushing.
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Kali. 2 Some ignorant scribes have used this word instead of mrînî. See निध and निधनी.

निध [पिठ] See निध.

पी [पिठ] Skt vr drink, flourish, increase. 2 adj having taken or drunk. “पी भ्रमतु त्रिपतिया.”—ब्रा m 5. 3 n beloved husband. “सद्ध अग्नि नानक पी कीरे.”—आ m 5. ‘husband’s tale through the holy congregation.’ 4 पी [पिठ] is also used in stead of अपि, meaning ‘moreover’, ‘even’, etc. According to the grammar of sage Bhaguri, ‘०’ of ‘अपि’ gets elided.

पीह [पिह] adv having drunk. “बिखे ठागूरी पिह.”—सर m 5. 2 n beloved, husband. “ना जाना करस पिह.”—सुही कबिर. “सारब सोकहनिधी पिह.”—ब्रा चाह m 5. 3 adj believed, dear. “भागत राध-ह्ह जपेत पिह पिह.”—आस m 5. 4 imperative of पिह, you drink. “रम नम रे पिह.”—स कबिर.

पीहेंद [पिहेंद] v drink.

पीहेंद [पिह] n father. “पिह दादे का कहल दिखा कहोजना.”—गौ m 5. 2 adj father’s. “माद पिह किराये गवाईं.”—वर्माज m l. ‘They forget what has been done by their parents for them, i.e., they become ungrateful to their parents.’ 3 He will drink.

पीहेंद [पिहेंद] See निधेंद and निधेंद.

पीह [पिह] Please take a drink. “पीहे स्मरतनमू अमोला.”—सर m 5. 2 drank. “पीह मद्रो देह मातवता.”—सुही m 5.

पीहेंदी [पिहेंदी] is drunk, is taken. “इं बिखी है निध पीहे.”—गौ कबिर.

पीह [पिह] n husband. 2 adj beloved, dear. 3 This word, पिह, has also been used in place of पीहेंद [पिहेंद] as पीह “आध्रा पिह से.”—क्रिसन.

पीहेंद [पिहेंद] (if) you drink. “पीहे तो पानी अनि मिरा!”—मारु m 1. ‘If you taste water.’ 2 (they) drink (water).

पीहे [पिह] v drink, taste. “कहन पिह कि धातु.”—वर्माज m l.
1969

2 very fine dust. 3 S complete or full rest.
4 drank, quaffed. “gavōt sunat doh bhae mokte
jīnha gurmukh k hīnu harr pik.”—prabhā m
4. 5 funnel, broad-mouthed on one side with
which such substance as essen<:e, is poured
into a bottle with a narrow mouth.

पिढ़ा [pīḍañ], पिढ़ाली [pīḍānī] Skt पूजिक्षण n
spittoon.

पीठ [pīgh] Skt प्रेक्षन n swing; string hung from
the roof or a tree for swinging.

पीठकर [pīgha] v swing. Skt पृच्छन. “तूति पिघे
pīgīc pe ṭo mare.”—BG.

पीठक [pīcān] are drunk; are tasted. “लख लक्ष
अमृत pīcān.”—BG.

पीठे [pice] please drink; have taste. “हात्रास
pice jiu.”—majh m 4.

पीठ [pica] See पिंढ़.

पीठे [piche], पीठे [piche] adv after. 2 behind.
“पीठ लगिकली उठी काला.”—gōṇ ā m 5.

पीठो [pīja-i] should be drunk. 2 let us drink,
let us taste. “नम सोसरी अमृत pīja-i.”—var
mala m 1.

पीठ [pīja] n carder, for carding cotton. See पिंढ़ and पिंढ़ा.

पीठे [pije] may or should be drunk. “ततु
पिघारी भेंथा पिजे.”—kālī ā m 4.

पीठ [pījhu] n ripe fruit of wild caper.

पीठ [pīṭa] v beat; spank.

पीठ [pīṭh] n back. “पिठ रिपु को नाही दिन.”
—GPS. 2 Skt stool, chair, seat. 3 deity’s seat,
when uttering a spell. 4 place where limbs
of goddess Sati fell. See मरी 8, तृणमृदू मू and हैरते
जी.

पीठशाल [pīṭhshāñ] n per Tantarshastar, such
places are Kamakhya, Jwalamukhi, Nainadevi,
etc, where fell some limbs of the body of
goddess Sati.

पीठ [pīṭh] v grind, pulverize, crush.

पीठ [pīṭha] ground, pulverized. “जिन कम क्रोध
lobh pīṭha.”—majh m 5.
1970

of Ramanand and, along with his wife, Sita, renounced the world and lived a wanderer’s life. His compositions are included in Guru Granth Sahib. “pīpa prāṇve pārām tātva he.”—dhana pīpa.

पीपल [pīpan], पीपल [pīpana] Skt पीपल drinking. 2 drank, quaffed. “nām śmrīt pipana he.”—maru solhe m 5.

पीवर [piy] beloved, dear. 2 husband, consort. 3 Skt प्रि blame, please.

पीपल [piyra] beloved, dear. 2 pale, yellow. पीपल [piyri] yellow, pale. “piyri pārī kāsī dis herat.”—GPS.

पीलूम [piyus], पीलूथ [piyukh] n nectar. 2 milk. See पीलू।

पीत [piy] beloved, dear. 2 husband, consort. 3 Skt प्रि blame, please.

पीति [pir] n pain. Skt प्रि. “sārīguru bhetē ta utre pīr.”—asa m 3. 2 calamity, misfortune. “nāg bhukh ki pīr.”—sri m 5. 3 adj pale, yellow. “bandān bāran hve avat pīr.”—GPS. 4 adv having crushed or pressed. “kolu pīr dīp dīhar me.”—BGK. ‘By working the oilpress, oil is extracted using which the lamp emits light. 5 P प्रि aged, old, weak. “hāmāz pīr moro hāmāz pīltan.”—jafer. 6 n venerable old man; elderly person. 7 spiritual mentor or preceptor. “pir pēkabar aulīe.”—var maru 2 m 5.


पीलृतविधवा [pirtu] n son of a spiritual preceptor.


पीलृतविधवा [pirtu] n son of a spiritual preceptor.

“piri par rahi mukh par jáke.”—NP.

3 low, stringed square stool, small cot. “yahi caṛh piri par.”—cārtīr 234.

4 task, status or office of a spiritual preceptor. “miri piri dharan kari.”—GPS.

Pirū [piru] Rattan Singh has attributed this name to Peron in Panthprakash. “piru mansubo thāhtrayo.”—PPP. See यथ.

Pilraj phire kahī rāI).”—cārtī 2.

2 castle or rook in the game of chess.

Pilafgan adj who throws down or overpowers an elephant.

Pilau n cause a person to drink something.

Pilavu n elephant-driver.

Pila adj pale, yellow.

Pilauna v cause a person to drink something.

Pilava n cup-bearer. “pilava hākār.”—var biha mārdana.


Pilāna [pilān] adj having elephantine body.

2 n Rustam – the wrestler.


2 castle or rook in the game of chess.

Pillān [pilān] n a large elephant (for the king to ride on).

2 name of Indar’s elephant; Airavat.

Pilvan n elephant-driver.

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Pilauna v cause a person to drink something.

Pilava n cup-bearer. “pilava hākār.”—var biha mārdana.
1972

[page content]
son and Ramchandar’s nephew, who was king of Gandhar. 19 See पुत्रक.

पुस्कर्नाभ [puskarñabh] one who has lotus in his navel; Vishnu.

पुस्कर्क [puskark] lotus-eyed; Vishnu. 2 adj having eyes like the petals of a lotus; lotus-eyed.

पुस्कर्ली [pōscōli] Skt पुर्णली n who runs away from her husband; woman of easy virtue.

2 harlot.

पुस्त [pūsat] See पुस्त.

पुस्त [pūsat] Skt पुस्त vr bind; put together. 2 adj written. 3 covered. 4 पुस्तक n back. 5 generation, genealogy. “पुस्तक लगा रायबी थैव।”–GPS. 6 short for पुस्तक. “हेते कारा बाहु पुस्तक निकारे।”–GPS. ‘He gave many lashes and the horse kicked with both its hind legs.’

पुस्तक [pustak] Skt पुस्तक n book. “पुस्तक पथ ब्राह्मण वाक्याने।”–हेते m 1. See पुस्त 2. 2 पुस्तक प्राप्त a kick with both the hind legs. 3 padded jacket. 4 foot-disease of horses and donkeys.

पुस्तकागार [pustakagar], पुस्तकालय [pustakalay] n library.

पुस्त [pusta] पुस्त n mound, heap. 2 buttress to strengthen the wall of a house.

पुस्तिन [pustin] See पुस्तीनी. “गुरुं उपर थी तब पुस्तिन।”–NP. “कन्हे तबे पुस्तिन हवे अप उत्तम गोष्ठ गोपक्ष जादा।”–क्रिसन.

पुस्तीनी [pusteni] पुस्तीनी adj hereditary.

पुस्त [pust] Skt पुस्त n flower. 2 menses. 3 blossoming, blooming. 4 clove. 5 aerial vehicle of Kuber. 6 juice of barberry.

पुस्तक [pustak] Skt पुस्तक n flower. 2 inlaid bracelet. 3 brass. 4 spotted snake. 5 name of a mountain. 6 aerial vehicle of Kuber, a mention of which has been made in books such as Ramayan. Kuber acquired this aerial vehicle as a boon from Brahma. But Ravan snatched it away from Kuber and was using it for a long time. After having killed Ravan, Ramchandar, along with Lachhman, Sita and his army, flew to Ayodhya in it and returned it to Kuber. This aerial vehicle is also called Ratanvarshak. See पुस्तक.

पुस्तकेतु [pustaketu], पुस्तकार [pustakar], पुस्तकांत [pustakant] n who keeps a flag and a bow of flowers; Kam, the Indian god of love.

पुस्तकार [pustakar] Skt पुस्तकार n who possesses an arrow of flowers, i.e. Kam, god of love. See पुस्तकार.

पुस्तक [pustak] See पुस्त.

पुरस्त Skt पुरस्त adj nourished. 2 fat. 3 firm, strong. 4 arrogant. “दसें दादा पुरस्त क्षिति।”–अकल. 5 n Vishnu.

पुरस्त [pūst] Skt पुरस्त n act of rearing or nourishing. 2 fatness, plumpness. 3 increase, progress. 4 firmness, strength. 5 corroboration. 6 Dharamraj’s wife. 7 a yogini.

पुरस्त [pūstit] See पुरस्त. 2 adj nourishing, rearing. “परर्म इत्वी पुरस्त।”–GPS.

पुह्कर [puhkur] See पुह्कर. 2 See पुह्कर. “पुह्कर ओबरे सुने।”–क्रिसन. ‘Having culled topazes and turquoizes.’ 3 king Nal’s brother. “धर पुह्कर न् रूप तहा कालियुग गयो।”–कर्ति 157.

पुह्कर [puhkur] Skt पुह्कर n flower. “पुह्कर माहद्र जू बासु बसातु हे।”–धाना m 9. 2 aerial vehicle named Pushpak. See पुह्कर 5. “तबे पुह्कर पेके साचे जोधी जेके।”–रामव.


पुह्कर पुह्पक [puhpadhānukh], पुह्पकार [puhpadhan], पुह्पकार [puhpadhanvi] See पुह्पकार. Indian god of love, Kam. 2 In Gyanprabodh, this word is used for Rati, wife of Kam. That is, of Pushpadhanvi. “कित्ते पुह्पकद्धन्ता।"
1. king of flowers; rose.
2. lotus flower. 3. spring season. 4. Kam.
5. Brahma, whose seat is the lotus flower.

\[ \text{pukhila} \] n line or garland of flowers. 2. shower of flowers.

\[ \text{pukh} \] n earth.

\[ \text{pukhar} \] See पंचक.

\[ \text{pukra} \] पुक्राण for calling out. “mukatā anāt pukarāṇa jai.” –govā kābir. ‘innumerable emancipations call out for acceptance.’

\[ \text{pukara} \] पुकरा n cry, shout; call for help. “mat tū kārāt pukar.” –sri m 3. 2. suit, charge.

\[ \text{pukrit} \] पुक्रित having proclaimed publicly. “kāhāt kābir hāo kāhāt pukarāt.” –bher.

\[ \text{pukh} \] पुख n which facilitates or supports a cause; eighth of the twenty-seven lunar asterisms.

\[ \text{pukhi} \] पुखी n feathered part of an arrow; an area of Bagar (in Rajputana).

\[ \text{pukhkar} \] पुख्कर See पुख्कर. “pukhkar bhare pukhkar pukhkar jyō, pekh kār sasikār kāre doṭā hīn hē, pukhkar hīn dānakār kāre chin.” –NP. ‘Lotus flowers, growing in water-filled tanks, become lustreless on seeing the moon rays and when the water of the tanks gets dry, the sun makes the lotus flowers wilt.’ See पुख्कर.

\[ \text{pukhta} \] पुक्तत adj firm. 2. skilful, full of merits. 3. experienced, mature.

\[ \text{pukhtakar} \] पुक्ततकर See पुख्कर 3.

\[ \text{pukhra} \] पुख्रा See पुक्रर. 2. tank, pond.

\[ \text{pukhra} \] पुख्रा n topaz, which is one of the nine jewels.
न क्रमर का संदर्भ से महत्त्वपूर्ण है।

1. "पुष्य" शब्द का संस्कृत में अर्थ "प्रशोधन, प्रगति, कल्याण" है।
2. "पुष्य" शब्द का तुल्य स्वरुप "पुष्य" है।
3. "पुष्य" शब्द का अर्थ "प्रशोधन, प्रगति, कल्याण" है।
4. "पुष्य" शब्द का तुल्य स्वरुप "पुष्य" है।
5. "पुष्य" शब्द का अर्थ "प्रशोधन, प्रगति, कल्याण" है।

यदि किसी अन्य शब्द या स्त्रोत का संदर्भ है तो, उसे देखें।
the jurisdiction of Kashmir and its capital, where rules the progeny of Raja Dhyàn Singh an attendant of Maharaja Ranjit Singh. It is located at a height of 3300 feet above the sealevel. See नगर मिस्त्र.

Guru Gobind Singh sent his revenue-collector and devotee Bhai Pheru Singh to Kashmir in order preach Sikhism. He baptised many persons and inculcated in them the Guru’s percepts. His disciples (Bhai Punjaban Singh and Bhai Rocha Singh)1 did a very fine job. Bhai Mela Singh, a disciple of Bhai Rocha Singh, established a dera in village Negali. Negali is situated at a distance of three miles to the east of Punch. He started preaching the Guru’s teachings and was highly successful in his mission.

Mela Singh was born at village Kotehari (Punchraj) in Phagan sammat 1840 and he breathed his last on 22nd of Kattak Sammat 1911. At first Maharaja Ranjit Singh gave rentfree grant to the dera of Negali, later on Raja Gulab Singh donated eight villages to it.

At present Bhai Mangal Singh is the head of the dera and he is engaged in the preaching of Sikhism.

1Bhai Rocha Singh was born at village Kausa of district Hazara in sammat 1745. He did a commendable job of preaching Sikhism in Pothohar and Kashmir.
putri.”—datt. ‘as if the doll is made of gold.’
3 pupil. 4 sons did. “putri ku1u m pailo.”—var

1977

Y’ffiII'l? [pu1ga1] Skt ~
2 soul. 3 human body, according to Buddhism.
4 according to Jainism, an inanimate substance subject to touch, taste and colour.

Y~ [pu1dina] See ~.

Yo [pun] Skt yo: (~) part – again; second time. 2 after, then. “pun rachas ka ka1a sisa.” —cavrtr 405. 3 Skt ~ virtuous deed.

Sat jana ~ sgu paiE pun.”—var.

Yo [pun] Skt ~ adj pious, noble, gentle.

Yo [pun para!] pious man, man of piety.


Harras cakhra se p!n paraI.”—var guj 1 m 3. 2 n righteous deed. “p!n pap sabhu bed dri~ara.”—mar! solhe m 3. ~ [pap] means violence.

Pu1 [punah] See Pu1 1. “punah punah namaskar.”—tod! m 5.

Pu1c~abt [punahcaran], Pu1c~abt [punahcaran], Pu1chabt [punahcar] Skt ~ planning ahead about the successful execution of a job.
2 repeated recitation of a mantra for its accomplishment. According to the incantation treatise, it has five parts ~ (silent repetition of a mantra) ~ [hom] (ablation), tarpaI (libration of water to gods), abhikhek (spraying of water) and brahambhoj (feeding the Brahmins). “an!k punahcaran karat nahi tare—sokhaman! “m!tr t!tr aukhadhu punahcar.”—gau m 5. “udhr! nam punahcar.”—bhar m 5.

Pu1 Pu1 [punah punah] again and again, repeatedly. See Pu1.

Pu1 [punha] This metre is also known as ~, ~, ~ and phunha. It is characterized by four lines, each line having twenty one matras, first pause at the eleventh, jaga!, and the second pause at the next tenth, raga!.

Example:

Dhavau dasa anek, premprabhu karne, p!c satavahi dut, kawan bidhi marne?.. —phunhe m 5.

At the start of the last line of this metre, vocatives such as ~ ! ~ ! ~ ! ~ ! ~ ! ~ ! and names can be added at the discretion of the poet and their matras are not taken into account.

(b) some poets do not consider jagan in between to be necessary; to their mind the metre must end with a raga, as – ayes eho hor, grath ta! me racho, ratan pramud k!r b!c!c! c!n t! me g!c!o!o, bhakha sabh kahr, dharh krit! me, adbhut katha apar, samahkar c!t!t m.! —~! 1.

Bhada dhove kaun, ji kacca sajia, dhatu paji ralat, ku~ pajia...


Pu1 ~[pun paraI] pious man, man of piety.

“te p!n paraI.”—var guj 1 m 3.

Pu1 [punar] See Pu1 1.

Pu1c~abt [punaraI] Skt adv even then. 2 sometime later. “punaraI janam na ahi.”—gau m 3. “punaraI gare!hi na pavna.”—maru a m 5.

Pu1c~abt [punarbhu] Skt ~ n rebirth, birth after death. 2 nails; which regrow after being cut.

Pu1c~abt [punarbhu] Skt ~ nails; which regrow after being cut. “~hp!~ punarbhu manik jese.”—GPS. 2 In Hindu scriptures, a woman who remarries her husband. 3 a woman who gets married again after being widowed. 4 a woman remarried to make her virtuous after having been an adulteress.1

1See ~.

Page 633 of 750
Example:
“cāga nau rākhaite jaso kāritā jāgi lēi.”—jaśu. Here kāritā means fame. Hence there is no punarokti.
“ehu visu sāsaru tum dekhde ehu hari ki rupu he.”
—oṅēdu.
In this verse, the word sāsar means short-lived or perishable. The word visv also means total.
“khaṭukāram kūl sājokātu he haribhagātī hirde nahi, cānarmīṭā nā kathā bhave supac tūlī sāmanī.”
—keda ravidas.
Here the word sāman means ह — him, भाषा — know i.e. know him.
“jala jāmal kārsobhātī tal.”
In this verse kāmal means water. Hence there is no punarokti, but in all the aforesaid sentences there is a glimpse of punarokti.
πuṇarvaṃśa [pūnarvaṃśa] n birth in another body after the demise of the first; rebirth. “punarvaṃśa nāhī jītu hoī.”
—GPs.
πuṇarvaṃśa [pūnaraṃśa] Skt पुणरवर्तिन् who comes again. 2 who takes rebirth.
πuṇarvaṃśa [pūnaraṃśa] Skt पुणरवर्तिन् n act of coming again. 2 repetition of a work already done. 3 frequent repetition of a lesson. 4 rebirth, transmigration.
πuṇarvaṃśa [pūnaraṃśa] Skt पुणरवर्तिन् repeated sentence, sentence spoken for the second time.
πuṇarvaṃśa vādāhas [pūnaraṃśa vādāhas] (glimpse of repetition in verse). This is a figurative expression of words. Its characteristic is that there seems to be a repetition in the sentence but in fact there is none.
“bhasāt he punarvaṃśā so, nāhī nīdan punarvaṃśā, vādāhas punarvaṃśā so, bhoṣan vāṅvat yuktī.”
—sīvraj bhoṣaṅ.

(punrāmaṇa) [punrāmaṇa] n a widow may remarry, in case her husband is missing or is dead, or becomes ascetic, is impotent or turns an outcaste.

(punī) part again; and thereafter. “punī detraṅg vāc bhakhe.—sāloḥ.

(punī) [punī] accomplished, fulfilled. “bhûtah bhāe din punī.”—dhan chāt m 1. 2 due to virtuous deeds, as a result of virtuous deeds. “cīr jīvan bāṇ pūnī.”—ram m 1 ṛnō. 3 n
fullmoon night.

man, male.

man, male.
will ask. See या।

पुरसीम [पुरसीम] See पुरसीम.

पुरसित [पुरसित] पुरसीम, पुरसित। v ask, to question.

पुरसेतम [पुरसेतम] Skt पुरसेतम adj ideal man.
2 n the Creator, the Divine. 3 Guru Nanak Dev. 4 chief; headman. 5 Vishnu. 6 Jagannath.

पुरसेतमपुरिय [पुरसेतमपुरिय] Jagannath Puri. a city near Jagannath temple, but now only its short form Puri is in use.


पुरसीर [पुरसीर] See सुरसीर.

पुरसूद [पुरसूद] Skt पुरसूद n a person having numerous names; one who is called by various names - Indar.

पुरस [पुरस] पुरस See पुरस. 2 male, man. 3 husband, consort. "कवाण पुरस की जो।"—asa kabit.


पुरस्वत [पुरस्वत] Skt पुरस्वत n manliness. "लखयो तम ते पुरस्वत रोहयो।"—krism.

पुरस्वत [पुरस्वत] पुरस्वत [पुरस्वत] adj lord of all human beings, chief of all persons. 2 the Creator. "सद्या पुरस्वत पुरस्वत पारा अन्य। सद्या गाव।"—bāsā ə m 4. See पुरस 9.

पुरसूदी [पुरसूदी] पुरसूदी adj a brave man, heroic person. "ो पुरसूदी धोन जेन जेन।"—var gau 1 m 4.

पुरसार [पुरसार] पुरसार adj painful, hurting. पुरसार [पुरसार], पुरसार [पुरसार] [पुरसार] See पुरसार. "नाना के मनी इहु पुरसार।顶"—bher ə m 5.

पुरस [पुरस] पुरस man did. "करैपुरस हिन सिरा।"—sor ə m 5. ‘The Creator did.’

पुरस [पुरस] Skt पुरस n man, human being; one who resides in the body. "नारी ते जो पुरस करावे, पुरकर हें ते जो नारी।"—sar kabit.
2 husband, consort. "जी पुरस हरी बुअति नारी हें।"—sāva ə m 3. 3 the perfect Creator, the transcendent One. “सति नामु कर्ता पुरसहु।”—japu. 4 soul. “पुरस हे पुरस हे गुरु पारा।”—sor ə m 4. 5 sun. 6 mercury. 7 man; having qualities of manliness. “हिन पीर पुरस ना जानो।”—sri ə m 1. 8 according to Sankh Shastar, a substance that is non-changing, non-creative, incompatible and is unconcerned with nature. 9 according to Rig Ved, the Creator – who creates the universe.

In the पुरससुक्त [पुरससुक्त] of Rig Ved it is mentioned that He has 1000 heads, 1000 eyes and 1000 feet. He is so huge that after wrapping the entire earth, a breadth of 10 fingers remains unused. Till date whatever has happened on this earth or will happen in future is (due to) Him. The entire creation is ¼ of Him and ¼ are all objects which are in outer space and are everlasting. When He stood erect His ¼ portion crossed the outer space. When gods performed “पुरस याग्” they put clarified butter of spring, fire-wood of summer and the sacrifice of winter. Therefrom emerged animals and birds. When gods apportioned Him, his face turned into Brahman, arm into Kshatri, thigh into Vaish and feet into Shudar. From his mind emerged early morning, from eyes the sun, from mouth Indar and fire, from breath the air, and from ears the four directions. “जह निमल पुरस हिन पुरस हिन होता।”—sokhaminya. 10 according to grammar – the first, second and third persons, as in the following sentence. "में डेट भाव राव मान्यित है विंई बंदे हीय तो निमल ता बंदी।" [म तेनु न एक वर सम्जार हे को तु के जस दिस मे हीय ता बंदी।] In this sentence में [mē] is the first, तु [tū] is the second and हिन [us] is the third person.

पुरसेतम [पुरसेतम] पुरसेतम adj full of activity.
Providing awareness to mind and body. See

Portugal, a country of Europe situated on the coast of Atlantic ocean. It has a common frontier with Spain. Its area is 34,254 square miles and population is a little more than fifty lakhs.

The Portuguese were the first of the white people to reach India. Vasco da Gama was the first European to set foot on Indian soil. His ship, San Gabriel anchored at Calicut harbour of Malabar on 20th of May 1498. In 1520 AD, the Portuguese occupied Goa and established trade with India.
The aforesaid eighteen Purans are:

Vishnu, Padam, Brahm, Shiv, Bhagwat, Narad, Markendey, Agni, Brahmvvert, Ling, Varah, Sakand, Vaman, Kuram, Matsya, Garur, Brahmanand and Bhevishya.

Apart from these major Purans, there are eighteen minor Purans as well:

Sanat Kumar, Narsinh, Nardiya, Devi Bhagwat, Durvasa, Kapil, Manav, Aushnes, Varun, Kalika, Shamb, Nanda, Saur, Parashar, Aditya, Maheshvar, Bhargav and Vashishth.¹

¹ indicative of number eighteen as there are eighteen Purans.

There is a variation of names in different books. See द्विधुपुराण.

pitcher is full of life in the form of water.'

पूराण [purat], पृरिण [purari], भस्ती [purari] destroyer of the world, Shiv. See विपुराणि. “江门 jīh sāt purari.”—NP.

Sanatkumar and Shiv. See मंद 5.

पृिण [puri] Skt n habitation town. 2 body, physique. 3 river.

पुरिन्दर [pурि] See पृिवेश.

पृिण [puri] Skt n which is prosperous in population and property; town. “kōro basavan sōdar puri.”—GPS. 2 heaven, paradise. “patal puri jekar dhunī.”—sāveye m l ke. ‘ovation in the lower world and the upper world.’ 3 a class from ten categories of ascetics, whose name is suffixed with this word. “pur jas sīkkh kine apar. puri nam tān jano vicar.”—dātt. See रन रन मनचपणी. 4 short for पृज्ञिृष्ण, a famous city of Orissa. See सैंचय. 5 See पृिण, पृिवेश. “puri ek dini tīn pane.”—NP. 6 stuffed and folded betel-leaf. “pan kharkar puri banai.”—cārtī 66. 7 accomplished. “nahī puri mānbhavna.”—GPS. 8 filled, brimming with. “gurukirati se he puri.”—GPS. 9 one from amongst the six castes of Khatris. See बड़ी. “pāmu puri guru ka piara.”—BG. 10 intestine. 11 body, physique. 12 river.

पृरिआ [poria] a devotee of Guru Arjan Dev, who was Chuhar’s brother. See चुहाज. 2 plural of पृिआ i.e. पृिआ. “poria khāda sūt kare.”—var sar m l 3 a small packet; doze of medicine wrapped in a piece of paper. “dhurī sakelke
puria bādhī deh.”— ak bādir. 4 weaver’s shuttle. “chuṭe kūde bhige puria.”—gō ak bādir.

See jān rāv. 5 adj complete. “puria ek tanai.”

—gō ak bādir. See jān rāv. 6 Skt pūrī worth-filling, worthy to fill. “je bānā puria bhar.”—jāpu. ‘if organs of the body such as stomach which need filling up, are stopped from getting food.’

See दुर्भाग.

[puɾi-i] in the cities, in the towns.

“puɾi-i trībhaṇan taɾī lai he.”—marusollhe n l. puɾi-i [puɾi] See पुरी पुरी. puɾi[ɾ] n lord, ruler. 2 lord of all towns — the Creator.

puɾī Skt puɾī excreta, faeces. “mutaɾ puɾīk das le uce.—GPS. 2 water.

puɾīt [puɾit], puɾi[ɾ]t [puɾit] Skt puɾīt which extends the body, intestine. 2 a fine nerve in which mind is supposed to enter during a dreamless sleep. 3 a fine membrane surrounding the heart, pericardium.

puɾ [puɾu] See पु 11. “calisi puɾu hoɾ.”—var mājī m l. 2 See पु 10. “tu puɾu saɾaɾ maɾak hir.”—asa m l. 3 Skt heaven. 4 body, physique. 5 pollen of a flower. 6 a king who was moon’s descendant. He was born to Sharmishtha from Yayati. He was very devoted to his father and became an illustrious king. Kuru was his descendant from whom Kaurav dynasty originated. 7 king of a territory lying between Jehlum and Chenab rivers, who fought against Alexander near Jehlum in 326 BC and was defeated. The Greek historians have mentioned him as Porus.

Puɾ [puɾu], Puɾ [puɾuk] See Puɾu.

Puɾukhari [puɾukhari] corresponding to the classification of women as pāḏmīṇī, cīṭrīṇī, sākhiṇī and hāṣṭīṇī as mentioned in Kam Shastar, men have also been classified into sāṣāk, mṛīg, vṛīṣ (vṛīṣābh) and vajī (horse).

(a) sāṣāk is a man who is robust, tawny-eyed, delightful, fair-complexioned with broad forehead, white and spaced teeth, soft hair, sharp nose and long arms. He is shrewd, enterprising, religious, altruistic, not very amorous and truthful. He is suitable for union with a pāḍmīṇī woman.

(b) mṛīg is handsome, playful, industrious, brisk in walking, fond of humour, dance, singing, pretentious, spends more than what he earns and is fond of forging many friendships, is suitable for union with cīṭrīṇī woman.

(c) vṛīṣkābhh man has a large head, medium eyes, inward-inclined forehead, coarse and rough hair, is sturdy, untiring, broad-nosed, has hair upon ears with gap-less teeth and is very amorous. He befits a sākhiṇī woman.

(d) vajī [vaj] (horse) man is very haughty, quarrelsome, deceitful and selfish. He body is not well-built. His limbs are covered with thick hair, and he is voluptuous. He is greedy, dirty and ruthless. He befits a hāṣṭīṇī woman.


Puɾohit [puɾohit] Skt n priest of the Hindus authorised to perform rituals, such as fire-ritual etc. Chanakya has thus described the characteristics of a priest—

“वेद वेदाक्षर तत्त्वज्ञ हयो होम परायणः।
आशीर्वाद वयो सुलुक् एव राजयुगाधिः।”

Puɾog [puɾog], Puɾog [puɾogam], Puɾogmī [puɾogami] Skt pūrṇāṃśina adj guide, forerunner. 2 peon, gate-keeper. 3 headman, chief, leader. 4 a community of the subordinates of the god.

Page 639 of 750
a woman having a complete family comprising husband, son and daughter etc. “rajkauri puradrie.”—ram namdev. ‘Purandhari came to fetch water for the princess.’ In Hinduism keeping of a widow or an issueless woman in the harem is prohibited.

puradhri [puradhrī] See पूर्वध्री.

pul [pul] Skt पुल vr be tall, be large. 2 n bridge, that arches a river for crossing it.

pulasta, pulastya [pulastya] Skt पुलसत्य a saint who is counted among the seven saints. He was son of Brahma, father of Vishrva and grandfather of Kuber and Ravan. “agast pulast ya bīrsat te adi, na janpare kīh des sidhae.”—datt.

pulsasth, pulsatya [pulsatya] See पुलसत्य and पुलसत्ह.

pulah [pulah] Skt a saint, said to be the son of Brahma, in human form. He is counted among seven saints and prajapatis.

pulsion [puslist] Skt standing of hair upon ends due to sensual excitement. “pulkyo param prem se mauna.”—NP. “bhore prem pulkaval ho.”—GPS.

pulkirt [pulkirt] Skt became erotic.

pulak [pulak] Skt पुलक n gallop. 2 variant of a vowel, having three matras. Its articulation is longer than that of guru. 3 adj drenched. “srīnāt pulat tabe uth dhai.”—GV 10. drenched in blood.

pulak [pulak] See पुलक.

pulāk [pulāk] Skt पुलच P śīk n a dish of sweet or salted rice roasted and cooked in ghee. 2 rice cooked in ghee-fried meat.

pulak [pulak] See पुलक. 2 See पुलाक.

pulad [pulad] See पुलद.

pulav [pulav] See पुलव.

pulār [pulār] n space, vacuum.

pulīg [pulīg], pulīga [pulīga] Skt पुलिग male genital organ. 2 masculine in grammar; masculine gender.

pulīga [pulīga] n a bundle or pad of cloth or papers etc. Skt पुलिग. 2 In Mahabharat, a river which makes confluence with Tapti. 3 ancient name of the western part of Bundelkhand and district Sagar.
1985

Skt bank of a river. 2 furrow of sand created by water ripples. 3 raised piece of land in between a river, created by the flow of water. “sūdar pulin sathan jṛṣi ke.”—GPS.

Skt pulomān father-in-law of Indar and father of Shachi. “sakuni palomān atri bal jāka.”—NP.

Skt daughter of demon Vaishvanar. She was wife of saint Bhrigu and mother of Chayven. 2 See yī.rodro.

Skt made horses gallop. “kI pavag puIe.”—pārS.

Skt curtain, veil. 2 surface. 3 grinding stone. “duI puRi jorI pisa! jOpkE pisa! aI bahIth.”—val' majh m 1: 4 denizens of nether and celestial regions; earth and sky.

Skt mid-portion between ear and forehead; temple.

Skt a wrapped piece of paper or leaf. 2 parchment of a mridang. 3 a round mark on the back of an animal made by pricking with an awl fitted at the end of a goad.

Skt to one or both grinding stones. “duI puRi jorI vichārI.”—vaI alahni m 1. See puR 4.

Skt a small packet. See puR 1.

Skt See puR. 1J pu, pu See puR. Skt ār vr make sacred, cleanse, cause to shine.

Skt fire. “stṛi āgārI na gur bīnu bujhe, bahārI puār tape.”—maru a m 1. “puār tap geri ke bāstra.”—prābha a m 4. 2 a Rajput caste. See pūr and puR. “puār gaur pāvar lakkh.”—BG.

Skt fountains. “bar sībal te sekh puare.”—kṛisāṃ. ‘hair of the head are like fungus and the pig-tail is like a fountain.’

Skt month of Poh. 2 Skt puṃ—mulberry tree.
puj [puch] adv having asked. "me apna guru puch dekhra."—sri m 1.

puj [puj] Skt पूजन worshiping, respect. 2 n worship. "binu nave puj na hoti."—guj m 1. 3 adj respectable. "jin nanak satiguru pujia tin harat puj karaava."—asa chhat m 4. "saraab puj caran guru sev."—gwd m 5. 4 n a Jain hermit upon whom followers of Jainism look as a respectable householder. 5 See पुजन. "puj aradh disan."—prithu. 6 P jã snout of an animal.

pujast [pujast] worships. "sita pujast bagulsamadha."—var asa. 2 arrives, is, equivalent. "pujast nahi har har nanak nam omol."—sukhmani.

pujast [pujast] worships. (they) worship. "nirjio pujast mera sarevahi."—mala m 4. 3 is like, is equivalent to.

pujave [pujave] worship. "pujave guru ke pera."—var guj 2 m 5.

pujakan [pujakan] adj worshipping. 2 n priest.

pujana [pujana] v worships. See पुजन 1 and चेतनमयन. 2 arrive. 3 be equal to, be equivalent to. 4 be complete. "pujat pav na pujat kama."—GPS.


pujare [pujare] worshipped. "iha uM caran pujare."—prabha m 5.


pujare [pujare] worshipped. "iha uM caran pujare."—prabha m 5.


pujat [pujat] adj which is worshipped. पुजन [puj] reached, arrived. 2 fulfilled. 3 n See पुजन. a mouth-case of a horse which extends from over its nose to below its throat. See पुजन 6.

pujai [pujai] n capital, assets, wealth. "sude kau dhave bin puj."—gwd m 5. 2 accumulated wealth. "pujai mar pavo nIt mugdar."—basot a m 1.

pujai [pujai] adv having worshipped. 2 is equivalent to, comes to be equal to. "ramnam sari avaro na puj."—ram a m 1. 3 may end. "jis ki puj eso dh."—phunhe m 5. 4 be accomplished. "ta ki as na puj kei."—gwd m 5.


pujai [puja] n act of worshipping, reverence, service. "acut pujai jog gopal."—bila m 5. 2 (sartical) reprimanding, thrashing. "ek gada un kai me dhari. sabh bhupan ki pujai kari."—krisan.

pujai [pujai] adj pious. पुजन [pujna] Skt पूजन n act of wiping or cleaning; wiping of some wet thing or dust with a cloth.

pujai [pujai] See पुज्ज. "pujayo nag kop hotha."—krisan. 'in rage, uprooted the mountain and put it on his palm.'


pujite [pujite] Skt पाषिज n roll of corded cotton. 2 Skt पूजा vr collect; gather.

pujai [pujai] n son. "dhia put sitogu."—sri a m 1. 2 disciple, the so-called son. "gorakh put lobaripa bole."—sikhgosa. 3 Skt adj pious.
“tāgu na tuṭāsi put.”—var asa. 4 clean. 5 n truth, verity. 6 a kind of wild grass. 7 conch. 8 a tree – butea frondosa.

पुन्त [पुन्त] Skt n cleaner of stomach – myrobalan. 2 daughter of Bali, sister of Vaksasur and Aghasur, who instigated by Kans went to Nand’s house in the guise of a nurse to kill Krishan. She had planned to kill Krishan by feeding him from her poison-coated teats; he killed her by sucking her blood instead. See चा पुष्करं सर्वो 10 3. “ai papaṇi putna duḥṭhaṇi viṁḥa lai vaheli.”—BG. “jāko man put na lākhyo guru supuṭ na jīsi ko pir put na sāghari sam putna.”—GPS. ‘who is not good at heart, who did not care for the son of the Guru and who had no love for the son, was killed like Putna by Guru Hargobind.’ 3 See पुत्र.

पुन्तपुसुल [पुन्तसुल], पुन्तक [पुन्तक] n killer of Putna; Krishan.

पुन्त [पुन्त] efīgy; idol. “maṭi ke ṭam putre.”—skabir. 2 pupil of the eye. “so harī m:nahu ki putri.”—gau ṭhīt kabir.

पुतला [पुतला], पुतली [पुतली] See पुत्र, पुत्री.

पुतलम [पुतलम] पुतलम n holyman.

पुत्र [पुत्र] son did. “putra bapu khelai.”—bāsāṭ kābir. See मेंठ अस्थ. “putrī puṭa ṭuṣa jāta.”—sor kābir. ‘The living being has given rise to knowledge.’ 2 Skt n holiness, sanctity. 3 foul smell, stench. 4 a cat which emits smell from its glands.

पुत्र पुत्रक [पुत्र पुत्रक] See पुत्र.


पुत्री [पुत्री] daughter, female child. “soḥagāṇi kṛṇān ki putī.”—gāḍ kābir. ‘Money is the daughter of a miser, which he cannot enjoy.’

पुत [पुत] See पुत्र.

पुड [पुड] a bird found in northern India. It is of brown colour, about seven to eight inches high. It makes its nest upon the ground. Its voice resembles the sound of “tohi–tohi”.

पुडन [पुडन] a famous city of Bombay Presidency. Guru Gobind Singh visited this place on his way to Nader. It is at a distance of 119 miles from Bombay. Its population is 176,671.

पुडन [पुडन] pūdara [pūdara], pūd [pūd] pūthā [pūthā] n full-moon night, the fifteenth day of the bright phase of the moon. “pūthā pūra cād ṭakas.”—gau thīt kābir. See नग.

पुरी [पुरी] See पुरी.

पुरी [पुरी] pūr [pūr] a Jatt subcaste.

पुर [पुर] पुर, पुरयो [पुरयो] See पुरी.

पुर [पुर] Skt n waffle, fried sweet round cake. “pūrī pūrī bāhur thāvā.”—NP.

पुरस [पुरस] pūpa [pūpa] n glutton, epicure. 2 beggar.


पुर [पुर] पुरी पुर [पुरी पुर] See पुरस.

पुर [पुर] पुर, पुर [पुर] See पुरस.

पुर [पुर] पुर, पुर [पुर] See पुरस.

पुर [पुर] पुर, पुर [पुर] See पुरस.

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पुर [पुर] पुर, पुर [पुर] See पुरस.

पुर [पुर] पुर, पुर [पुर] See पुरस.


Gorakhnath is close to the well. Issueless women of innumerable castes take bath at Puran’s well. Its priests are Jogis. In Sialkot town there is also an underground cell named after Puran. It is here that as a child he was kept on the advice of astrologers.

Puran asni [puran-asni] fulfilling of desires. “prab puranasni, mere mana.”—asa m 5. 2 Skt पूर्ण आस्तः very near; closeby, everpresent.

Puran [puran] Skt पूर न water. 4 adj perfect, entire. 5 filled, fulfilled. “puran hoi as.”—var sor m 5.

Puran [puran] adj one whose wish is fulfilled.

Puran [puran] See पुराणम्. See पुराणम्.

Puran [puran] See पुराणम्. See पुराणम्.

Puran [puran] Skt पूर्ण as kari khitn bhitari.”—mah m 5. 2 n son of illustrious king Shalivahan of Sialkot and brother of Rasalu, who became a yogi against the wishes of the king. To the north of Sialkot at a distance of four miles is situated ‘puran da khuh’(Puran’s well) into which he was got thrown cunningly by his step-mother from where he was later recovered by Gorakhnath. The mound of


“prāthām sāgguṇ graḥin kār phir dharaṇ nijrāg,”-ramaścārharhuṣan. i.e. till the time it accompanies a word, it will retain that word’s meaning and on separating from that, it will return to its own meaning.

Example:

bajigarī jese bajī pai. nana rup bhekh dīkhlaī, sāgu utarī thāmīo pasara, tāb eko ekākara,...

phul pake te ekākara.

-suhi m 5.

kōbira dhuri sākelike puria bādhī deh, dīvas cāri ko pekhna āt kheh ki kheh.

-s kābir.

ek murātī anek dārsan kin rup anek, khel khel akhel khelan āt ko phīrek.

-japu.

phāṭāk māṇīd huti māṭī kaci, dhig sātsāg rāg sūbh raci, vichuryo jabe tatha raṅgārī, yāthā prithām murākhmaṭī bhāzu.

-GPS.

-pūrbl̄a adj, previous, of the earlier time. “pūrbl̄a ṣkūr jagia.”-sor m 5. See 2 pūrbl̄a.

-pūrbhā See pūrbl̄a. “pūrbl̄a kṛt kāram na mite.”-dhana trīlocon.

-pūrbāṇī, pūrbhāṇī See pūrbl̄a. “pūrbl̄a kṛt kāram na mite.”

-pūrbapar adv one after another. 2 adj former and later. 3 of east and west. 1989

-pūrbādi n the first half. pūrbl̄a

-pūrabī in the past. 2 in advance. “je hove pūrabī līkhia.”-varasā. pūrbl̄a

-pūrbl̄akśa pūrbl̄a līkhāṇāḥ predestined. “lībhnaś sadh sāgṛṇ nanak hārī pūrbl̄a līkhāṇāḥ.”-gatha.

-pūrbl̄a prāṣṭāṇī pūrbl̄a līkhāṇāḥ predestined. “pūrbl̄a līkhia pata.”-som 5.

-pūrbl̄a adj eastern. 2 an oriental. “pūrbl̄a no par pāve.”-akal. 3 a heptatonic ragini. In it both dēvata can be used. rīṣabh dēvata is flat, mādhav sharp, sārj, gādhar, pācām and niṣad pure. In avrohi pure mādhav is also affixed; gādhar is primary and dēvata is supplementary. The time of its singing is in the afternoon.

arohi - sara mi pā dha na ṣa.

avrohi - ṣa na dha pā mā gāra ṣa.

In Guru Granth Sahib this ragini is written after combining with gaurī.

-pūrbl̄a n an oriental. 2 resident of UP.

-pūrbokāt See pūrbl̄a.

-pūrbhādāria adj whose godown is full, i.e. very rich. “hārī pūrbhādāria.”-gau ə m 5.

-pūrv See pūrv.

-pūrv adj eastern, previous. 2 n ancestors such as father, grandfather etc. 3 adv with. It is used as a suffix ‘vicar pūrvak uttār deṇa, dihyān pūrvak kāthā suṁna adi.’

-pūrv n who is born earlier; elder brother. 2 ancestors, forefathers. 3 adj elder. pūrva pāks, pūrva pākhr

-pūrva n dark half of the lunar month. 2 initiation of a discourse, i.e. questioning what ever is said in elaboration and replying is defence. 3 claim by plaintiff.

-pūrvbhāsi Skt purvaṁabhāsī adj one who initiates talk with a caller as a matter of
courtesy.

**Puṣṭaḥ Bhīṣṇa** [puṇḍraṇa] n the first thought. 2 a scripture concerned with rituals; a philosophical work by Jaimini Muni describing the process of performing rituals.

**Puṣṭaḥ** [purvaṇa] See **Puṣṭaḥ**.

Puṣṭaḥpuṣṭaḥ [purvaṇa] adj, aforesaid.

Puṣṭaḥ [puṇḍra] adj perfect. “puṇḍra puṣṭaḥ puṣṭaḥ māṇī.”—sri m 5. 2 n an aquatic germ. 3 a devotee of Guru Ram Das.

Puṣṭaḥpuṣṭaḥ [puṇḍraṇa] complete bath; cleanliness within and without. “puṇḍra puṣṭaḥ puṣṭaḥ māṇī.”—gau m 5.

Puṣṭaḥ [purvaṇa] act of getting filled, wages for getting filled. 2 filled. 3 fulfillment.


Puṣṭaḥ [purvaṇa] omnipresent, all-pervasive. “nām ānām ānām ānām puṇḍraṇa.”—gau m 5.

Puṣṭaḥpuṣṭaḥ [purvaṇa] n perfect man; Guru Nanak Dev. “purvaṇa puṣṭaḥ puṣṭaḥ māṇī.”—suhi chāṭ m 4. 2 the Creator.

Puṣṭaḥpuṣṭaḥ [purvaṇa] adj the path upon which one does not go astray. 2 Sikhism; path of life revealed by Guru Nanak Dev. “purvaṇa puṣṭaḥ puṇḍraṇa.”—gau m 5.

Puṣṭaḥ [purvaṇa] adj very well-known, widely famous among the people. 2 worldly wise. “puṇḍra saṁsāra puṇḍra saṁsāra.”—gau m 5.

Puṣṭaḥpuṣṭaḥ [purvaṇa] full-faith, complete belief. 2 full-fledged business. See रामचत.

Puṣṭaḥ [purvaṇa] adv having filled. 2 adj complete.

“sukhvāti sa nārī saḥ puṇḍra boṣa.”—asā chāṭ m 5. 3 omnipresent. “puṇḍra puṇḍra puṇḍra puṇḍra.”—var jet.


Puṣṭaḥ [purvaṇa] completed. 2 perfected.

3 according to Hathyag, air is filled within, through inspiration while repeatedly reciting Oam. “nad sat puṇḍra.”—maru jēdev.

Puṣṭaḥ [purvaṇa] n puri. See लूक्ष 4 and पुरुष.

Puṣṭaḥ [purvaṇa] adj filled, satisfied.

Puṣṭaḥ [purvaṇa] some ignorant scribe has written this word at page 777 of Shastarnamāla instead of dhūrīṇa. ‘पुरित’—(dust) i.e. earth having dust.

Puṣṭaḥ [purvaṇa] fulfilled. “puṇḍra saṁsāra puṇḍra māṇī.”—vād chāṭ m 5. 2 complete, without any deficiency. “puṇḍra puṇḍra puṇḍra puṇḍra.”—var m 3. 3 n satisfaction. “bhanāt nānāk māṇī puṇḍraḥ.”—gau m 5. 4 purī. Skt पुरुष 5 a round piece of leather mounted on the face of мrīḍāg etc.

Puṣṭaḥ [purvaṇa] is perfect, is getting omnipresent. “saptāḥ saṁsāra puṇḍraḥ.”—māla nandev. ‘is everywhere equally present.’

Puṣṭaḥ [purvaṇa] the Creator, the fulfiller. “nic te uc, un puṇḍraḥ.”—bīla m 5.

Puṣṭaḥ [purvaṇa] v reach fulfillment; be fully content. “saṁsāra puṇḍra puṇḍra puṇḍra.”—var m 3.

Puṣṭaḥ [purvaṇa] capital that never gets reduced; that is, accumulation of virtues.


Puṣṭaḥ [purvaṇa] fills. 2 who is full, perfect. “gurī puṇḍra puṇḍra puṇḍra.”—sor m 5.

Puṣṭaḥ [purvaṇa] a benevolent disciple of Guru Amar Das. 2 adj perfect, flawless.

Puṣṭaḥpuṣṭaḥ [purvaṇa] perfect beyond all measure. 2 flawless in every respect. “puṇḍra puṇḍra puṇḍra.”—sri m 1.

Puṣṭaḥ [purvaṇa] make a heap, collect. 2 n bundle of grass etc. “kes jale jese ghas ka puṇḍra.”—gōḍ kābir.
3 Skt पूँज n hollow grain i.e. worthless deed from which nothing is gained. "हैर ते त्याजन बिनु बिरधा पुलु."—bher m 5.

पुलध [pulad] पुल n steel. 2 a wrestler of Turan. 3 club, rod, pestle for pounding.

पुली [puli], पुलु [pulu] See पुल, पुल.

पुला [pula] See पुल किन्न.

पुल [pura] n waffle; sweet round cake, fried in oil or ghee.


पेठ [peo] n father. 2 adj worth drinking. “हूँ महाराज पूरे रे.”—ram kabir. 3 drink. “गूमक्षि इमर्द पूरे.”—sri m 1.

पेठक [peuka] n father’s house, parental home.

2 father’s progeny.

पेठख [peukh] See पूलख.

पेठाठक [peiaɾa], पेठागाव [peoia] n father’s house, father’s progeny i.e. this world. “पेँरा सहु नित तू साहुरे सुधि वसु.”—sri m 5. “नित ना पूरा होर.”—sri m 1. “नानक सुती पूरे.”—sri m 1. ‘i.e. in this world.’

पेश [pes] n control, power, strength. “पुरंब करे उपयो जो को पे ना जवे.”—GPS. 2 Skt पेश make-up, decoration. “केस पे जुत उपार्यो.”—caritr 53. 3 पे adv in front of; in the presence of. “यक अर आ पुलश्न पेश तो.”—trīg m 1. 4 n front part of a loose shirt etc. 5 Skt पे vr crush, grind, put in effort.

पेश अमद [pes amad] पे जुपे came forward.

पेशाम [peśkaɾ] P पे खज n offer, present, gift.

पेशाम [peśkaɾ] پسکا n offer, present, gift.

पेशक [peśkar] P پسکار foreman, court-clerk.

पेशक [pęskah] P پسگढ compound, courtyard.

2 royal court.

पेशग [peśgni] P پسگ n advance money, cash given beforehand.

पेश [peśan] Skt pounding, pulverising. See पेश 5.

पेशग [peśgni] n grinder. See पेश 5.

पेशग [peśgni] P پسگ n leader. 2 oppression, injustice.

पेशक [peśkaj] پسکبज defensive device; adopted beforehand.

पेशव [peśva] P پسوا n leader, chief head. 2 prime minister Balaji Rao Vishavnath, a seasoned brave strategist of Brahman descent, who was the chief official of Marhatta state, attained this status. His son Baji Rao I became Peshwa in 1720 AD. Peshwa dynasty ruled over Pune for one century. It ended in 1818 AD during the reign of Baji Rao II. The Britishers fixed a pension for him. He died in 1852 AD. See रूप 5.

पेशवर [peśvai] P پسوا n leadership; going forward to receive some honourable person.

पेश [peśa] P پس profession, vocation. 2 occupation. 3 This word is used for prostitution as well.

पेशन [peśani] P پسائ n forehead. 2 anterior part.

पेशब [peśab] P پساب n urine. Skt पूँज or पपाज.

पेशब [peśavār] P پسار n professional. 2 a well-known town situated on the north-west frontier. Its Sanskrit name is Purushpur. It was the capital of Gandhar. Kanishak ruled here from 120 to 162 AD. In about 991 AD Subakatgin wrested Peshawar from Jaipal and annexed it to his kingdom. Maharaja Ranjit Singh occupied it in 1817 AD. (4th of Maghar Sammat 1875), but it was Kanwar Naunihal Singh who finally annexed it and hoisted the flag of Sikh rule on Bala Hisar fort and named it Sumeghar.
A well-known gurdwara attributed to Bhai Joga Singh is located in Peshawar, where recitation of Gurbani goes on along with its musical rendering and interpretation.

Peshawar is the capital town of north-west frontier province, where the chief commissioner A. G. G. resides. There is also a large cantonment. Its population is 93,884. It is at a distance of 288 miles from Lahore and 1,594 miles from Bombay.

pehā [pehā] Skt egg. 2 a piece of meat. 3 amnion, in which the embryo is enclosed.

pehā [pehā] to in front of you. See पेहाला.

pehā [pehā] See पेहाला. 2 पेहाला presenting oneself in front of a ruler or an officer. 3 Skt पेहाला 4 pulse or lentil of māh. 5 sheath of a sword. 6 big drum.

pehālī [pehālī] पेहाली adj ancient. 2 time period from morning to midnoon.

pehālī [pehālī] पेहाली adv previous; ancient.

pehālī [pehālī] पेहाली adj prophecy, prediction.

pehān [pehān] Skt पेहान beverage such as milk etc.

pehānu [pehānu] पेहानु n dress, robe. “चनपन कोट रा पेहानु तरा.”—bher namdev.

peka [peka] See पेक.

pekā [pekā] पेका Skt n owl. 2 tail of an elephant. 3 louse. 4 cloud, rain. 5 cot, bedstead. 6 पेका bobbin, upon which thread of wool or silk is wound.

peka [peka] पेका Skt metre. 2 for. 3 short turban. 4 short turban orfold. 5 a short turban.

peka [peka] पेका 1 short turban. 2 turban for tying on the head. 3 an ornament for the head. 4 entanglement of the string of one kite-flier into that of another's kite.

peka [peka] पेका Skt प्रकाशिका adj who observes. पेका कों धार न राही।”सुहाहो।—var jeh.

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The remedial measures to be undertaken are -

(1) taking of small quantity of castor oil in milk.

(2) boiling bīl pulp (marelos) in water and drinking its extract as tea.

(3) taking of decoction prepared from the bark of holarrhena, aconitum heterophyllum, nordostachys jatamansi, symlocos paniculata, sandalwood dust, terminalia baterica, seeds of pomegranate, root of ficus infectoria mixed with honey.

(4) taking of fleaseed husk with syrup of polygonum viviparum.

(5) taking one and a half tola of flea seed treated with almond-oil with syrup of violet flowers.

(6) taking in the morning and evening six mashas of finely ground fried aniseed and small myrobalan mixed with equal quantity of sugar.

The remedial measures to be undertaken are -

(bhacchat bāri peṭ tīh chūṭa.”—cārīttr 281. ‘had loose motions immediately after taking the pill.’

Peṭal [peṭal] one having pot belly, pot-bellied.


5 width of a river.

Peṭt [peṭṭ] See Peṭṭa.

Peṭṭavia [peṭṭa] glutton, who has nothing to do except eat; gluttonous.

Peṭṭika [peṭṭika] Skt n small box, casket, small chest.

Peṭṭi [peṭṭi] n See Peṭṭa. 2 belt. 3 portion of the body that lies between chest and abdomen.

4 Dg provisions, ration.

Peṭṭu [peṭṭu] See Peṭṭavia.

Peṭha [peṭṭhā] n pumpkin. It is known for its two varieties: one is yellow from within, and is known as halva kaddu; while the other is white from within. It is used for making varis and sweet meat – known as peṭhe di mIṭhai.


Peḍ [peḍi] from the beginning, from time immemorial. “peḍi logi he, jīra calenharo.”—asa m 1.


Peḍu [peḍu] n pelvis, pubic region.

Peḍu [peḍu] n villager, rural.


Peṭ [pey] Skt adj potable. 2 n beverage such
as milk; sherbet etc.

पेण [peya] See पेणी.

पेयुख [peyukh] See पीयुख.

पेट [pera], पेट [pera] P long loose shirt; dress, robe. “र्का पेरा सिर खुर पाते.”–asa a m 1. ‘some people have got their dresses totally torn.’

पेण [peru] n feet. “अवस गाढ़ खाल पेरो.”–var guj 2 m 5. “जामी क्षितादो पेरो.”–var maru 2 m 5. 2 Skt ocean. 3 sun. 4 fire. 5 adj protector. 6 thirsty.

पेठ [pera], पेळें [pero] General Pierre Perron. He was a French sailor. He came to India in 1780 AD and fought under the command of Deboin as an officer in the army of Sindhia. General Lake in 1803 AD inflicted a crushing defeat on Sindhia’s army under his command.

After the departure of Deboin from India, he took over as commander-in-chief of the Marahatta army. See पेठ. Sardar Rattan Singh in Panth Prakash has called him Piru. See पेठ.

पेक [pel] Skt पेक्षा vr go, walk, move.

पेलख [pelak] adj pusher. See पेलख. 2 Skt n testis, testicles.

पेलख [pelan] n act of moving i.e. pushing. See पेलख vr. “कलू नासके पेल.”–asa m 1. 2 persuading. “हारी लवसु मानु पेल.”–asa m 4. 3 cancelling, removing. “पेल दे हस समत पूर्बी.”–NP. 4 crushing. “कैनी सरसू पेलिके नाहल भाई नातेलू.”–s कबिर.

पेळ [pel] having inspired, having pushed. 2 having pressed, having crushed. See पेलख.

पेवकरा [pevkara] n father’s house, parental home. “पेवकरा धानो क्षर राणी त्रसू सह क्ने सर ना जानी.”–asa m 1.

पेऎ [pera] n a ball of some sweet meat. 2 a ball of kneaded flour. 3 a ball made of condensed milk; a sweetmeat made from condensed milk.

पेह बे [pery] in a ball made of clay. “पेरे पाई कमिहर.”–var asa. 2 in the vessel. “जे प्रिरी मिथा पेरे पाई.”–var sar m 1.


10 clue, trace, trail. 11 time(s). 12 part for.

पेपहिल [peohar] Skt पेघप्त holder of milk – breast; teat, nipple.

पेपहिल [peohari] adj having breasts. See पेपहिल. “उतानी पेहराई, गाहि रि गाभी.”–sava m 1. O’ thou damsel, with fully developed breasts, be humble. i.e. don’t be proud of youth.

पेमस [peas] Skt पमा n man’s semen. “पेस तुया, त्रेस तुया.”–gyan. ‘thou art man’s semen and thou art the woman who conceives.’ in other words you are the semen and the menses. 2 See पे 6 and 7.

पेमसर [pearu] See पेमस. 2 See पेमस. 3 paddy-straw. “कब-हु क्षट सुपेडी सुवादु. कब-हु भुमि पेआर ने पावे.”–bher namdev.

पेपशे [peśpē] See पेपशे.

पेमसच [peskar] Skt पमसवल n reward. “धौनु सु तेरा सहु अहे, सतु तेरा पेसकरा.”–varram 3. 2 See पेमसच. 3 i.e. teacher, saint.

पेष [pēśe] sixty-five.

पेष [pesan] Skt पुसङ्कन n act of entering, tresspassing, transgressive entry. 2 will have to.

पेस [pesa] n one pice. It is equivalent to one-fourth of an anna, sixty-fourth of a rupee; three
pies make a paisa. 2 money, wealth as—“us pas bhut pesa he.”—prov. 3 a copper coin.
“tīn kācānu āru pesa.”—gau m 9. ‘A sovereign and a farthing are of the same value.’

पेसी [peṣi] having entered, having got in. “peṣi ju nikaṣṭ jahi.”—s kabir.

पेसी [peṣi] n a coarse cotton cloth with five hundred threads in its warp; a type of coarse cotton cloth.

पेसीले [pesile] has entered. “pesile gagan majhara.”—ramkabir. ‘has entered into the tenth opening.’ 2 let us enter.

पेसी [peṣi] has entered. “pEsi n a coarse cotton cloth with five
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tenth opening.’ 2 let us enter.

पेसी [peṣi] n a measure of weight equal to five seers. 2 a measure of five seers.

पेश [pehan] dress, robe. 2 See धिशवरु. 3 See धातु.

पेशम [pehman] P जप n promise, undertaking.

पेश [pehe] undergo. “tīn ko kast na dekanpe.”—VN. ‘will not have to undergo sufferings.’

पेश [pek] P कृत n foot-soldier. “bhe tap bhau ju pek dal rajat satguru ram.”—GPS. ‘God’s fear, fever, affection are like foot soldiers.’

पेष [pekar] P जप n face. 2 cast; mould. 3 See धातु.

पेष [pekar] See पेष.

पेष [pekan] P जप n blade of an arrow or a spear. 2 arrow. 3 quiver.

पेष [pekane] P जप n ruby, gem. “takau sumatī der pekane.”—kāl m 4. ‘sublime teaching i.e. invaluable advice.’

पेशव [pekabār], पेशव [pekabār] See पेशव.

“pir pekabār aulie.”—var maru 2 m 5. ‘pir pekabār aulie.’—ram m 5.

पेशम [pekam] n See पेश 2. “piram pekam na nīkla.”—sava m 1. ‘Cupid’s arrow is hard to pull out.’ 2 See धातु.


पेश [pekar], पेश [pekāro] P जप n resolve, concept, idea. “nīrman sacī rata pekaru.”—asa a m 1. 2 battle, war. 3 short for पेशव; i.e. one
who is ready to act. 4 in ancient times a mint worker, who used to purchase ash from
smiths and extract gold and silver from it.

पेशव [pekāro] See पेशव.

पेष [pekāro], पेष [pekāro], पेष [pekāro] n rope to tie the feet of animals; fetters for
animals. “bhāram moh kacū sujhaṇi nahi in pekar pe pēra.”—gau m 5. “kēr ka pekāro
tau chuṭa.”—bīla m 5. 2 fetters. “hauṁ pekāro tere māne māhi.”—bāsāt a m 1. 3 See धातु.

पेष [pekāro], पेष [pekāro] n dust of a pious person’s feet. “hoi pekāro phākīrd
musāphīru.”—maru solhe m 5.

पेष [peg] n footprint. Dg kārām (a unit of land
measure equivalent to five feet six inches).

“peg adhai bhumi de kāhi.”—vāmān.

“artharāḥi peg pe jai pāryo he.”—krisān.

पेष [pegra] n dew. “megh bhi nāhi vārasde aste pegra bhi nāhi pēda.”—JSBM.

पेषव [pēgābara] See पेषव.

पेषम [pēgam] P जप n message.

पेषम [pēgam] See पेषव.

पेषव [pēgābara] P जप prophet, messenger of
God; one who delivers the message of God to
the people; such a religious prophet.

पेषव [pēgābara] P जप a prophetship. 2 job of a
prophet.

पेष [pēc] n member of the village panchyat.
2 headman, chaudhari.


“pun tere vākaṇ ko dhīk dhīk, kērān pej ko dhīk dhīk hoī.”—GPS. 4 şūdar – a person
of low caste; one born of the feet. 5 product
of milk – butter. 6 born of water – lotus.
Many Sikhs, having faith in Tantar-shastar, observe fast on fullmoon night, recite pites-akkhri in varying numbers, turn their faces in different directions. However this ritual is not in accordance with the Guru’s precepts. If a person cannot depart at the appointed auspicious moment, he sends his sword, waist-band etc through someone else. This act is known as petra. It has its origin in Sanskrit word ‘petra’. See petali. See petali.

forty-fifth year.

was written in Sammat 1745.

See petali.

See petali.

alphabet of thirty-five characters. 2 an elucidatory composition of thirty-five characters attributed to Guru Nanak Dev by some devout disciple.

for example saveye chads in Krishanavtar of Dasam Granth have this at the end.

duced by Guru Nanak Dev by some devout disciple.

May wear. “khaj pejhe rali karij.”

See petali.

See petali.

adj entered. “saropi nirnaljali pejhi.”

This tree grows on cold mountains. See kar.

is jiv me bhed na jano,

khaj pejhe rali karij.”

wear.

May wear. “khaj pejhe rali karij.”

May wear. “khaj pejhe rali karij.”

entry, interference. 2 movement, mobility, access.

penetration, entrance, trespassing, transgression.

adv having entered, having penetrated.

penetration. “saropi nirnaljali pejhi.”

saraD guru ek peda jaI col.”

step, foot.

penetrated.

two steps.

way, path.

two steps, distance thus covered comes to one and a half yards. “caraI kabir.

two steps.

way, path.

two steps, distance thus covered comes to one and a half yards. “caraI kabir.

way, path.

way, path.

penetration, entrance, trespassing, transgression.

having entered, having penetrated.

penetration. “saropi nirnaljali pejhi.”

way, path.

way, path.

way, path.

way, path.

way, path.

way, path.

penetration, entrance, trespassing, transgression.

Penetrate.

penetrated.

mobility, access.

wayfarer; traveller. “koi peteI hamari or avta he.”

wayfarer; traveller. “koi peteI hamari or avta he.”

wayfarer; traveller. “koi peteI hamari or avta he.”

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way, path.

way, path.

way, path.

way, path.

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way, path.

way, path.
hoirhe vism sabh gop
suni har ke mukh te jab sakhi ...
ur gai sudh bhul sabho
ikl kah-hi kera me anurage ...
khan kahi sabh ko haske
mil dham caalo jou he harta agh...
bhusot so larka jinhu
navaat chadaxtai barmāja. ...

In Gyan Prabodh, peti is written in the beginning of chāds as –
krīpsta karpār. khripsta akhōdā.
gatsta agādā. ghatsta gharānā.
gṛastva gṛhalā. ... etc.

पैदाम न भीदी [petis na kihānu] See दीम दिक्ष
पैदान [petih] See पैदा 1.
पैदाध [pethan] See मिलख़ख़.
पैदा [pedal] n pedestrian. 2 In Sanskrit, word ‘पल्लास’ means messenger.
पैदा [peda] P आ adj born. 2 begotten.
पैदासिंह [pedaśi], पैदासिम [pedaśi] P सृज n creation, birth.
“asman jimi darakhat ab pedaśi khudai.”–trāg m 5.

पैदासित [pedaxan] He was son of Fatah Khan Pathan and belonged to village Alampur. His maternal grandparents’ house was at village Vademir near Kartarpur. Due to his impressive height and sturdy built, Guru Hargobind took him into his employment and after training him in the use of arms, appointed him commander in his army. Instigated by his son-in-law Asman Khan, Pande Khan led an invasion by the royal army against the Guru in Sammat 1691. He was killed by the Guru in the battlefield of Kartarpur. The sword with which his body was cut into two pieces is now at Kartarpur and weighs six pacca (standard) seers. 2 an official in Aurangzeb’s army who was killed by Guru Gobind Singh in the battle of Anandpur.

पैदासिम [pedayās] See पैदासिम.
पैदावर [pedavar] P उन adj produce.
पैदाह [pedhan] Skt पवित्र n dress. 2 See पुक्तेम.
पैदा [pedha] adj whatever has been put on.
“tin ka khadha pedha maia sabh pavītu he.”–var sor m 4.

पैदे [pedhe] adj having dressed, having put on.
पैदे [pedhe] wearing. “kīa pedhe hoi?”–var majh m 1.

पैदा [pena], पैदा [penānu] v wear, dress.
“pena rākh pat parmesur.”–maru a m 5.
“penānu khaṇa cītī nai paī.”–prabha m 1.

पैदा [pena] adj sharp; so sharp that it could easily pierce or penetrate.
पैदा [pena] helped to dress. 2 bestowed a robe of honour.
“pEn Du khaDa citI na pai.”–prabha m 1.

पैदा [pena] sharp. See पैदा.
“parnari so nEh churi pEni kar janahu.”–CITTr 21.

पैदा [penhava] v help or make one wear or dress.
पैदाक [penhavaṇu] n dress, robe.


पैदा [peti] promise breaker, disloyal, unfaithful.
पैदा [peti] promise. 2 agreement, undertaking.

पैदा [peti] a measuring vessel or a scale with which something is measured.

पैदासित [pete] See दीम दिक्ष.
पैदासित [pete] See दीम दिक्ष.
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पैदासित [pete] See दीम दिक्ष.

sis nivaya.”—BG. ‘The Brahman bowed before the Shudar.’ 3 yonder; the other bank. “pāya na jai jih per par.”—akal. 4 extension. “pēr pārag rōhi he besakh.”—krīsan.

पैठवान [pēra] adj who enters into water; swimmer; who crosses the river by swimming. पैठवान [pēra] n stairs, ladder. ‘jese nār per perkari pe dhārat he.”—krīsan. पैठ भूमिक भम [per kūhā ra marna] See पैठ भूमि भम.

पैठ [pērā], पैठर [pērna] v swim, cross through the flow of water. “pēran par nā pavāhī bahu.”—NP. “pēre samār samār bahu māharathī bāl dham.”—krīsan. ‘who has swum across many war-like oceans; i.e. who has conquered many battles. 2 enter.

पैठर [pēri] P ्रवज follow up. 2 compliance. पैठर [pērij] adv on foot. “pēri cāle, hathi kārna.”—var majh m 1.

पैठर [pēri] P ्रवज, पैठर [pēna] v swim, cross through the flow of water. “pēran par nā pavāhī bahu.”—NP. “pēre samār samār bahu māharathī bāl dham.”—krīsan. ‘who has swum across many war-like oceans; i.e. who has conquered many battles. 2 enter.

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mixed with equal quantity of sugar daily in the morning.

1999

mixed with equal quantity of sugar daily in the poppy-pod extract. Such people are hydrophobic and are very lazy.

pothi [posti], pothsal [postin] P ॐ n a buff coat, leather coat. "ko han posti ton dhare." —cartr 217.

poth [posan], potha [posna] See pothas.

potha [posa] satiated, satisfied. "sattguru ko acayke posa." —GPS.

pothas [posak] P ॐ n dress, robe, apparel.

pothas [posis] See pothas.

pothas [posidan] P ॐ v wear. 2 cover.


pothas [poh] n tenth month of Bikrami era. See poh. 2 See pohas.

pothash [pohan] Skt पुष्चन n vehicle, conveyance. 2 See pohas.


pothas [pohe] animal. 2 See pohas 2 and 3.


pothas [pokh] Skt पुष्चन tenth month of Bikrami era. See poh 5.

pothas [pokhak] adj fosterer, nourisher.


pothas [pokhar], pohat [pokhra] Skt पुष्चन n tank, pond. "ukhōr pokhar sāb bhare." —GPS. "pokharu nīru virōlie makhānu nāhi rise."—gau m 1.

pothas [pokhari] in the tank or pond. "pokhari pokhari dhūhte." —s kabīr.
पोखरु [pokharu] See पेपल.

पोक्त्र [pokhr] month of Poh. See पेपल. “पोक्त्र तुकरात न विपेकै।”-माज्ह बराहमहा। 2 due to fostering. 3 See मेगमातु।

पोक्त्रअ [pokhra] nourished, fostered filled. “कृष्ण पर्वताकू दुर निज पोक्रातै।”-सोर मातौ।

पोक्त्र र [pokhu] n month of Poh. See पेपल।

पोक्त्र, पोक्त्रा [pokhara] fosters, nourishes. “सार ब्यारी सोकै भी ब्यारी पोकोः।”-ोकार।

पोगा [poga] n bud, nascent leaf. 2 reasoning; pretext.

पोगाः [pogadh] Skt n a child in the age group of five to ten years. 2 adj handicapped.

पोज [poc] n dab, coat. “ना कचू पोज मातिक भादै, ना कचू पोज कोभाहै।”-प्रभा काबिर।

पोजाः [pocan] n sprinkling of water. 2 plastering, coating.

पोजाः [pocanhara], पोजाः [pocanhari] dabber, one who with cold water dabs a hot vessel coming out of furnace. “सुक्खम पोजाः नर्वे।”-राम कबिर।

पोजाः [pocar] n a variety of thick and juicy sugarcane.

पोजाः [poda] Skt पूजा n a piece of cloth for filtering milk etc. 2 a covered bathroom for ladies separated by perforated wall from a pond. See पुजा।

पोज [pot] Skt n young one of an animal or a bird. 2 foundation, base. 3 cloth. 4 ship, boat. 5 Skt पौज adj strung. See पेपल।

पोजाः [pot] Skt पोजाः n a type of leafy vegetable. 2 young one of an elephant. 3 young one of a bird, fledgling.

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पोजाः [pot-tat] Skt port.

पोजाः [potdari] n accountancy i.e. account keeping. “तिस कि कार्य पोजाः परिवक्त दुःख न लाय।”-बसा तौ।

पोजाः [potvah] Skt pilot.

पोजाः [pota] Skt पौजाः n clout; piece of cloth. 2 baby cloth, diaper - spread to put a child on.

पोज [pota] n P पौजा treasure. “दत्ता का घोटा।”-राम मातौ।

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“राखाहै पोजाः नाति का भादा।”-सुही मातौ।

i.e. human body. See पेपल।

पोजाः [pochan] Skt प्रोजाः wipe, mop.

पोजाः [pozass] P पौजाः act of abjuring. 2 asking to be excused, apologising.

पोजाः [pochan] Skt प्रोजाः wipe, mop.

पोजाः [pochan] Skt प्रोजाः wipe, mop.

“पोजाः न पोजाः नाटियात नाटियात नाटि का दान बहाई।”-गाँव मातौ।

“बानी देनाथ पोजाः।”-सरम।

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A major chunk of it falls in district Rawalpindi. “ढानी गहने कि पोजाः।”-GPS।

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“बानी देनाथ पोजाः।”-सरम।
je saranagat ke pratpalak
bhujal tara ko pad pota,
vak bagh jāre som jo hui
dos nāsā samuday kā pota,
sevak ke prāy devandev
abhēv sāda gun gyanahī pota,
so ab jahar rup anup
bhayo guru sri hārgobhī pota.

-GPS.

पंडुङ्ग [potal] testicle.—म 1 bāno.
पेटी [potr] in the weft of cloth. See डूड पेटी and पेटी 6. 2 in the treasury.
पेदी [potu] n grand daughter. 2 son's daughter.
पेठ [poto] n ship, boat. See पेठ 4. "hārī hārī nam potu he meri jīdūraie."—bīha chāt m 4.
2 See पेठबेलिस.
पेठबेलिस [potobohrth] Skt प्रत्ययं शहियत्र a highspeed boat or ship. “hārī hārī nam potobohthha, khevatu sabadu guru pariāghethia.”—bīla ṭa m 4. 'The divine Name is like a high speed boat, the Guru’s sermon is the sailor, which ferries us across the worldly ocean.'

पेटेल [potedar] n treasurer, accountant.
“stphat jīna ko bakhise sei potedar.”—var sar m 2. 2 pilot guiding the ship. See पेटेलन.
पेटु [potr], पेटू [potra], पेट्री [potri] See पेठ and पेठी. 2 See पेटु and पेटू.
पेप [poth] adj strung, knitted. 2 spread, extended. "loth potth bhaī mēhā."—GPS.
3 voluminous book. See पेप.
पेप [potha] a large-sized book. The term is derogatory.
पेपी [pothi] n book. 2 Guru Granth Sahib.1 “pothi parmesar ka than.”—sar m 5.

पेड़ील [podina] P zīpā mint, mentha. Skt पुडली and मेंघ. a small plant, the leaves of which are used for making sauce; oil and essence are also extracted from it. Its effect is hot and dry. It stimulates hunger, treats hiccup, is diuretic and perspirant. Its smell is useful in regaining consciousness. It treats dyspepsia and nausea. menthus arvensis.
पेद [pona] v string. 2 knead. 3 See पेढ़ा.
पेदल [popal] adj hollow, empty. 2 pauper, penniless. 3 P u pā n betelnut. A बेडाल Skt पुडलं See बेडल.
पेदली [popli] n air-filled leatherbag. See बलल.
2 subcaste of Aroras.
पेदल [pomca] n tattered cloth. 2 duster.
पेदे [poyo] strung; pierced. “cādu dukh poyo.”

-GPS.

पेद [por] n phalange. 2 nodal joint of a bamboo.
3 a long hollow stem of bamboo with the help of which farmers sow seeds.
पेद [pora] n a long round chiselled piece of wood. 2 stem of a tree.

-GPS.

पेद [pol] n empty space. 2 emptiness. hollowness.
3 hitherto unknown defect.
पेद [pola] adj hollow.
पेदस [polad] See पुडस and पेदस.
पेदसिक [polītikal] E political. adj relating to politics; pertaining to the rule of the country; administrative.
पेदस [povā] n act of stringing and kneading.
पेढ [pō] See पेढ़.
पेद [pokh] See पेद.
पेदेज [pōgād] childhood, age group of five to ten years. See पेदेज.
पेटा मरिम [pōta sahib] See पेटा.
पौड़ीक [pōḍrīk] See पूड़ीविज्ञ. 2 Skt adj made of lotus. See पूड़ीविज्ञ.
पौड़ [pōḍr] adj of Pauneri region. See पूड़ 3.
पौड़ [pōḍrak] See पूड़ीविज्ञ.
पौड़ [pōḍhṇa], पौड़ [pōḍhna] See पूड़ीविज्ञ.
पौड़ [pōṛ] See पूड़.
पौड़ [pāṛ] [pāṛ vau] See पूड़.
पौड़ [pōṛ], पौड़ [pōṛi] grandson and granddaughter.
पौड [pōḍ] n saplings, collection of tiny plants.
पौड [pōḍa] n plant.
पौड [pōḍh], पौड [pōḍha] Skt पौड. See पौड and पौड.
पौड [pōṇ] See पूड.
पौडल [पोडल n son of wind - Bhim; son of sea - moon i.e. Bhimchand. -GV 10. Bhai Sukha Singh has given this name to Bhimchand in the form of a riddle.
पौडल [पोडल bhav] Skt पौडल children begotten by a deserted wife or a widow from the second husband. 1 See पूडल 3 and 4.
पौडल [पोडल] in a game of dice, when three thrown dices, appear with six dots each on two and with one dot on the third, then it amounts पाके पोडला and when six dots appear upon one, five on the second and one upon the third, then it comes to kacce पोडला. पोडला means victory.

"cāle te jīt jag baji, pāre hē pākke pōḍlā.
-saḷoh.

पौडल [pāḍl] adj born of mud. 2 born of impiety. 3 n distress produced out of sin. "bhram kī kui, trī-supā rās, pāḍlā tīkhaṇ moh ki phas." -gau m 5. 'illusion (small well), craving (water) and allurement (deadly noose) are highly
distressing.' See टेर. 4 also used to mean mud. "पक्के मोह निगरात्रु हेतु प्राणी"—कम उ 4. 5 Skt lotus which is produced from mud. "पक्के पहाते पक्के"—फुण्वि म 5 6 pitcher. 7 Indian crane.

पक्कलढ़ [पक्कसजल], पक्कटपन्न [पक्कजनाय], पक्कलुड [पक्कलुप्त] n son of lotus, Brahma.

पक्कलढ़िया [पक्कजातैका], पक्कलढ़िया [पक्कजवैका] garden of lotuses. 2 an alternative name for modak meter in Dasam Granth. Its characteristics are – four lines, each line having four bhagans, र, र, र, र.

Example:
सेन जुहे नर्त भयो और अकुल,
धवत भयो समुहे और वयकुल,
सानाद हवे चतुरा और क्रुडेहिर,
वात भयो रिस के कार युद्धहिर.
–काली.

(b) In books of prosody, it has the following characteristics – four lines, each line र, र, र, र, र, र, र, र.

Example:
राम चलर नर्त भयो अयूग लोचन,
बरी भारत भय वरी रोमण ...
–रामचाड्रिका.

पक्कलमत [पक्कसदाण] n one who sits upon a lotus –Brahma.

पक्क [पक्क] See पंजि.

पक्कलिखि [पक्कलिखि] n treasure of mud; sea.

पक्करुड [पक्क-रुडू] n produced from mud; lotus. 2 produced from sludge.

पक्क [पक्क] See पंजि. 2 feather, wing. See पंजि.

"जु मर्गिया पक्कु नाह भिहे।"—काली उ 4.

पक्करुड़ [पक्क-रुडू] See पक्करुड़.

पक्क [पक्क] n row, line. 2 rank, level. 3 caste, genealogy. 4 See पंजि.

पक्क [पक्क] n wing. "पक्क तुषे पहारी परी।" —ोस्कर. 2 This word has also been used for पैक्की, meaning, sparrow or nightingale.

"फौरिया, पक्क पराहुनी, दुनी सुहाबी बाग।"
–स फारिया. i.e. soul.

पक्कु [पक्कु], पक्क [पक्कु] n bird. "खेल गई से पक्कु जो कुर्दे सर ताल।"—स्री उ 4. 2 माद एक of a kind: eunuch, impotent. "नर ने पुराक्क ना पक्कु।"—मतू उ 4. 3 Skt पक्कु cook.


पक्करुड़ [पक्करुड़] n produced from mud; lotus.

पक्करुड़ [पक्करुड़] See पंजि.

पक्करुड़ [पक्करुड़] See पंजि.

पाक [पाक] n mud. See निर्मे. 2 Skt पाक moth, insect. 3 Skt पाकु adj cripple, lame. "गुरुमुख पाकी पाक बराह खेलिया।"—बा. 'The Guru’s disciple is a cripple, in so far as trudging the twelve paths of yogis are concerned.' "कृष्ण बोजन कर दग्मागत त्रये कल ना सकाट बही पाक।"
–सलो. 4 See पंजि.

पक्क [पक्क] n petal. See पंजि.

पक्क [पक्क] n bird. See पंजि पक्कु.

पक्क [पक्क] n mud. See निर्मे. 2 Skt पाङ्गु moth, insect. 3 Skt पाङ्गु adj cripple, lame. "गुरुमुख पाकी पाक बराह खेलिया।"—बा. 'The Guru’s disciple is a cripple, in so far as trudging the twelve paths of yogis are concerned.' "कृष्ण बोजन कर दग्मागत त्रये कल ना सकाट बही पाक।"
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पक्क [पक्क] n petal. See पंजि.

पक्क [पक्क] n bird. See पंजि पक्कु.

पक्क [पक्क] n projected piece of wood, hook-like projection. पक्कु.

पक्क [पक्क] n bird. See पंजि पक्कु.

पक्क [पक्क] n mud. See निर्मे. 2 Skt पाङ्गु moth, insect. 3 Skt पाङ्गु adj cripple, lame. "गुरुमुख पाकी पाक बराह खेलिया।"—बा. 'The Guru’s disciple is a cripple, in so far as trudging the twelve paths of yogis are concerned.' "कृष्ण बोजन कर दग्मागत त्रये कल ना सकाट बही पाक।"
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पक्क [पक्क] n petal. See पंजि.

पक्क [पक्क] n bird. See पंजि पक्कु.

पक्क [पक्क] n petal. See पंजि.

पंघुर [pāghura], पंघु [pāghura] cradle, small cot.

पंग [pāŋ], पंग [pāŋ] See पंग. "sabh lathe kil vikh pāṇo."—suhi m 4. ‘All sins, sticking like mud, were washed away.’ 2 See पंग.

पंस [pās] Skt पञ्च vr make known, spread. 2 पञ्चन adj five, four plus one. 3 an assembly of five or more persons. 4 headman, chief from amongst five persons. “मई पाँचनोहि साहस कृत्तारा.”—sor m 5. 5 sage, saint. “पाँच मिले सुख पारा.”—suhi chāt m 1. “पाँच पर्वान पाँच पार्दहानु.”—jpu. 6 In Sikhism – the five beloved ones; five pious Sikhs who live according to the Guru’s precepts.

“gurghar ki māryada pāc-hū,
pāc-hū pahul purab pin.
hui tānhkahi bākhaś-hī pāc-hū,
pahul de mīl pāc prabin.
lakhāhu pāc ki bād bādī,
pāc kārhī so niphāl na cin.”—GPS.

7 five objects, five flaws as sex (sensuality) etc. “तौ पाच प्रागत सातपे.”—sri benī. “पाच मनावे, पाच रुसावे, पाच वासावे, पाच गावावे.”—asa m 5.

‘adopted truth, patience, compassion, righteousness and courage; abandoned sensuality, anger, greed, attachment and ego; established attributes of five elements such as forgiveness, lost interest in tunes of five types of musical instruments.’ 8 This word has been used for पुजातन्त्र (सिंह). See अवधारण.

पंच अक्षर [pāc aḵṣar], पंच अक्षर [pāc aḵhar] पंच 1

In Gurbani both पंच and पंच have identical meanings, but have been shown at different places in this encyclopaedia. This is due to their origins being different. If a reader does not find a word in पंच, he should refer to an entry under पंच.

मद्विन्न — तौ oākār sātnam. “पाच अक्षर उपकर nam sūmnālā.”—BG.

पंच अक्षर दर्सन देवताक के [pāc aḵāṅṛ ghaṭ bhiṭārī jare]—rāṭanmala būno. ‘To burn sensuality, anger, greed, attachment and ego, one should ignite five fires of chastity, peace, patience, renunciation and humility.’

पंच अक्षर [pāc aṅ] See पंचांक.

पंच अत [pāc ān] rice, green gram, sesame, oat, black gram.

पंच मधी [pāc sakhī] five senses when free from five flaws and put to good use. “पाँच सक्ती मील मागल गाई.”—asa m 5.

पंच मात्रे [pāc sakhē] five beloved ones; five Sikhs leading their lives according to the Guru’s precepts. “गुरमत पाँच सक्ते गुर्हाई.”—maru solhe m 1.

पंच सनन [pāc sānan] washing of both hands, both feet and face. xa – pāśanana. 2 following pāj sānans are mentioned in Parashar Simriti a 12 § 9-10—

a. अणाइ [aṅāney] – purification of the body with ash;

b. रुद्र [varūṇ] – cleanliness with water;

c. भुव [brahām] – sanctity through recitation of Veds;

d. श्रवजन [vayvya] – purification with air,

e. विच्छ [dviv] – sun-bath during rain.

पंच मधव [pāc sābād] sounds of five musical instruments. These instruments are—

a. तत [tāt] – stringed instruments such as śrītār, rābāb etc.

b. द्वित [vrit] – leather-mounted instruments such mrdīṅg, dhholak etc.

c. गाढ [ghān] – metal instruments such as ghāṭa, chene etc.

d. संद [nad] – percussion instruments such as ghara etc.

2क is not two words; just one word like चौ is in Veds. Likewise क is one word in Gurmat.
e. गुफिक [सुखिक] — wind instruments such as naphiri, murli etc. “तत्त्व गहन सुखिक सोह बाजें। सून मन राग सुनी गें।”—श्री. 2 five sounds of ten openings of human body as visualised by yogis, are those produced by सोह, मरेदोग, किगुरी, मुरलि and विना. 3 according to Hathyog Pradipika, humming of black bee, sounds produced by a resonating air column, by bell, by roaring of sea and by thunder of cloud. “पाक सबौद तह्र पुराण नद।”—रम म 5. 4 according to Purans five sounds i.e., those of Veda, prisoners, victories, conches and drums. 5 according to Purans, the sound of five musical instruments which are customarily produced in the presence of a king. These are सं, देरफ, सोह, बहेरि and जयघोड़ा।

पंचमवली [पाकसबौधि] adj in whose presence, five sounds are perpetually produced. 2 n a practiser of NAM; one who has adopted the Guru's way of life. “विवाह हो सबौद सेति पाकसबौधि आरा।”—सुहि चौथ म 1।

पंच मन [पाक सर] five tanks, five highly sacred tanks — Amritsar, Santokhsar, Ramsar, Kaulsar and Viveksar. See अभिनवज्ञ। 2 Skt पाँच मन। See पंचमवली।

पंच मण्डल [पाक सौक] hand having five fingers.

पंचमकाल [पाकसावैक] n five arrows of Kam — softening, exploitation, warming, attraction and intoxication. See पंच मण्डल। 2 Kam, who possesses five arrows.

पंच निवलण [पाकसिक्कर] five leaders; five reigning flaws such as sensuality etc. “एकुखोतु पाक सिक्करा।”—सुहि कबिर। ‘Here kox means human body.’

पंच सिंह [पाक सिंग्घ] five violent flaws such as sex etc. “पाक सिंह राक्षे प्रभ मार।”—रम म 5।

पंच सुखिक [पाक सुबिर] five heroic warriors, such as sex, who vanquish all. “जिनं मिलिम से पाक सुबिर एसो कानू बाली रे?”—सा म 5।

पंचबील [पाकसेिल] Skt पञ्कवील According to Purans, there is situated a mountain to the south of Sumeru which serves as a place of indulgence for the gods. All types of sexual gratifications are available there. See भक्तिवदन्य पुराण a 55. “जो जिवनमाम जाने। सो पाकसेिल सुख माने।”—सो।

पंचरायला [पाकसागीता] five musicians, five singers i.e., five senses such as touch etc. “दस पातू पाक सागीता एक भितर जाने।”—रम म 5।

पंचरायला [पाकसागू] company of five flaws. 2 five companions. “पाक सागू गुरु ते चुते।”—हिला म 5।

पंच रिम [पाक हिमा] इn Hinduism, a householder indulges daily in five violences i.e., life is destroyed by five actions — pounding of cereals in a small wooden or stone mortar, firing a hearth, grinding, sweeping and filling a pitcher. Sin caused by these actions can be staved off by performing पाक यग। See भक्तिवदन्य निम्नूँची a 2 13, 14, 15. See पंच जबान।

पंच [पाक साक] n a group of five, collection of five articles. 2 a group of five planets – धनिष्ठा, सातभिक्षा, पुरवभाद्रपद, उत्तरभाद्रपद and रवति। In astrology, undertaking of a new venture is prohibited under the influence of these planets.

पंच ककाल [पाक ककर] See पंच ककाल।

पंचकाली [पाककारक] See पंचकाली।

पंचकाल [पाकका] See पंचकाल।

पंचकालिका [पाककलिका], पंचकालिका [पाककलिका] five auspicious marks. 2 a horse with five auspicious marks is taken to be of high quality by the Rajputs. A reddish brown [केला], a dark red [कुमेठ] and a black [मुस्की] horse with all the four hoofs and forehead white are regarded as auspicious.

पंच वलेम [पाक कालेम] See वलेम 5।

पंचवर्ण [पाककायण] See पंच वर्ण।
five morsels. According to the Simritis of Hindus one should, before taking his meals, take out five morsels. These are meant for a dog, an apostate, a leper, a diseased person and a crow.


ритр ветр [pāc khatāg] See ритр 2 and ритр мага.

ритр ветр анатги [pāc khatāg arati] Kam, who possesses five arrows; his enemy – Shiv. See आनामा.

ритр ветр биават [pāc khalsā divan] court of five disciples of the Guru’s teachings. 2 a council of five leading Singhs. 3 See रिन्यविद.

ритр бодх [pāc khāl] hermitage. 2 assembly of five beloved ones. 3 assembling place of panchayat. 4 a place near village Bhasaur, tehsil Dhuri, Nazamat Sunam of Patiala state. It is said that Guru Nanak Dev stayed here on his way from Sunam and Sangrur. At this place, there is a particular organisation named as ‘pāc khalsa divan’.

With the efforts of Bhai Basawa Singh of Bhasaur, Singh Sabha Bhasaur was established in Sammat 1950. Bhai Basawa Singh and Babu Teja Singh were appointed its president and secretary respectively. pāc khalsa divan was constituted in Sammat 1962.

ритр гав [pāc gāvy] five substances produced from a cow’s body. 2 a mixture produced by mixing five substances produced from the body of a cow. According to Hinduism, it is presumed to be very sacred. It helps in eradicating uncleanness prevailing among the members of a family after the birth of a child, cleansing of apostates and purification of impure water of wells and tanks. It is prepared by mixing one part of urine of a black cow, two parts of dung of a white cow, four parts ghee of a कपिल cow, four parts of milk of a copper-coloured cow and also eight parts of curd of a red cow. To this mixture of five substances is added कुषa grass water and the whole thing is churned. The end product thus produced is pāc gāvy.

Varun resides in urine, Agni (fire) in dung, Wind in yoghurt, Moon in milk and Sun in ghee. See विश्वविक्षिप्ति ३ ३ २ to 40.

ритр го [pāc go] attributes of five elements i.e., voice of the sky, touch of the air, form of the fire, taste of the water and fragrance of the earth. 2 See रिन्यविद.

ритр гов [pāc camar] See रामम.

ритр чех [pāc cele] five sense-organs, so that these are disciplined. “pāc cele vāṣi kijāhī, ravaī!” – gau m 1.

ритр чех [pāc cor] five flaws which take away virtues. “isu dehi ādari pāc cor vāṣēhi kam kroth lobb moh shēkara.” – sor m 3.

ритр чад [pāc cādal] five perversions such as sensuality etc. “pāc cādal nale leaī.” – prabhā a m 5.

ритр чан [pāc jan] saint; sage; who adopts the Guru’s way of life. “pācjānā mīlī māgēl gāza.” – gau m 5. 2 five perversions such as sensuality etc. “pācjānā gurī vāṣātī ahe.” – sar m 4. 3 Skt पञ्चजन product of five elements – the human body. 4 man. “pācjānā
Gandharav, celestial singer, Apsara (fairy), cobra and ancestor. 

According to Purans, man, Gandharav, celestial singer, ancestor, deity, devil and demon. A demon whose conch is known as pácjany. See पंचतन्त्र.

According to Tantarshastar, five most essential objects – "सप्त संस्कृति क्रियाओं सहित। हस्ताक्षर व शब्दात्मक। गत्तियों के लिए यह आदर्श।" –Prabhā m 5.

śiva bat bātāu.” –ram namdev. 5 according to Purans, man, Gandharav (celestial singer), Apsara (fairy), cobra and ancestor. 6 etymologically Gandharav, celestial singer, ancestor, deity, devil and demon. 7 a demon whose conch is known as pácjany. See पंचतन्त्र.

“जसपच सूनाम तैक सुबह।” –samudrañathan.

पंचतन्त्री [pácjani] Skt n village council.

पंचतन्त्री [pácjanin] Skt n jester, buffoon. 2 juggler.

पंचतन्त्रम् [pácjany] See पंचतन्त्र.

पंच नदी [pácjāl] waters of well, river, tank, rain and sea. According to the Hindu scriptures, the ritual requires of a king to take bath in these waters at the time of coronation.

पंच तेजी [pác jogi] five worshippers of Shiv personified as a woman; five tantriks sitting in bhairvi’s circle. “अस पाज पाज तेजी, बिले नाके दे रानी।” –asa kābir.

पंचतात् [pácjän] See पंचतन्त्र.

पंच तमाल [pác taskar] five thieves. five sense-organs. “पाज तकार घावत राखे।” –prabhā m 1.

पंच तुल [pác tatu], पंच डेंड [pác tatt], पंच तुड़ [pác tattv] earth, water, air, fire and sky. “पाज तका राजा राजा।” –marū solhe m 5. 2 according to Tantarshastar, five most essential objects – “मदम मांस तथा मदम मुद्रा मेघु मेघा। पाज तका तिथि निद्रा क्षेत्र निवास हेतु।।”

See पंच भवार.

पंच तांत्रम् [pác tanmatr] according to Sankhya system, primordial and pure form of five elements such as sound, touch, form, taste and fragrance. See उत्तमसूत्र.

पंचथन्त्र [pác tap] five penances. Four dhunis (smoke fires) and the sun; the act of heating/scalding one’s body with these. See जनवि मिनिविछि a 5, § 7.

पंच तरु [pác taru] five trees of the gods. See सुवृत।.

पंच तीति तब छवि [pác tini nav cari] –asa 2 n 1. five elements, three attributes, nine openings and four consciences. 2 five elements, three words, nine divisions, four directions.

पंचतन्त्र हृदयः [pácātār] a fascinating ethical work by an eminent scholar named Vishnu Sharma. He authored it in the third century AD. It has five parts – Mītārūdh, Mītasamprapti, Kakolukiye (which deals with a crow and an owl), Labadh Parnash and Aprikshitkarak.

Panchtantar was first got translated by king Naushirvan from Sanskrit to Pahalvi language. In 750 AD Abdulla translated Panchtantar in Arabic. It was translated into Hebrew in 1100 AD, Spanish in 1251 Latin in 1480 and English in 1570 AD. See आधुनिकता।

Budh Singh, a poet of Maharaja Ranjit Singh’s time, translated Panchtantar into Punjabi mixed with Vrij Bhasha in Sammat 1868 under the title ‘Buddhīvaradhi’ I have seen a beautiful copy of this book from the Maharaja’s library, in India office, London See जनवि और एण्ड्रुकविधि।

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Buddhīvaradhi [pácātār] five fishes. five demons. “पाज दुःख हर दर्भार दन। पाजकार हुप प्राधन।” –GPS.

पंचतन्त्रवी [pácātār] having five रूप। See पंचसूत्र।

पंच हम [pác das] five fishermen. 2 five dacoits, five demons. “पाज दस तेज़ डकॉ एक मान।” –keda m 5. i.e. ‘five perversions such as sensuality and three attributes.’ See रूप 9.

पंच तृद्ध [pác dut] five spies i.e. sensuality or music etc. “पाज दूध हस्ताक्षर उस्ताद।” –anādu. “पाज दूध साहिन प्राचीन।” –majh a 3.

पंच हेत [pác dev], पंच हेतु [pác devta] according to Hinduism, five gods – Sun, Ganesh, Durga, Rudar and Vishnu.
पंक रेख  [पाक दोख] five evils; five flaws. “ठीरित पाक दोख ते रहत।”—सुखमानी. “पाक दोख अर अर रोग इह तोन ते साखल दुर्ज किन।” —तोंदी म ५.

पंक पत्र [पाक धातु], पंक पत्र  [पाक धातु] five evils, flaws. See पत्र औं पत्र। “गुर जे साखबत मराहि पाक धातु।”—मरु सोल्हे म ५। २ five elements. “जब जुक पाक धातु की रागना।”—मरु कॉबिर।

पंकलब  [पानख] Skt n an animal having five nails. In the seventeenth chapter of the fourth part of Valmik, it is mentioned that of all the five-nailed animals, the following five are worth eating — rhinoceros, porcupine, large lizard, hare and tortoise. Manu has also confirmed it. See मत निमातित ५, § १८.

पंकत्र [पानख] five rivers Satluj, Beas, Ravi, Chenab and Jehlum. २ land of five rivers – Punjab. ३ a place located 44 miles upwards, from the confluence of Indus, where Satluj, Beas, Ravi, Chenab and Jehlum merge.

पंक पह्रूआ  [पाक पह्रुआ] five senses. “पाक पह्रुआ दर माहि रहिते तिन का माहि पाँतरा।” —गोव कॉबिर।

पंकधर  [पार्दा] a hymn with five lines/verses. See उन गुरमाती दिंग, “प्राथमे गराब माता के वासा।”—शाबॉद।

पंक पदहाली [पाक पादहाली] five senses. See तुमात्र।

पंक प्रवाल [पाक प्रवाल, पंक पर्वाल [पाक पर्वाल] See पंक। २ five virtues adopted by followers of the Gurus — ”मत्या जो साखोक द्या धराम अराथ मेल, पाक पर्वाल किए गुरमात सज हे।”—BGK। ३ an assembly of leading persons. “पाक पर्वान में प्राति स्ता घाटावली।”—BGK.

पंक पत्र [पाक पत्र] five terrible sins – murder of a person who has attained self-realisation, drinking of liquor, theft, adultery, and ingratitude.

पंक पिता [पाक पिता] father, father-in-law, king, teacher and foster father.

पंक पिळ्चीआ [पाक पिळ्चीआ] worshipper of Sultan, Miran, Gugga, Bibrian and Seetla. २ worshipper of Vishnu, Sun, Shiv, Ganesh and Durga.

पंक पुत्र [पाक पुत्र] five elements. “पाक पुत्र यान र राह।”—गोद म ५। २ five types of sons – son, disciple, son-in-law, attendant and guest.

पंक पंक [पाक पंक] five senses. “पाक पंक उदार नाहि धावहर।”—मरु सोल्हे म ७। पंक पुलव दी मिनी [पाक प्राकर दी सिखी] धावेह की र, देखाधेखी, हिरसे त्रे, सिक्की अव्रेकी। पाकाम अहे भव किए भाले। प्राथमि तम भिम भाले कोल, साखी सागरे मुझ निगुरा केहे, ले सिक्की “धावे” की अहे। कोई सिक्की बांयो की देखा, सदां पदारथ भाले बिसेकी, लोह पदारथ को मान भायो, गुरु को सिक्कह होइ सो गायो। ते सिक्कहे हे “देखाधेखी,” राही पदारथ चह विसेकी, ती “हरसी” सिक्कही जानो, बहुत जु करहि, कोन सो ठानो, सोजही कुह ना अप को अें, नाहि सिक्कह ले गुरमात पै। तारुराज सिक्कही “सिकै” होई, गुरु भिन अपर ना मानही कोई, जिवन मारण बखे गुरु शरणि, ताजही ना जिम प्रवाल में तरनी। पाकाम “सिक्कही भाव” उपाई, लाख गुरमातिमा पर शरणाई, निति ढिन गुरुमुरति उर्धहरी, कारही भाव साख सिख्ह माजहारी।—GPS.

पंक प्रवाल [पाक प्रवाल] five types of breaths, depending upon the place of breathing – प्रान, अपण, सामन, वायन औं उदान। See सम प्रवाल।

पंक पहाइ [पाक पहाइ] five musical instruments. “पाक पहाइ करे साखोका।”—राम म ५। See पंक प्रवाल।
the Creator. “pācbhunaiko api sīrāda.”

- suhi chāt m 1.

- bhavan [pācbhrama] See भवनम. 5.

- cām [pācama] Skt adj faithful. 2 beautiful.
3 clever. 4 n fifth note in music. 5 low caste; one whom the Hindus regard as untouchable.
6 any caste other than of the Brahmans, Kshatris, Vaishes and Shudars.

- bhavan [pāc mahār] five H's. See भवन्ति.

2 The following five makars have been mentioned in some works – भवनिङ्ग (wine), भवनिर (meat), भवंतिर (sexual intercourse), भवंतिर (illusion) and भवंतिर (money). mixture of parched rice, grams and wheat – which is a dessert for Vammargi tantriks. See भवमंत्र.

- bhavan [pāc mājmi] collection of five; evident form of five evils. “pāc mājmi jo pāc an rakhe.”

- bher m 5.

- bhavan [pāc mānae] See भव 7.

- bhavan [pāc marad] five great warriors such sensuality. “pāc marad sīdak le bādhahu.”

- maru solhe m 5. 2 five beloved warriors, who dedicated their heads to the tenth Master.

- bhavan [pāc mata] mother, guru’s wife, mother-in-law, queen and wet-nurse.

- bhavan [pāc mar] short for pāc an (lion)+ marak (killer) killer of lion. 2 See भवनि.

- bhavan [pāc mara] adv having conquered five evils such as sensuality etc. “pāc mara sukh para.”-prabhā m 1.

- bhavan [pācaya], bhavan [pācama] fifth day of bright and dark halves of the lunar month. “pācāmā pāc prādhana te.”-gau thiti m 5. “pācama pāc bhutan te.”-bṛa thiti m 1. 2 Dropadi. 3 in grammar, ablative case.

- bhavan [pācmukh] having five faces, Shiv.

2 lion, who has open mouth.

- bhavan [pāc mel] See प्रेम मेल.

- bhavan [pāc yāgy] as per the Hindu scriptures, five fire-rituals have been provided for house-
holders –

dev yāgy (libation with ghee)
bhut yāgy (animal sacrifice)
pītri yāgy (libation to ancestors)
braham yāgy (teaching and reading of Vedas).
nār yāgy (worship of guests) See मठ 3, § 70.

The following five rituals have been assigned for a king in Atri Simriti – crushing of the wicked, nourishing of the good, accumulation of wealth in a just manner, delivering of justice with partiality, prosperity and defence of the state (§ 28).

्वञ्च तत्त [pācruṭan] gold, diamond, sapphire, ruby and pearl. 2 according to some others: gold, copper, silver, pearl and coral. To put five ratans into the mouth of the dead is considered a noble deed. 3 “tolsi ya sāsar me pāc ratan hē sar. sadhu mi mā hārrbhejan día da unīkar.”

पञ्चवती [pācvasati] adj who has tamed five senses; who does not let his senses go astray. “jā pācvasi, tā tirathvasi.”

पञ्चक [pācakar] a vedic sacrificial ritual which is completed in five nights. 2 a famous book ofVaishnavism, which provides information regarding five stages of worship. 1

आधिकारव [abhrāghan] (plastering of the place, washing and invoking of the deity).

उपदन [upadan] (collection of fragrant material such as incense, flowers etc.)

विज [vi] (worship of the deity)

स्वध्यय [svadhyay] (recitation of mantars in a pleasing manner)

यो [yog] (meditation upon the deity’s idol).


पञ्च लोक [pāc lok] leaders. “pāc lok sābh hāsanē kārt [ra] is an expression that provides knowledge. In addition to Narad Panchratar, there are twenty-five other Panchratars.

पञ्चम 7
[pācahāru] conscience, that directs the five senses to respective evils. “pācahāru nīdalīs.”—sāveye m 5 ke.

[pācakari] adj the Creator of five elements. 2 council of ministers. “ape raṇjū pācakari.”—maru solhe m 1. 3 adj who assumes five forms. See प्रकृति.

[pācāg] almanac, a calendar showing dates, days, planets, conjunction of stars (वेष्य [yog]) and divisions of dates (कारण). 2 an incense having sandalwood, aloewood, camphor, saffron and guggul (bdellium obilanum). 3 according to Ayurvedic system of medicine, five parts of a tree viz root, branch, leaf, flower and fruit. 4 five parts as devised by tantarshastar viz jab, वर्म (hom), तरप्र, अभिषेक and brahmaṇ bhojan. 5 five parts of ethics—help, means of accomplishment, knowledge of time and space, effort to stave off distress and successful execution of a job. 6 tortoise, which possesses five main organs (head and four feet). 7 human body having hands, feet and head.

[pācagauri] See प्रेम उप. 2 five types of fire, as described in Brahmins of Veds—
  a. ānvahary pācān (dakṣīṇagauri, with which libation to ancestors is performed on the new moon night every month. The fire is lit according to the process as mentioned in Rig Ved).
  b. garhpāty i.e. the fire which purifies the oblation material and the vessels by heating.
  c. aḥaṇaniy i.e. fire taken out from garhpāty while reciting mantars and installing the same to the east of ritual-pavilion, where oblation is done.
  d. avasth i.e. common fire, used for cooking purposes in households.
  e. sābh i.e., fire lighted to provide warmth to sages and guests.

3 adj having five fires. 4 a worshipper of five fires.

[pācāgul] Skt castor. Its leaves resemble an open hand.

[pācāgula] five fingers. “pher ḍīkhāī pācāgula.”—BG.

[pācān] he who has five faces—Shiv.

2 lion supposed to have five mouths in the form of four claws and the real mouth.
3 a metre whose characteristics are four lines, each line having forty eight matras, pause after twelve matras each, with guru laghu in the end.

Example:
“kāvaln men madhur ben, koṭī sen sāg sobh,
   kahit ma jasod jisāhī, dāhi bhat khah ājī,
   sātī sacu srinivas, adipurakh sada tuhi,
   vahīghūṛu vahīghūṛu vahīghūṛu vahī ājī.”
—sāveye m 4 ke.

[pācānghokhān] roaring like a lion—the gun.—sānana.

[pācāpsar] पञ्चापास a tank in the south.
Sage Mandkarani meditated on its bank and Indar, in order to interrupt his meditation, sent five fairies. Ram stayed on its bank for some time during his exile. 2 See प्रेमभक्त.


[pācayat] See पञ्चायत.

[pācayati] adj of or relating to a panchayat as ‘pācayti akhara.’


[pācal] Skt पञ्चाल It seems from
Mahabharat that this country was located towards the upper Doab. Gurpratap Suraj also supports this view, as—"des pācal rasal sānatān tirath raj sudhasār jana." Some scholars are of the view that Hastinapur (district Meerut) was also adjoining to it. Manu says that it was near Kanauj. Wilson feels that the whole of the territory towards the northwest from Delhi to Chambal river is Panchal. River Ganga divides it into two parts—northern Panchal and southern Panchal. According to Cunningham, northern Panchal was Rohelkhand and southern Panchal was Doab of Ganga and Jamuna. The capital of Rohelkhand or northern Panchal was Ahichhatar, the ruins of which are extant near Ramnagar, and the capital of south Panchal was ‘kāpīlay’ which was in between Badayun and Farukkhabad situated near old Ganga.

There is a reference in Vishnu Puran part 4 ch 19 that this land belonged to five sons of a Bharat Vanshi Raja Haryashav, namely Mudgan, Srinjay, Vrihdishu, Pravir, and Kampalya. Hence its name Panchal.


Pācavsthā [pācavsthā] five stages of life—infancy childhood, boyhood upto five years of age, youth from five to ten years of age, and old age.

Pācī [pācī] adj five times.

Pācikāraṇ [pācikāraṇ] according to Vedant division of five elements. In ancient works numerous types of divisions have been referred to, but the general view is that, to begin with, an element was divided into two parts. While one part remained intact, the other was further divided into four parts. Thus four parts came into being. Thereafter these parts were combined with parts of other elements so that all elements combined together could lead to the creation. “pācikāraṇ pāc tāt joi. ātēhkarāṇ upāe soi.”—NP.

Pācikrit [pācikrit] adj divided into five parts. See पैचिक्रित.

Pāde ṛṭītē śṛū ṛte [pāce ṛūne dukh bhare]—sri m 1.

The reference here is to thirty fasts and five prayers.

Pād [pād]1 P हे adj five. 2 n something signifying five. “tih kārī rakhe pād kārī sathti.”—sri m 1.

Pāja [pāja] Skt Pāja bird.

Pāja [pāja] P हे adj five. 2 n something signifying five. “tih kārī rakhe pāj kārī sathti.”—sri m 1.

Pāja [pāja] sāstra five weapons of Guru Gobind Singh which he used to wear everyday—sword, bow, gun, dagger and quoit. 2 See पाज शस्त्र and पाज जय.

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Guru Nanak Dev has described the following five superb prayers—truthfulness, honest living, charity, upright attention and praise of the Creator.

Throughout the Sikh tradition, five persons who adopted the Guru’s way of life have occupied a prominent place. It is evident from the hymns of the Guru and sayings of Bhai Gurdas.

Since Guru Nanak’s time, five beloved ones have continuously been chosen, but not all have been recorded. Only a few find mention in history, e.g., five beloved ones of Guru Arjan—Bidhi Chand, Jetha, Langah, Pirana and Bhai Pairha. Five self-enlightened beloved ones of Guru Tegh Bahadur—Diwan Mati Das, Bhai Gurditta, Bhai Dyalla, Uda and Jaita.

2 especially Bhai Daya Singh, Dharam Singh, Muhkam Singh, Sahib Singh and Himmat Singh. These great men are referred to as “Pyaras” because on the occasion of the religious congregation held at Keshgarh on first of Vaisakh Sammat 1756, Guru Gobind Singh with an unsheathed sword in hand, demanded heads of devotees, as sacrifice was need of the hour. It was at this place that first of all, these five persons offered their heads.

sārī jīu.”—sri m 5 pepar.

Byān itikāh [pāj ḫaṭhīr] five weapons of Singh’s of yester-years—sword, bow, gun, dagger and spear. See Byān itikāh.

Byān ḫaṭhār [pāj kēkār], Byān ḫaṭhāvī [pāj kēkār], Byān ḫaṭkē [pāj kēkē] five religious symbols of the Singh, which they adopt on getting baptised with ambrosia prepared with a double-edged sword. These symbols begin with Gurmukhi character ḡāk [ṅ]—kēm [kes], kripān, kachh, kāgha and kāra. See ḍhīṭā. 2 one who wears the aforesaid five symbols is known as pāj kēkār.


Byān ḫiṅkār [pāj kīrṇāṇ] five evils such as sex, which act as cultivators in the human body.

“pāj kīrṇāṇ mujere mīhāḏā.”—sri m 5 pepar.

Byān ḫuṅkām [pāj ḫuṅkām] falsehood, censure, back-biting, wrong acquisition of someone else’s property, ingratitude.

Byān ḫeśvān [pāj kēs] See ḍeśvān.

Byān ḫāṭhāvī ḫeśvān [pāj kēṭhāvī ḫeśvān] See Byān ḫaṭhāvī ḫeśvān. Byān ḫāṭhāvī ḫeśvān [pāj kēṭhāvī ḫeśvān] a book which contains jāpu, sodārō, soḥīla, asa di var and aṇādu. Such sacred verses as sukhmānī etc. have now been included in pājgrāthīs. 2 the scripture which contains jāpu, jāpu, sāvye, rāhīras and soḥīla. 3 the scripture which contains jāpu, akal uṣṭatī, vicīr nātāk, gyan prābodh and thirty-three sāvye.


Byān ḫāḍḍē [pāj ḫāḍḍē] See Byān ḫāḍḍē.
The Master addressed them as “Pyara”, embraced them and after baptising them laid the foundation of the Khalsa Panth.

Then the Guru ordered that whatever Prasad was served in a religious congregation, it should first be served to them and later on to the other Sikhs. The convention continues to be followed.

It is regrettable that the real life-history of these great altruistic followers of the Guru’s way of living, could not be traced inspite of our best efforts. We do not fully subscribe to whatever has been recorded. All the same we reproduce the same for the knowledge and consideration of the readers. Bhai Thakur Singh Giani records the following in “Gurduare Darshan”–

(1) In the family of Bhai Paro Khatri – a resident of Dalla, Daya Singh was born to Suddha from the womb of Mai Dyali at Lahore in Sammat 1718 Bhadon 11. His father was a disciple of Guru Tegbahadur. Daya Singh shifted to Anandpur in Sammat 1734 and started serving the tenth Master. On 15th of Vaisakh Sammat 1756 he offered his head and got baptised. Having received Zafarnama in Sammat 1762 at Lohgarh (Dina), he went to Aurangzeb in the Deccan. He breathed his last at Abchal Nagar on 11th of Assu Sammat 1765. The family of Daya Singh remained in Delhi with Mata Sundari and when Bhai Mani Singh was appointed priest at Amritsar, Daya Singh also shifted to Amritsar. Priest Jawahar Singh belongs to his lineage.

(2) Dharam Singh was born to Santram Jatt, of village Jatwara (district Saharanpur) from the womb Mata Jassi (or Savo) on 7th of Kattak Sammat 1724. He came under the protection of the tenth Master in Sammat 1738, and offered his head in Sammat 1756 and got baptised. He sacrificed himself on 8th of Poh Sammat 1761 at Chamkaur. His descendants reside at Nangal Shahidan.

(3) Sahib Singh was born to Tulsi (or Chamanram) barber from the womb of Mata Bisen Dei at Nangal Shahidan (district Hoshiarpur) on 4th of Harh Sammat 1722. He came under the protection of the tenth Master in Sammat 1738, and offered his head in Sammat 1756 and got baptised. He sacrificed himself on 8th of Poh Sammat 1761 at Chamkaur. His descendants reside at Nangal Shahidan.

(4) Himmat Singh was born to Jotiram, a water-carrier from the womb of Mai Ramo at village Sangatpura (Patiala state) on 5th of Magh Sammat 1718. He came under the protection of the tenth Master, and offered his head and got baptised. He sacrificed himself on 8th of Poh Sammat 1761 at Chamkaur. He had no issue.

(5) Mohkam Singh was born to Tirathram Chhimba from the womb of Mata Sukhdevi at village Burie on 22nd of Jeth Sammat 1733. He shifted to Anandpur in Sammat 1742, offered his head on first of Vaisakh and got baptised. He sacrificed himself on 8th of Poh Sammat 1761 at Chamkaur. Poet-laureate Bhai Santokh Singh author of Gurpratap Surya, was his descendant.

In the biography of Baba Buddha Ji, Bhai Mangal Singh gives the following detail:

(a) Daya Ram was born to Sudhhe Khatri of Lahore from the womb of Mata Dyali in Sammat 1726. He became a Singh after getting baptised from the tenth Master in Sammat 1756. He died at Abchal Nagar on the bank of Godavari in Sammat 1765. He was
the head of five Beloved Ones.

(b) Dharam Dass was born to Santram Jatt of Hastnapur from the womb of Mata Sabho in Sammat 1723. He became a Singh after getting baptised from the tenth Master in Sammat 1756. He died in Sammat 1765 at Hazur Sahib.

(c) Mohkamchand was born to Tirathchand Chhimba of Dwarika from the womb of Mata Devan bai in Sammat 1720. He became a Singh after getting baptised from the tenth Master in Sammat 1756. He sacrificed his life during the battle of Chamkaur.

(d) Sahibchand was born to Chiman barber of Bidur from the womb of Sonabai in Sammat 1719. He became a Singh after getting baptised from the tenth Master in Sammat 1756. He had participated in the battle even before he got baptised. During the battle of Bhangani, he showed great valour, which finds mention in the eighth chapter of Vichitar Natak.

(e) Himmat was born to Guljari, the water-carrier of Puri (Jagannath) from the womb of Dhanno in Sammat 1718. He became a Singh after getting baptised from the tenth Master. He sacrificed himself in the battle of Chamkaur. These five Singhs who had adopted the way of life of Guru and whom the Guru had assigned Guruship before leaving the fortress of Chamkaur – Daya Singh, Dharam Singh, Man Singh, Sant Singh and Sant Singh.

Five substances are approved as offerings to the Creator. These are then distributed among the religious congregation. These are karahprasad, patase, gur, phal and makhané (sugar-coated seeds of cardamom).

Some writers have mentioned the following names of the previous births of the five beloved ones – Lau, Dhanna, Namdev, Sen and Jerphendhak, which is a sheer gossip. The poets have perhaps forgotten that the soul of a Khatri cannot take rebirth as Khatri and that of a barber as barber.

Some who have conquered the five evils. “hoa pācār pājmar.” –BG.

Five groups worthy of shunning – mīne, māsad, dhirmallie, ramraie, sirgōm. Only when baptised, they should be treated as dear fellow brethren Khalsa.
पंज अग्र [पाज यार] See पंज भजे।
पंज नवी [पाज यारी] See पंज नवली।
पंज [पाजर] n skeleton. 2 cage. ‘सागरदी साज पाज्रे’—रामव। ‘armoured bodies are being put in cages।’
पंज बक्स [पाज रक्त]a mixed vegetable dish prepared from carrot, raddish, turnip, brinjal and gourd।
पंज लुह [पाज लू] संभूद्री, सङ्कर, भृ, सेधा and साधर।
पंज वस्त्र [पाज वैष्ठ्रा] five clothes of cultured persons of yester years – turban, stringed shirt, shorts, girdle and a cloth to wipe clean the face. 2 two underwears, turban, a male wear sheet tied around hips to cover the lower part of the body and a cloth used for changing the undergarment. These clothes were also called पंज वस्त्र by cultured persons of yesteryears।
पंज धातु [पाज वाक्ष्ण] five times of namaz. See तन्त्र। ‘कब-हि कैल नाया पाजे वाक्ष्ळ मासित।’—सुरद।
पंजव [पाजवा, पाजं] adjfifth. “पाजवा पारा धीर रतु।”—वर अष। 2 n गी। It, being placed at number five in Asa Di Var, has this as the assumed name।
पंज लाने [पाज वैज] See पंज लंग।
पंज [पाज] P Sk पंज n group of five. 2 upper fore part of the shoe which contains toe and fingers of the foot. 3 palm of the hand including five fingers. 4 glove. “पांची पाजा।”—रामव। 5 impression of five fingers of the hand on paper. This practice came into being from Hazrat Mohammad. Being illiterate he used to affix the impression of his palm and fingers below the written material. Kings of Delhi such as Jahangir etc also used to put their palm and fingerprints upon papers. On certain documents they used to write मन्जूर and affix their palm and fingerprint instead of putting their signature।

Colonel Todd has mentioned this fact in his book, ‘Rajasthan।’ 6 a claw-shaped iron weapon, which Nihang Singhs wear over their double-turban। 7 See पंज मालिक।

पंज मालिक [पाज सहिब] palm-print of Guru Nanak upon a rock near village Hassan Abdal। A famous gurdwara has been built there। There is a small spring of water near Panja Sahib। Its crystal clear water at first gets collected in a small tank and from there flows onwards। The congregation, after investigation, are of the firm belief that Guru Nanak reached here on first of Sawan and that his palm-print was affixed on the same day।

This gurdwara is located at a distance of half a mile to the south-west of railway station Hassan Abdal। A jagir of five hundred rupees has been assigned to it by Maharaja Ranjit Singh। Some of the land adjoins the gurdwara। There is also some income to the gurdwara from water-mills। Towards the end of 1920 AD, its management underwent improvement। At present, a committee of Sikh devotees is managing its affairs very well। There is a good provision for the comfort of pilgrims and a community kitchen is also provided। A large building has come up and construction work is going on continuously। Devotees from Peshawar have constructed a magnificent inn for the pilgrims।

Renowned poet Gwal of the court of Maharaja of Nabha, has composed the following lines about Panja Sahib—

“पारवत पे पानी क्र जलस को जगेरा पिर
वैकी करम क्रेक दाब को सिखा हे,
सिक्कियन जेप पालब को विश्वं पारंपरिक जेसो
dar sa dal kan ko trissul sam gaja he,
gval कवि वैज के र्यांक की पुरे गर्ज
तुरे तेज तुंग को भजा हे,
giri को गिरे थाईलियो सो प्रातिक्ष भो देक्हो। स्वाच्छें एसो गुरु नानक को पाजा हे।”
2 Now the village Hassan Abdal has come to be known as Panja Sahib, though most of the people still call it by the former name. Hassan Abdal is at a distance of 29 miles from Rawalpindi. See सर अब्दल.

पंजाब [pājāb] five rivers. The land where five rivers flow – Jhelum, Chenab, Ravi, Beas, Satluj. There are thirty-two English districts and forty-three native states in it. Out of these thirteen (Patiala, Bahawalpur, Jind, Nabha, Kapurthala, Mandi, Sambhar, Bilaspur, Malerkotla, Faridkot, Chamba, Suket and Luharu) are politically attached with the Agent to the Governor General. Three (Pataudi, Dujana and Kalsia) are attached to the Government of Punjab. Twenty-seven states (Bushehir, Nalagarh (or Hindur), Kyonthel, Baghal, Beghat, Jubbel, Kumharsen, Bhajji, Mailog, Balson, Dhami, Kutthar, Kunihar, Mangel, Bija, Darkoti, Tiroch, Sangeri, Kaneti, Delttha, Koti, Theog, Medhan, Ghund, Ratesh, Hanvigeedh and Dhadi) are politically attached to the Governor of Punjab.

The total area of Punjab is 136905 square miles, out of which states cover 37059 square miles.

Total population of Punjab is 25101060, out of which 4,416,036 persons live in the states.

Denominational split up of the population is as under—

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslims</td>
<td>12,955,141</td>
</tr>
<tr>
<td>Hindus</td>
<td>9,125,202</td>
</tr>
<tr>
<td>Sikh</td>
<td>3,110,060</td>
</tr>
<tr>
<td>Christians</td>
<td>346,259</td>
</tr>
</tbody>
</table>

The population of Sikhs is not correctly enumerated, because Sahijdhari Sikhs are not included in it. Moreover numerous Sikhs with unshorn hair have been shown as Hindus. Hence the Sikhs are far more numerous than in the figure given here.

Jains 46,019
Baudhs 5,918
Parsis 598
Jews 36

This state was annexed to the British empire on 29th of March 1849. To find out its true history see Sikh History by J.D.Cunningham and Annexation of the Punjab by Evans Bell.

पाजाबतेर [pājābātēr] wife of Baba Ramrajm, who after the demise of her husband and fed up with the masāds (priests who recieved offerings and presents on behalf of their gurus) sought the help of Guru Gobind Singh. The Guru reached Dehradun and reorganised her household very efficiently. She died on Vaisakh Sudi 4, Sammat 1798. Her memorial is at Dehradun.

पाजाबी [pājābī] a resident of Punjab. 2 language of Punjab as spoken by its residents. 3 of or relating to Punjab. 4 the script of Punjabi language, which is most suitable for scribing it.

पाजाली [pājālī] yoke, which is strapped to the necks of the oxen before ploughing a field or drawing a cart.

पाजा हिंच परमेश्वर [pājā vicc pāremeswar] means that the direction given by the five true followers of the Guru be taken as a direction from the Almighty.

बाँटी me sarād kāth hutaśan
tar ke yōt me rag kalolē,
sadhan māhī jayō sīdhhi bāse
hari sadhun sāgatī me nīt dole,
men me jīv jyō dhenu me “smrit”
tyō dādhī me ghrīt pāiye cholē,
phul me gādh mahanād kācān
pōcān me pāremesvōr bolē.

See पाँच.

पाँचते [pāchātē] twenty-five.
पाँची [pāchāhei] money. In the by gone days it
was a practice to count rupees by making piles of twenty-five rupees each. "je pā̃jihe hōde hēn, tā rojhar kārde hēn."—JSBB.

प्रेमी [pōjirī], प्रेमकोट [pōjirur] a sweet preparation of fried wheat flour, sugar and cumin seeds. Coriander seeds and powdered dried ginger are also added to it. Many people also put dry fruit in it. In the bygone days its Sanskrit name was ‘pāc jirak’. Cumin seeds, aniseeds with five substances were added to it. "kārī pājiru khavaic cor."—bher m 5.

प्रेम भवन [pājē eb sārāi] considering oneself religious in spite of having all the five sins. See प्रेम भव.

प्रेमदेव [pājeb] See प्रेमेय.

प्रेमधर [pōjokha] a village that falls under police station of tehsil and district Ambala. It is located on a pacc road at a distance of six miles to the east of railway station of Ambala city. Towards the north-east, a furlong away from this village, is a gurdwara of the eighth Guru. On his way to Delhi, Guru Harkrishan stayed here. Krishan Lal Pandit tested the knowledge of the Guru by asking the meanings of Gita. Thereupon the Guru enabled a silly water-carrier Chhaju to explain the chrismatic meanings of this scripture. Impressed by the explication, the Pandit turned a disciple.

The gurdwara has a magnificent building. There are residential houses closeby. Two hundred vighas of land is assigned to it from the time of the Sikh kingdom. The priest belongs to the Udasi sect. A fair is held on Vaisakh Sudi 3.

प्रेम [pājhi] twenty-five.


प्रेम [pōd] Skt प्रेम collect, heap. 2 n small bundle. “tīha guṇa ki pād otare.”—mala m 3.

3 quantity of fodder etc that can be tied in a cloth measuring two by three yards; three maund kacca load (one maund is equivalent to 12½ standard seers). 4 Skt eunuch. 5 king Pandu, who was the ancestor of Pandavas. “pād rajāhī jōg kamavā.”—VN.

प्रेग [pādatt], प्रेगवती [pādtai] See प्रेग and प्रेगवती.

प्रेगवपुर [pāṭāpur] or प्रेगवपुर [pāṭāvpur] a town situated on the southern bank of Bhima river in district Sholapur of Bombay presidency. It is known for its Vithova (Vishnu) temple.

प्रेग [pāṭā] Skt n intellect. 2 thought. 3 knowledge of scriptures. 4 Skt scholar. It is from this word that family priests at pilgrimage centres have acquired the name pāda or pāda.

प्रेगव [pāḍavat], प्रेगत [pāḍāt] Skt adj scholar, learned. “bimū bīdā kāha koi pāḍāt.”—bher m 5.

2 n well-versed in knowledge. “pāḍāt, dekhaū rīde bicārī.”—gau kābīr. 3 There is a reference in Vyās Simiriti “इस्दियाणां जये शूरो चर्म चरिति प्रेगवपुर्” (ch 4, s 60) ‘Whosoever subdues senses and behaves in a an upright manner, is a pandit.’ See प्रेगव.

प्रेगताल [pāḍātal] female scholar; erudite lady.

प्रेगवती [pāḍāta] scholarship.

2019

Meerankotia Bhangu, son of Sardar Rai Singh and maternal grandson of Sardar Shiam Singh Karoria. Sardar Rattan Singh expired in Sammat 1903 (1846 AD). At present his descendants reside in village Bhari, tehsil Samrala, district Ludhiana. 2 Finding that poetry in Panth Prakash was not in accordance with the rules of prosody, Gyani Gyan Singh of Longowal, included a lot more material in it and authored a new Panth Prakash in Sammat 1924. Its first edition saw the light of the day in 1937. Written under a pseudonym, much of the poetry of poet Nihal Singh of Lahore has been included in it.

Panth [pāth] path, way. See पंथ. “sat ka pāth thaṭṭo.”—toḍī m 5. 2 Pa virtuous woman, one who burns herself alive at her husband’s funeral pyre. “pāthā prem na janai bhuli phirre gavar.”—sava m 5. ‘Dying by burning at a funeral pyre is wrong; a true sati suffers through pangs of separation.’


Pād [pād] See पंत.

Pādāsa [pādāsa] fifteenth day of a lunar month; new moon night and full moon night, especially full moon night, because it is written with number 15.

Pādras [pādras] four-fifteen.


Pāthprakāsa a book of Sikh history authored by Sardar Rattan Singh of Bhari. Its foreword reads as follows:

Due to the inspiration provided by Sir David Ochterlony, whatever material captain Murray took down about the Sikh history from Sardar Rattan Singh in Sammat 1866 at Ludhiana, the same in versified form was published in Sammat 18981 for the Sikhs. Sardar Rattan Singh was grandson of Sardar Metab Singh

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1Bikram basu grah ahi sasi bitat bhāe susal. Paṭhāk srote nītt hi hoṅ nīthal nīthal.”—PPP.
पंडि [pōdi] adj advisory. 2 n preacher, adviser.

“दुः पदि दुः रह सालै।”-maru solhe m 1.
‘theists and atheists i.e., worshippers of Nature and Brahman.’

पंड्र [pādrā], पंड्रित [pādrāhī], पंड्रा [pādṛā] fifteen. “पाद्रे त्रिती ते सात्वर。”-bīla m 3 var 7.

पंड [pādh] ml path, passage. “पव जोल पाद्ह तावु。”-suhi a m 1. 2 distance.

पंड नित [पādh sīr] beginning of a path; where a path forks.

पंड नित [पādh sīr] from the origin of the path. See पंड नित. “तिसरी भुलाई पाद्ह सीरी, तिसरी दिर्घव मायु।”-var ram l m 1.

पंडरपुर [pādharpur] See पंडरपुर.

पंड [pādhau], पंडपा [pādha-a], पंढस्टु [pādhanu], पंधी [pādhi] traveller. 2 lost in the cycle of transmigration. “तिसु पाद्हानु गहर गहारुः。”-maru 2 m 5.

पंढर [pādhia] traveller. 2 way, path, road.

“काठरिया सतात, ते सुखाय पाँधिया。”-var maru 2, m 5.

पंधर [pādher] See पंधर.

पंधर [pādheru] traveller. 2 soul.

पंड [pān] Skt पन adj fallen. 2 n walking crestfallen.

पंडान [pānag] who walks crestfallen; who creeps; snake. “बारक मार्यो ता पानग क्षया。”-NP.

पंडर्म [pāngari] enemy of snakes; gāruṭ. 2 lāmḍhīg (a long legged bird). 3 mongoose. 4 porcupine. 5 peacock.

पंडाली [pōngi] female snake. 2 Nag Kanya (daughter of a serpent).

पंडा [pōna] n foil. 2 leaf of an account book. 3 emerald. “राजत बिछ पाना नाग क्षाना。”-krisan. 4 fore part of a shoe. 5 a state of Bundela Rajputs in central India. 6 a midwife of Rana Uday Singh, king of Chataur who in order to save his life in childhood, sacrificed her own son.

पंडलाल [pānial] See पंडलाल.

पंड [pānu] a Jatt caste, originating from the Rajputs. See पंड. Bhai Lala, who accompanied by Bhai Bala to Baba Kalu at Talwandi to bring the horoscope, belonged to this very subcaste.

पंडे पांड [pāne paṇa], पंडे पांड [pāne paṇa] v post on a register. “तिन्ह का अघ्रा अपि सुने जी लरानु पाने पार।”-var bīla m 3. “मेलानु सरागुरी पाने पार।”-sri m 3.

पंड [pāda] a Jatt caste, originating from the Rajputs. See पंड.

पंड [pāna] See पंड.

पंड [pānu] a lake situated on the bank of river Pampa. On its bank lived Shavri (Bhilni) in a hut and worshipped Ramchandar. 2 See पंडपासार.

पंड [pāpa] a river that takes its origin from Rishymuk mountain and merges into Tungbhedra.

पंडपासार [pāpasār] a lake situated on the bank of river Pampa. On its bank lived Shavri (Bhilni) in a hut and worshipped Ramchandar. 2 See पंडपासार.

पंड [pōma] Parmanand, the family priest of Raja Bhimchand of Kehlur. He used to visit Guru Gobind Singh at Anandpur, as an intermediary of the Raja. He was a great fraud, liar and selfish man. He was afraid that, if the Raja became a follower of the tenth Master, he could no longer remain his family priest. Such was the reason behind the battles that the Guru fought with the hill chief. The Sikhs in contempt called him ‘Pamma’. Thereafter for the Khalsa every Brahman was ‘Pamma’. 2 wretch, wicked.

पंड [pāmu] a valiant disciple of Guru Hargobind. He belonged to the Puri subcaste.

See पंड 9.

पंड [pyas] See पंड.

पंड [pyaz] P पानी onion. Skt पलांडा.

पंड [pyada] See पंड.

पंड [pyar] See पंड.
2021

केजा [pyara] dear; friend.

जाप तोप तेग त्यग होवे द्रिघ तन का,
“माहबुब” उराज ने देख सके मिर्दन की
चित्त हर धात मे रिहेया नूकट का,
जा से जो कबुल ना भुले, भुले माघ करे
साफ्टी अटल कर्तित तरपन का,
नेकी से नायरा रेहे बड़ी से किनारा गाहे
ैसे मिल पयारा तो गुजरा कैल मन का।

2 goblet, drinking vessel. “मदरा के से प्यारे।”

प्रसद [prasad] adv through kindness. “जि प्रसद चाहती अन्दरीत कहाँ।”

प्रसद [prasad] adj merciful, compassionate.

प्रसदी [prasadī] chapati. 2 a rare elephant of Guru Gobind Singh, which was presented to him by Raja Rattan Rai of Assam. It had a sort of white moon of the size of a chapati on its forehead from which a white sign, two fingers in breadth, extended to the tip of the trunk on one side and after crossing over the back, to the tip of the tail on the other side. It used to whiskfly the Guru, wash his feet with Gangasagar and wipe them with a handkerchief, be his torch-bearer and collect arrows shot by him. 3 See प्रसद 2.

प्रसदन [prasadān] Skt n effort, device. 2 decoration. “विव प्रसदाचा”

प्रसर्व [prasīt] a herb - hesmideisnus indicus. Its effect is hot and dry. It is anti­phlegmatic, is a tonic and cures blood diseases.

प्रसर्विति तेल [prasārini tel] प्रसारिणी तेल The method of preparing it is given below: four hundred tolas of this drug be put in a deep vessel alongwith ten standard seers (thirty-two seers nonstandard) of water and boil till water is reduced to one fourth. Then it is filtered and weighed. After that take an equivalent weight of oil, curd and काजी (beverage prepared
by mixing black carrots, salt and mustard in water) and add oil, four times of cow’s milk. All these ingredients are put in a large frying pan and the following drugs pounded, tied in a piece of cloth are dropped in it:

liquorice, large pepper, bark of chitta, sea-salt, aconite, calamus, hesmideus indicus, deodar, raisin, abies smithin, bhelave, aniseed jatamasi. All these twelve medicines should be equivalent to one eighth of the weight of oil. When only the oil remains, it should be strained and put in bottles. Its massage does away all the disorders connected with wind and phlegm. This oil is also very useful for such diseases as palsy, paralysis, hunch causing wind etc.
grievance is addressed to someone in an abstruse manner.

duji prastuti ko jahā prastuti bic prabhav, prastutīkūr janiye alākar kāvīrav.

-ramcōdrbhuvan.

Example:
tav gun kahā jagatgura, jau kārēm nā nase?
sīghsārēn kēt jaiē jau jābuk grace?

-bīla sādhna.

tyō mīśri ko tyagē cori ko guṛ khat?

‘Having abandoned your beautiful wife, why do you hanker after other ugly women.’

प्रास्थ [prāsthā] Skt n clear ground at the top of a mountain. 2 plain; level field. 3 high end of a mountain. “cāhu dis ke prāsthān prāsthane.” —GPS. 4 extent, expansion. 5 raised ground. 6 an old measure of length and weight equivalent to forty-eight times the width of a closed palm and weight of two seers.

प्रास्थान [prāsthān] Skt n departure, march, advance. 2 if a person cannot depart on an auspicious moment, then he sends his weapon, dress etc. This practice is also known as prāsthān. See प्रतिव 3.

प्रश्न [prāṣṇ] Skt n question, query, enquiry. 2 an Upanishad of AthraV Ved. It contains sixty-seven mantars.

प्रश्नस्व [prāṣnottār] n question and answer. 2 a composition incorporating a series of questions and answers.

“kou bujhe bat ko kou uttār det, prāṣnottār tāko kahēt bhūṣan sukavī sucet.”

—svrāj bhūṣan.

It is also known simply as ‘uttār’.

Example:

jai puchāhu sohagnī, tusi ravia kīni guṇī?
sāha ji sātokhi sigaria, mīṭha bolni.

—sri m l.

sātisāgātā kesi janī?

jitē īko namu vākhanīe ...

dohagnī kīra nīsānī?

kīsāmāhu ghūthia phirāhī nīsānīa?

—sri m l jogi ādari.

tohi mohī, mohī tohi āṭār kesa?

kānāk kāṭek jāl tāṛāg jesa.

—sri ravidas.

nanāk, sohāgāni kī kī cīhānī he?

ādārī sācu, mukhīrūjā, khasme māhī samāhī.

—var suhi m 3.

ah hēnu! kāhī sīrī gūhūbīr,

kāchū suhd he sīy ki chīrī māhī?

he prābhū lāk kālāk bīna, su

bāse tehī rāvīnībāg kī chāhī.

jivēt he? kāhī kēn nāth

su kyo na mārī hām te bīchūrahī?

prān bāse pād pākāj me

yēm avat he, par pāvāt nahi.—hēnu.

(b) See अधिक विचार.

प्रास्रव [prāsravān] Skt n dripping, leaking. 2 source of water; spring, cascade. 3 perspiration, sweat. 4 milk, which is milched from the teats.

प्रासरव [prāsrav] Skt n run, flow. 2 flow of water; river, stream. 3 perspiration. 4 urine.

प्रास्व [prāsved] Skt n perspiration, sweat.

प्रासात [prāḥsāt], प्रास [prāsht] adj laughing. 2 having long hands. 3 n slap, smack. 4 a minister and commander of Ravan. He was brother of Akampan. “prāḥsāt te īh bāht mētr bicario.”—ramav.

प्रासात [prāḥsāt], प्रास [prāharakh] Skt प्रासāt n ecstasy, bliss, joy.

प्रासरक [prāharakhan] Skt प्रासरक n ecstasy; extreme joy. “pūṣṭ prāharakhan duṣṭ mathe.” —ākal. 2 a figure of speech describing an achievement which is far more than expected.

johṛ iccha te phal ādhikāi,

ko pāve, pāṛhānsān gai.

—gāṅgājīni.
Example:
ajamala priti putr prati kini
kari narahin bolare,
mere thakur ke mani bhar bhavni
jamakkar mari bidare.

-natə m 4.
dalle ne magi jhab barkha,
guru kripa te tab jol varkha.
tisi same dino yari var he,
satdavr maruthal secan kar he.

(b) Another version of it is to think about a plan to achieve something, but get the desired result without executing the same. “man jake iccha kare mile vasatu so aya.”-ramcadr bhu~aI).

Example:
dhan upjavan karne cIte anIk upay,
aksamat niৃ khodte dobyo khajana pay.

पुरवह [praharə] Skt n act of snatching, grabbing. 2 assault. 3 weapon. 4 battle. 5 a veiled palanquin for women.

पुरवहर [praharta] Skt prəhrə adj who assaults.
“jagat praharta sabh jag bharta.”-gyan. 2 warrior.

पुरला [prahlad] Skt prəhlad same as प्रहलाद. He was the son of Hiranyakeshipu and father of Bali. Legend goes that Hiranyakeshipu, after defeating Indar, took heaven into his possession. His son Prahlad, right from his childhood, had been worshipper of Vishnu. Enraged, he ordered his son’s killing. But demons, weapons, snakebites, tusks of elephants, flames of fire etc had no effect on Prahlad and to punish Hiranyakeshipu, Vishnu had to take the form of Narsingh.

After his father’s death, Prahlad became king of the demons and began to live in the netherworld. As per Padam Puran, he occupied the throne of Indar and finally became one with Vishnu. In the works of Indian saints and Sikh scriptures, the name of Prahlad’s father is mentioned as Harnakhas. “prahlad ka rakha hoīa rəghurai.”-bher m 3. “detputr prahlad.”-bher m 3. “prahlad bhagat linovtar.”-nərsəgh. 2 ecstasy, bliss. “den prahlad prahlad ko.”-GPS.

पुरलामिन [prahladsəgh] a Singh who authored a Rahitnama (code of conduct for the Sikhs). It starts with the following couplet:
“ābcchnāgar behte guru mān māhī kia bıcar,
bolta pura satiguru murati sri karta.”
and has stated the year of its completion:
“samat satrhī se bhe bərakh bavjā nrhar,
magh vədī tīthī pəcmi virvar subh var.”
He has not bothered about the fact that the tenth Master had not reached Abchalnagar in Sammat 1752 and had neither created the Khalsa till then.

The following sentences occur in this very Rahitnama –
“skalpurakh ke hukam te pragat calayo pəth,
sabh sikhhan ko hukam he guru manio grath.”
guru khalsa manio pragat guru ki deh.” ...

पुरलादु [prahladu] See पुरला.

पुरम [prahas] Skt n peel of laughter. 2 Shiv. 3 juggler, acrobat. 4 buffoon, jester.

पुरस [prahasən], पुरमी [prahasi] Skt prəhαsən adj who laughs loudly; who laughs whole-heartedly. “dəmnī prahasən.”-əkəl.

पुर [prahar] n assault, stroke, hit, injury.

पुरα [prahari] prəhαrən adj assaulter, striker, hitter. 2 who uses weapons etc. 3 destroyer.

पुरस्क [prahild] See पुरस. “mata updes, prahild piare.”-bher m 3.


पुरेलिका [prhelika] puzzle, riddle. This is a
double figure of speech. For the form of अवक्तस्योक्ति refer to हिन्दू - 6.

A character based riddle is such that answers to its questions are available in the characters themselves. It has variants such as आतरलप्तिका and वाहनलप्तिका. Its numerous examples are given below -

Example:
(a) किस ते पसू जयो पौंढ भार
    लेत ओर निसाग?
    बुद्धि विद्या विदा कर
    मन मरयादा भाग?

    The answer to this question is “भाग”.
(b) निर्मिाल के वह अदि मे
    रहतो बिच बिहाग,
    जो ते चेबारियात
    बुझो प्रसार प्रसाग.

    The answer is “निसाग”.
(c) साभु काहा बिख दहारत?
    जानाम दोलाझ्य कवान काहर?
    प्रोजा हुप काहर देत?
    दान मे चाबत कवान नाहर?
    का कर सोबहत बाम?
    दाया नाहर का पर चाबिये?
    मागेल मे धानु कवान?
    कवान प्राब्धु पुजी लहाईये?
    कवान ग्यान विग्यान दा?
    वेदितय सो को धारम्रधुर?
    साजियाह्र उत्तर दायो
    “नानक देव अभेव गुर।”

    -बहई बुद्धस्वर्ग.

    Answer to the ten questions in this stanza are provided in the sentence “नानक देव अभेव गुर।” in the following order - रुप [नर], नार, कर, रेष [दर], वर, सर, रेश [भेर], वर, गुर and नानकदेव अभेव गुर.
(d) को लेस किस माधडी?
    सोबहत हरक्षत किस के निद्ध?
    सारु गार किस देखी?
    को हरिप्रि या सरेब सिद्ध?

    ko bhukhan rāmnin?
    kāhā gavān mānbhavān?

    jupkar ko sar?
    kōn hēy ram bādhavān?

    kāhī muni grahī? ko subh jānām jēg?
    jēg kī bhākh śamīt su kāvī?

    des-sis harān sri ram kār
    sobhāt he “sār nābeal chāb।”

    -kāvī amṛttraya.

    Answers to the twelve questions in this stanza are provided in the expression “sār nābeal chāb” as under according to gṛTagat system - sār, rān, bal, lāch, chāb, bāch, chāl, lāb, bān, nār, rās and sār nābeal chāb.
(e) mo mad ka char loh daga mēl
    sābh kābī ur māhī na dhāro,
    rah ābo sākhi de mār jādham
    māv sāda ur te nāhī tāro,
    sagū bhāve su sāpāc īnī tār
    jō dān da thāl net sābhāro,
    jō in te hārī nāhī mile
    tāb jāmān sīgh gūlāb tihrō.

    -bhavrāsamīrt.

    The scheme of words in this savēy is as under -
    moh, mād, dāga, kam, chāl, rās,
    lobh, kābī ur māhī na dhāro,
    ram, hār, aṅ, bodh, sām, khiṃa,
    dev, sāda ur te nāhī tāro,
    sāt, gur, bhāj, ved, sun, sād,
    pōth, cal, ine nit sābhāro.

    (f) īstrikopnyākāvān?
    janām uttām ko kāhiye?
    nṛpaḥi prāja kāya det?
    man ka kār ādd jāhīye?
    kāvān net ko viśay?
    deh cētan kiḥkār he?
    jagtarāk he kāvān?
    parāmgar adi akṣār he?

    It is a vāhīlapākā. The answers are as -
    nāhī, nār, kār, guṇ, रुप [rup], तीर [jiv]. The
answer to the last question jagtarak paramgar kəvən he? is contained in the opening characters of the words and that comes to be “nanak guru ji”.

प्रकाश [prakət] Skt adj manifest. 2 obvious, evident.


प्रकार [prakər] Skt n context, tale. 2 chapter. 3 creation. “jagat prakərə.”—gyan.

प्रकाश [prakəs] Skt n brightness, light, flash. 2 revelation. “tahi prakas hamara bhayo.”—VN. 3 sunshine, heat. 4 fame, reputation. 5 knowledge. 6 loud laughter (ridicule); laughter. 7 bronze. 8 expansion, extent. 9 Shiv. 10 chapter of a book.

प्रकाशी [prakəsi] प्रकाशिन adj illustrative, illuminative.

प्रकाशक [prakəd] Skt प्रकाशक n thick; branch of a tree. “gəhe prakəd səjor həlæ.”—NP. 2 branch. 3 stem of a tree. 4 adj expansive.

प्रकाश [prakər] Skt n type; kind. “ənık prakər kəo baəkhəyən.”—sukhmənə. 2 form, type. 3 equality, likeness. 4 Skt fort, castle. “tum hi die ənık prakara, tum hi die man.”—sərm 5.

प्रकाशी [prakərən] Skt प्रकाशी adj scattered, expanded. 2 mixed. 3 of numerous kinds. 4 n chapter. 5 crazy; resolute. 6 assorted verse. 7 flywhisk. 8 expansion. 9 horse; battle horse.

प्रकाशबिंदु [prakərətu] Skt प्रकाशबिंदु n fame. 2 proclamation with the beat of a drum.

प्रकाश [prakəp] Skt n shivering vehemently. 2 shaking, vibrating.

प्रकाश [prakəpən] Skt n shaking vigorously. 2 air, wind. 3 a minister of Ravan.

प्रकाश [prakət] Skt प्रकाश adj commenced. 2 contextual. 3 created. 4 natural, normal.

प्रकाशित [prakətər] Skt प्रकाशित n nature, temperament. 2 effect. 3 according to Sankhya Shastar, the essence of the universe from which the vast universe emerges. Emerges from this nature the whole creation which then merges into Nature. 4 qualities produced by the effects of the elements are as under:

“ek ek tət təki pəc hə prakət bhəi,
lobh məh aəh dukh pəti nəb hənəi,
bəl ko kərən aru dhəvan pəsarən
səkəc deh bədhe su səmər pəhəciənə,
nid əj kət əhək pyəs hər aləs jo
əgənə ke tət ki prakət e pəməniə,
rəκət pəsina pət kəp hədən nər hʊ ki
cam həd mas nər ləm chıtəh bənəni.”—NP.

5 illusion. “pəmədəbhutə prakətəpərə.”—gəj jedəv. 6 ignorance. 7 the Divine. 8 according to Manu’s description seven divisions of a state. i.e. king, minister, territory, castle, treasure, punishment (four segments of the army), friend. See ə 9 § 294. 1 9 authority, power. 10 root of a word. 11 vagina. 12 penis.

प्रकाशितव [prakətipər] adj supernatural; pure Brahm. See पुरुष 5.

प्रक्रिया [prakəriə] Skt n process. 2 context. “kəhə prakəriə kasəkə sərəb məθə.”—əje. 3 a system in grammar.

प्रकाश [prakəsən] Skt n act of thorough cleansing.

प्रकाश [prakər] Skt adj very sharp. 2 mighty furious. 3 n mule. 4 dog. 5 See पथ.


प्रकरण [prakəhyət] Skt adj very reputed.

प्रकरण [prakəhyət] n fame, reputation.

In Shukrimiti, king is mentioned as head, minister as eye, friend as ear, treasure as mouth, army as arm, fort as hand and country as foot. Due to these seven traits, it came to be known as Saptangrajya.

1book of grammar entitled Kashika.

pragatī [pragatī], pragat [pragat] v appear, become evident.

pragatī [pragatī] adj apparent, manifest. 2 famous. “je jekarē jagati pragatī.”—bīla m 5.


praksāh [praksāh] Skt प्राक्षा adj very enterprising. 2 clever. 3 witty. 4 fearless, dauntless. 5 serious.


praksā [praksā] See प्रक्षा.

pragadh [pragadh] adj dense, concentrated. 2 very rigid, intrepid.

pragā [pragā] See प्रगा.


pragad [p] प्रग adj having thorough knowledge. 2 clever, wise.

pragyā [pragyā] Skt प्रग्या n intellect, intelligence, grasp. 2 Sarasvati. 3 power of discrimination, conscience.

pragya[pragya] Skt प्राग्या n blind; who sees through intellect. 2 whose erudition comprises his eyes; perfect scholar. 3 Dhritrashtar.

pragya[pragya] Skt प्राग्या n adj well-known. 2 eminent, reputed.

pragyān [pragyān] प्राग्यान n true knowledge, absolute knowledge.

pragyāvāt [pragyāvāt] adj having penetrating intelligence; active.


pracar [pracar] Skt प्रचरण n action. 2 pursuit, follow-up. 3 putting a plan into action.

pracar [pracar] n publicity, preaching. 2 behaviour, custom. 3 fame, reputation.

pracarikā [pracarikā] Skt प्रचरिका preacher of religion or knowledge, female preacher.

praceta [praceta] Skt प्रचेद adj sincere, honest. “apī pračer jagat mat kina.”—paras. 2 n thief.

pracura [pracura] Skt प्रचरु adj sincere, honest. 2 n an ancient sage, who is counted amongst Prajapatis. 3 god Varun.

pracāda, pracādu [pracāda] प्रचाद adj fierce. 2 intense. 3 illustrious, magnanimous. 4 n fire. “gur gianu pracādu bēlaīa.”—sri chāt m 4. 5 sun. “kārī pragasu pracād prāgīo aḥkār bīnas.”—maru a m 5.

prach [prach] Skt प्रच vr question, ask.

prachāta [prachāta prajapa] you are achieved through inquisitiveness and knowledge.


prachhāda [prachhāda] Skt प्रच्छडन n cutting apart. 2 separation.

prachān [prachān] See प्रच्छ. prachhāda [prachhāda] Skt प्रच्छदन n act of covering or concealing. 2 sheet, shawl. 3 eyelid.

prachal [prachal] Skt प्रचालन n chattering, act of being garrulous. 2 conversation, discourse. See समाच.

prajā [prajā] n progeny, children. 2 birth. 3 subjects i.e., people of a state who pay taxes.

prajanā [prajanā], prajāpatī [prajāpatī] n king. 2 the Creator of the universe. 3 father. 4 gods
and sages who created subjects/people. According to Anhik Tantar, they are ten in number i.e. marici, atri, agira, pulsaty, pulah, kratu, praceta, vastrith, bhrigu, narad.

There is a mention of twenty-one Prajapatis in Mokshdharam of Mahabharat – brahma, sthanu, manu, dakṣ, bhrigu, dharam, yamraj, marici, agira, atri, pulsaty, pulah, kratu, vastrith, parmeshti, vivasvat, som, kardam, krodh, arvak and krit. 5 Indar, Devraj. 

6 sun. 7 fire. 8 A potter is also known as Prajapati.

Prajat [prajarat] n act of complete burning; process of reducing to ashes.
Prajul [prajul] short for prajula.“prajula”-V N.

Prajans [prajes], prajesvar [prajesvar] n Prajapati. 2 the Creator. 3 king.
Prajal [prajal]. See Prajata.
Prajak [prajak] Skt prajanc. n cot, bed, sleeping couch. See prajul, prajata.
Prajvala [prajvalan] Skt n illumination.
Prajvalit [prajvalit] adj ignited, burning, blazing.
Prajval [prajval] adj spread; prevailing. “sobha bost jahi tahi prajval.”–akal. ‘Reputation is spread far and wide.’
Praja [praja] Skt n promise. 2 oath, vow. 3 adj old; ancient.
Praja [praja] Skt adj humble, bowing in humility. 2 n who makes obeisance; servant. 3 devotee, worshipper.
Prajtpal [prajtpal] adj defender of the poor. 2 sustainer of the slaves. See Praja.
3 See प्रज्ञानी.
प्रज्ञालिका, प्रज्ञालि Skt n drain gargoyle. 2 barrel of a gun. 3 convention, custom. 4 method, way. 5 genealogy, generation.
प्रज्ञान [प्रज्ञान] Skt n effort, endeavour. 2 concentration of mind; meditation. 3 worship done in full dedication.
प्रज्ञानक ज्ञान [प्रज्ञान] adj altered. 2 created, formed. 3 improved. 4 sent.
प्रज्ञान प्रज्ञान [प्रज्ञान] See प्रज्ञान 4. 2 See रुचि and डूर्लभ.
प्रज्ञानक ज्ञात [प्रज्ञान] adj magnificent, illustrious.
प्रज्ञान प्रज्ञान [प्रज्ञान] through magnanimity. “सत प्रज्ञान भरोम साभ नासे.”—सार म 5. 2 See प्रज्ञान.
प्रज्ञान प्रज्ञान [प्रज्ञान] adj प्रज्ञानक. magnificent, illustrious.
प्रज्ञान [प्रज्ञान] See प्रज्ञान. “जिस प्रज्ञान से परापुरा.”—सुक्माणी.
प्रज्ञान प्रज्ञान [प्रज्ञान] thug, swindler. 2 saviour.
प्रज्ञान प्रज्ञान [प्रज्ञान] n act of censuring or reprimanding. 2 admonisher. 3 a king of Kashi, who was the son of Divodas. His wife Mandalsa was a great scholar and performed miraculous deeds. 4 Vishnu.
प्रज्ञान प्रज्ञान [प्रज्ञान] Skt n splendour, lustre. 2 recognition, magnanimity. 3 bravery, heroism. 4 illustrious son of the raja of Udaypur, Rana Uday Singh, who occupied the throne of Udaypur in 1572 AD. He was a true patriot and defender of Rajput lineage.
प्रज्ञान प्रज्ञान [प्रज्ञान] See प्रज्ञान 4. 2 See रुचि and डूर्लभ.
प्रज्ञान प्रज्ञान [प्रज्ञान] adj प्रज्ञानक. magnificent, illustrious.
प्रज्ञान प्रज्ञान [प्रज्ञान] See प्रज्ञान. “जिस प्रज्ञान से परापुरा.”—सुक्माणी.
प्रज्ञान प्रज्ञान [प्रज्ञान] thug, swindler. 2 saviour.
प्रज्ञान प्रज्ञान [प्रज्ञान] n act of censuring or reprimanding. 2 admonisher. 3 a king of Kashi, who was the son of Divodas. His wife Mandalsa was a great scholar and performed miraculous deeds. 4 Vishnu.
“jotā prāṣīddha niśedh kār an kirtan pārkas, 
tahā kahit prāṣīdedh he kavijān 
buddhivīlas.”

Example:
ýina satgūrupuraskhu na sevīo, 
sabāī na kito vicarū, 
ōi manas jūnī na akhīṇī, 
pāsu dhōr gavar—sava m 3. 
gunkhānī gunbēn vcare, 
nāhi pāk se bhārīo bhare, 
din duni ka cētrū su dio, 
āpar na îh sām jag me bīo.—NP.

(b) first negating an idea and then 
imagining the same somewhere else is another 
form of this figure of speech.

Example:
devtrovār he na îhe 
hārīrāi guru kar devtrovār, 
so surdhēnu nāhi man jānīy, 
sevgūrū surdhēnu lahe nār, 
he nā cītamārī bujhīr dekhiy, 
sri guru ke nakh cītmanī bār, 
so nā sudhā madhūrāit ko dhar, 
gāyāṅgīra guru ki madhūri tār.—GPS.

prāṭiṣṭha [prāṭiṣṭha] Skt n settling. 2 act of 
establishing; setting up. 3 earth. 4 respect, 
honour, veneration. 5 completion of rituals 
such as the fire-ritual etc. 6 support, 
assistance.

prāṭisṭhan [prāṭiṣṭhan] old name of Prayag. 2 See 
mahābhārata.

prāṭīsvar [prāṭīsvar] a tune originating from the 
string of an instrument such as sarāgī, tāus, 
sitar etc. 2 corresponding tone of one sāptāk 
to that of another. 3 resonance, echo.

prāṭiḥāṭ [prāṭiḥāṭ] Skt n adj dead. 2 removed. 
3 despondent. 4 felled.

prāṭihār [prāṭihār] Skt n attack, assault. 2 tongue 
touching the teeth during articulation. 3 gate-
keeper who checks the entry of an 
unauthorised person. “dhārōmrai parūli 
prāṭiḥār.”—mala namdev. “dhārōm koṭi jāke 
prāṭiḥār.”—bher a kābīr. 4 mace-bearer; usher. 
“chāpēn koṭi jāke prāṭiḥār.”—bher a kābīr. 
5 acrobat, juggler.

prāṭīdṛṣṭa [prāṭīdṛṣṭa] retaliatory violence.

prāṭikār [prāṭikār] Skt n work for work; 
revenge. 2 remedy; cure.

prāṭikūl [prāṭikūl] Skt adj contrary, opposite. 
2 n enemy, antagonist. “jās vīlok dēbat 
prāṭikūlā.”—NP.

prāṭigya [prāṭigya] Skt n promise to do or not 
to do a task; undertaking. 2 oath, vow. 3 an 
undertaking on oath i.e. ‘I must do this job or 
if I fail to do it or that I must prove to be such 
and such, or if all it happens that way, then 
it will not so happen etc.’ A discourse 
incorporating such conditions is a figure of 
speech of this sort.
pran aṭhva sāgād ko varṇān rācna māht, 
rup prāṭigya ko îhi kāhē kavyāvagāhi.

Example:
yē sunkē bātryā îih ki 
hārī kop kāhyo ham yuddh kārēge, 
ban kaman gada gāhrēke 
duō bhrat sābe āri sen hārēge, 
sur sīvadīk te na bājē 
hānē tum ko, nāhī jujh mārēge, 
meru hāle sok he nīdhīvāri 
tau rān ki chītī te na tārēge.—krisan. 
pācīm sur cārhe kāb-hū 
āru gāg bāhī īlī jīy ave, 
jēth ke mas tūsār pāre 
bēn or bātsāmīr jārave, 
lōk hāle dhruva ko āl ko thal hve 
thal ko kāb hve jāl jave, 
kācān ko nag pākhan dhār ude, 
khārgēs na pīth dīkhave. 

—krisan.
ravi astan te purab jabe,
ja na lohgarh toro tabe,
to nij pit te janamyo nahi,
mokh na dikhavu rajan mahi—GPS

4 a premise in logic.

पृष्ठाङ्क [पृष्ठाङ्क] Skt n acquisition, acceptance, assimilation. 2 act of acquiring. 3 marriage. 4 accepting alms. 5 spittoon.

पृष्ठिश्र [पृष्ठिश्र] Skt string of a bow, bowstring.

पृष्ठितिः [पृष्ठितिः] adv daily, everyday.

पृष्ठिती� [पृष्ठिती�], पृष्ठित्री [पृष्ठित्री], पृष्ठित्रम् [पृष्ठित्रम्] echo, resonance.

पृष्ठिश्च [पृष्ठिश्च] Skt n one who has a delegated apointment; representative. 2 ambassador. 3 statue. 4 Dg image, reflection.

पृष्ठिवः [पृष्ठिवः], पृष्ठिवः [पृष्ठिवः], पृष्ठिवः [पृष्ठिवः] n antagonist. 2 enemy, adversary. 3 respondent, as against the questioner. 4 equality.

पृष्ठितप्तः [पृष्ठितप्तः] Skt n achievement. 2 knowledge. 3 estimate. 4 charity. 5 judgement. 6 honour. 7 determination.

पृष्ठिवः [पृष्ठिवः] n first day of a lunar month. “bhadro sudi pratipada din ko. guruta din trilok arjan ko.”—GPS.

पृष्ठिवः [पृष्ठिवः], पृष्ठिवः [पृष्ठिवः] adj sustainer, protector. “sarnagati purakh pratipala.”—maru m 5. “ji jato sagle pratipala.”—maru m 5.

पृष्ठिवः [पृष्ठिवः] Skt n one who explains throughly so that the other person understands well. 2 one who subsists.

पृष्ठिवः [पृष्ठिवः] Skt n act making the other understand completely. 2 proof, evidence. 3 charity. 4 reward.

पृष्ठिवः [पृष्ठिवः] Skt adj worth describing; worth explaining. 2 worth giving.

पृष्ठिवः [पृष्ठिवः] sustainer, fosterer.

पृष्ठिवः [पृष्ठिवः] n act of fostering or nurturing. “ham barik pratipare tumre.”—kal m 4. “nir pratipare bap jese mai.”—gau m 5.

पृष्ठिवः [पृष्ठिवः] short for पृष्ठिवः. “sarab jia ka he pratipal.”—bila m 5.

पृष्ठिवः [पृष्ठिवः] Skt n sustainer, fosterer. 2 defender. 3 king. 4 the Creator.

पृष्ठितपतः [पृष्ठितपतः] Skt n act of fostering or nurturing. 2 defence. “pratipale nist sar samale.”—sor m 5. 3 act of fulfilling a commitment—fulfilment of a promise.


पृष्ठितपतः [पृष्ठितपतः] Skt प्रतिपत्ति adj known. 2 accepted. 3 complete with all limbs or organs. “jinti sakh ko nirip pratipan.”—GPS. ‘having all organs of the state.’

पृष्ठितिः [पृष्ठितिः] n image, reflection. 2 picture. 3 mirror.

पृष्ठितिः [पृष्ठितिः] प्रतिपत्ति adj known.


पृष्ठितिः [पृष्ठितिः] n prohibiter, interrupter. 2 tree.

पृष्ठितिः [पृष्ठितिः] n warrior as a peer; hero of the same calibre. 2 enemy, adversary.

पृष्ठितिः [पृष्ठितिः] n brilliance. 2 genius; inventive mind of original extent and range. 3 shine, brightness.

पृष्ठितिः [पृष्ठितिः] glare; light. 2 illusion.

पृष्ठितिः [पृष्ठितिः] Skt प्रतिभा n fore knowledge, memory-based knowledge. 2 knowledge regarding monotheism.

पृष्ठितिः [पृष्ठितिः] Skt n one who stands surety. 2 representative.

पृष्ठितिः [पृष्ठितिः] n image, idol, picture. 2 copy.
3 reflection; shadow.

प्रतिमा [pratīmas] adv every month.

प्रतिमा [pratīman] n reflection, image; shadow. 2 counterpart, equivalence. 3 illustration, example. "ये प्रतिमा नानाक रहा देखिए।"—क्रेन.

प्रतिलेख [pratīlav] adj inverted; upside down. 2 n backward reading — लघु [ram] be read as मारा. 3 mean, dishonest. See समाहर स्वर.

प्रतिलेख [pratīlam] See समाहर स्वर.

प्रतिरूप [pratīrūpam] [pratīvastupma] (similarity in different objects) depiction of common traits of subject and object in different sentences by different words having the same meanings. पूद समूह जहि भिन पदन सो एक, पर्गत प्रतिरूप पत्ति कवि कहे आएक.

Example:
lasat sur madhyan jyō,
त्यो दिपत गुरु सभा मंहि।

Common traits of illumination belonging to the sun and the guru, are depicted through synonymous words lasat and dipat.

प्रतिद्वद्व [pratīdvad] n refutation. 2 response made to refute some assertion.

प्रतिद्वद्व [pratīdvadi] disputant, respondent refuting the assertion.

प्रति [pratī] See पूदि.

प्रति [pratī] adj opposite, unfavourable. 2 inverted. 3 symbol. 4 organ. 5 face. 6 form, shape. 7 image, idol.

प्रति [pratikar] See पूदि.

प्रतिविधेयम [pratikopasna] worship of some object as an incarnation of Braham; worship of an idol or some object as incarnation of the Divine.

प्रतिविड [pratikṣa] n act of seeing ahead and behind. 2 waiting, act of expecting. 3 compassion, kindness.

प्रतिविध [pratikhaṇṭ], प्रतिविध [pratikhana] See प्रतिविध. "करत प्रतिविध को संग आई।"—GPS. "सबह प्रतिविधा के संग आई।"—GPS.

प्रतिज्ञा [pratigi] n which attracts the sun everyday towards itself; west.

प्रतिज्ञा [pratichan] See प्रतिज्ञा.

प्रतिज्ञा [pratij] Skt adj famous, well-known. 2 known. 3 happy.

प्रतिज्ञा [pratij] Skt knowledge. 2 faith, conviction. "प्रतिज्ञा हिए आ।"—सवेरे m 4 ke.

katha me na kātha me na tīrath ke pāthha me na pothi me na pāth me na sath ki bāsit me,

आ ता me na mōdān tīk tīrūdān me,

nādi kūp kōdān anhan dan rīt me,

pāth māth mādāl na kōdāl kāmādāl me

maya deh me na dev dehura māsit me,

ap hi āpār paravār pādeh pur rāhyo

pāir pārāgāt pārmaśvār pārāki me.

3 fame. 4 ecstasy, happiness. 5 honour, respect.

प्रतिज्ञा [pratip] Skt adj opposite, unfavourable. 2 n unexpected result. 3 treating subject as object i.e., imagining an object in a subject, is a figure of speech called ‘प्रतिप’.

jahī prasiddhit upman ko kār vārāt upmey,

tāh pratip bhuṣān kahī lāy bhuṣān kāvī tāpāwī.

—śivrajbhusān.

Example:
āmāl akas mas kātak ki cādṛīka he

pragāt prakāṣe jeso yas daśmeś ko.

kiriṭi is object of comparison, cādni is subject of comparison, but here ‘yasa’ is described as object and ‘cādṛīka’ as subject. Hence it is प्रतिज्ञा.

(b) The second form of pratip is where the object is denigrated at the cost of the subject.

Example:
kāhā kārāt ati gāre bī śrī daśmeś kīpan?

nōh to se ghaṭ kal āru ātē prālay kīpan.
Here 'krīpan' of the tenth Master is the subject, let down by the object i.e. ‘kal’ and ‘pralayagant’.

(c) The third form of pratip is where the subject is denigrated by the object.

Example:

sātguru kamna ke puran kāranhar
tāke sām kahā sūrāru tuchh ganiye?
‘kālāpvrāksh’ (object) is let down by (subject) ‘sāt guru’.

(d) The fourth form of pratip is where the object is regarded comparatively less important or is not regarded at par.

Example:

dou kār jorkar bādat gobidāgh,
det ānād sukhkād aghmād hi,
syal te mrīgīd pāṭbijne dīnīd kare,
kīt te gaṅīd pāth dāyo gātivād hi,
maṅk khagīd jīn kāk te mārāl vṛīd,
rāk te nārīd kare bādat mūkād hi,
sūdar mukharvīd sohāt sātōkshīgh
hin je kalāk to sāman hot cōd hi.

—NP.

(e) The fifth form of pratip is where the object figures as too insignificant with regard to the subject.

Example:

pokhkār bhāre pokhkār pokhkār jyō,
pokhkār sāsi kār kāre dūtr hīn hī,
pokhkār hin dīnīkār kāre chir tīs,
khārdhari deh pār yāte sa malin hī,
sukha nīhar bhār dāhāt āpar an,
jarāt tukhār ēse āgun ādīn hī,
sātgur rāmdas cāran mukātī det
upma kāmal ki nā bāne vīdhīhīn hī.

—NP.

पृजिवे [prātir] Skt n bank; shore.
पृजम [prātast] adj very much content, very happy.
पृजे [prāte] See पृजज.

पृजज [prātōga] Skt n full satisfaction, complete contentment.
पृजोली [prātolī] n highway in a city. “car prātolī rācie.”—GPS. 2 a wide street. 3 entrance to a castle from the town.
पृजोल [prātol] [prātāca] string of a bow.
See पृजिव.

पृजज [prātyā] adv daily, everyday.
पृजज [prātyāk] adv after, afterwards. 2 west.
पृजज धाब [prātyāk cetaṇ] n according to Yoga
a self-enlightened person. 2 soul, conscience.
3 the Divine.

पृजज [prātyākṣ] evident, apparent.
पृजज एवंक [prātyākṣa dāraṇ] according to poetics, a glimpse from amongst four glimpses:
to view the lover face to face before one’s own eyes. See एवंक.

पृजज्जङ्क [pratynik] n opponent; antagonist.
2 interruption. 3 a figure of speech where an effort is made to torment a supporter of an indomitable enemy.

jāhī jorāvar śātru ke pākṣi pe kār jor,
pratynik tā sō kahē bhusān būdhārāmr.

—sivārajbhuṣān.

Example:

vārmi mari saṇa na mārāi, nam na sunāi ṇora.
—asa m 5.
tav bal ōthā na pār sāke bārva hāna rīṣaṁ,
salān rās jīm bānio rōraṇ khat bānāi.
—VN.
sōtan sō vāsa nā cālyo rāma vīcāraṇ kīn,
kāvi kovīd hīy dhārē tētī ko darrī dīn.
—ālākarsaṇasudha.

‘The goddess of wealth could do no harm to her co-wife the goddess of learning, but she rendered pauper her admirer i.e. scholar of the poetic art.’

पृजज [pratyoy] Skt n conviction, belief. 2 proof,
prosody a system of knowing the types and the numbers of metres. These are eight in number — prastar, sakhya, suci, naṣt, udiṣṭ, meru, pataka and mārkāṭi. 12 in grammar a letter or word, which when suffixed to the root word makes a noun of the adjective and vice versa, as when 'र' on suffixing मीठ makes it मीठ and suffixation of 'лежः' to भूत converts it into भूतवत् etc.

प्रत्यय [pratyay] Skt n sin committed by not conforming to religious routine. 2 reverse gear; complete alteration.

प्रत्ययार [pratyahar] Skt n retrogression, turning back after retarding. 2 one of the eight divisions of Yog, to calm the senses by diverting them from evil intentions; abstraction.

प्रत्ययामन [pratyagaman] arrival after departure; second coming.

प्रत्ययत [pratyayat] Skt n contrary idea. 2 part rather. 3 to the contrary.

प्रत्योगत [pratyottar] See प्रिद्वत्व.

प्रत्यय [pratyuh] Skt n disturbance; hindrance; interruption. “bhayo na ko pratyuh.”—GPS.

प्रत्येक [pratyek] Skt adj everyone, each one.

प्रत्याग [pratyāg] every part, every organ.

प्रत्यय [pratyāc], प्रत्यात्म [pratyāca] n string of a bow.

प्रथ [prath] Skt prth vr expand, become large.

प्रथ्म [pratham] adj first. 2 primary, main. 3 excellent, superb. 4 adv at first. “prathām ae kulkhetā.”—tokha chāt m 4. ‘first arrived at Kurukshetar.’

प्रथ [pratha] Skt n tradition, convention, custom. 2 fame, reputation.

प्रध [pradh] adj giver, donor. It is used as an ending of other words as in sidhhiprād, sukhprād, moksprād etc.

प्रक्ष्ण [pradkṣaṇ] n placing of a deity on the right side and going around it—circumambulation.

According to the scriptures of Hinduism, a goddess is circumambulated once, sun seven times, fire seven times, Ganesh thrice, Vishnu four times and Shiv one and a half time. ¹ According to the Sikh teachings, there is the tradition of one or five circumambulations.² 2 adj competent, capable.

प्रक्षित [pradaksīna], प्रक्षम [pradakṣhna] See प्रक्षक्ष.

प्रक्ष [prdgāḍh] adj thoroughly burnt.

प्रक्ष [pradacchan], प्रक्ष [pradacchha] See प्रक्षक्ष.

2 adj circumambulated. “sadh pradacchhan.”—ākal.

प्रक्षक्ष [pradarṣan] n demonstration, act of showing, revealing.

प्रक्षक्षी [pradarṣini] Skt प्रदर्शनी. See द्रष्टव.

प्रदान [pradan] n giving. 2 marriage, wedlock. 3 prohibition.

प्रदयक [pradayak] adj giver. 2 donor. 3 the Creator.

प्रदिष्ट [prāḍist] adj made evident; preached.

प्रदीप [prāḍip] n earthen lamp. 2 light, illumination.

प्रदीप [prāḍipāṇ] n illumination.

प्रदूष [prādumāṇ] See प्रदूष.

प्रदेश [prades], प्रदेश [pradesu] foreign country. 2 another place. “tan sugāḍh dhūrete

¹At numerous places Bhai Santokh Singh has mentioned that while awarding guruship, the Guru made three circumambulations: “tin pradacchan ko tab din.”

prādes.”—bāsāt rāvīdas. 3 Skt region, a region within the country i.e., Doaba, Majha and Malwa regions within Punjab. 4 part. 5 place. 6 wall. 7 n name.

prādesṭa [prādeṣṭa] Skt prādesṭa guide. 2 preacher. 3 thinker.

prādha [prādha], prādeś [prādhopkha] Skt prādeś n heinous sin. 2 darkness at sunset. 3 dusk.

prādāt See prādā. 2 giver, donor. 3 given, donated.

prādyumna [prādyumna], prāyām [prādyumna] adj very powerful. 2 n Kam, who subdues the powerful. 3 son of Krishan from the womb of Rukmini. When he was just six days old, a demon took him away and threw him into the sea, where a fish swallowed him. A fisherman caught that fish and handed the same for demon Samber's kitchen. When the belly of that fish was opened, a handsome child emerged from it, whom a maid-servant named Mayavati kept with her. Narad told the truth about the child to Mayavati. So she ensured his full safety. When he came of age, Mayavati was fascinated by his youth and she told him all about Samber; wherefore Pradumen, after a terrible fight with Samber, killed him and flew away in the sky, alongwith Mayavati, to his father's palace at Dwarka. Books such as Harivansh hold that it was Kam, who took birth as Pradumen.

prādhān [prādhān] Skt n battle.


prādu [prādha] n according to Sankh Shastar, nature in the form of uprightness, passion and darkness, which is a causative factor in the creation of the world. 2 God. 3 minister of a king. 4 commander-in-chief. 5 daughter of the founder of Patiala state - Baba Ala Singh. She was equipped with all the good qualities.

See prādyumna 2. 6 main, important. 7 excellent. prādhāna [prādhanpurakha] n most important person. 2 the Creator. “prādhanpurakha prāgata sabb loī.”—sukhmānī. 3 nature and Braham.

prādhānya [prādhanīya] adj great. “sādevā prādhanīya.”—jau. 2 Skt prādhānā n discretion.


prādhi [prādhi] highly intellectual, deeply intelligent. 2 having profound understanding.

prādha [prādha] Skt n destruction.

prādhāna [prādhanasak] destroyer, destroying.


prāna [prāna] Skt prāna n drain, gutter. “catur kos bānay kūd, sahas laī pranar.”—jau.)

prānāli [prānāli] See prānāli.

prāpakk [prāpakk] adj fully ripe. 2 firm, definite. “kīye prāpakk bhup mān sou.”—NP.

prāpa [prāpa] Skt n a place for wayfarers to drink water. 2 well. “kēhī mārdana jāu prāpa jahī.”—NP.

prāpac [prāpac] Prāpač See prāpac.

prāpa [prāpa] Prāpān adj deceitful, treacherous.

prāpa [prāpa] Skt prāpa n acquired, received. 2 refugee.

prāphul [prāphul], prāphull [prāphull] Skt prāphul adj blossoming. 2 happy.

prāvāch [prāvāch] Skt prāvācha n raining. “sārdhar prāvāch.”—ākal. 2 a mountain near Krishkindha, where Ramchandar stayed for sometime.

prābal [prābal] adj strong, powerful, mighty.

prābh [prābhah] See prābh.

prābha [prābahā] See prābhā.

prābha [prābahā] Skt prābhā n tête-à-tête; mutual
conversations. 2 fame, reputation. "sun prabhad ko bacen bakhana."—NP. 3 infamy, notoriety.

नन्दन [prabin] Skt नन्दन skilful in singing and playing veena; expert in singing and playing musical instruments. 2 intelligent, wise. 3 adept.

प्रबोध [prabuddh] Skt असे awake aware. 2 scholar, learned man. 3 blossomed, bloomed. 4 perfect.

प्रबोधन [prabodh] n awakening. 2 complete knowledge. 3 satisfaction, consolation. 4 final knowledge. 5 a poetic composition in which events are knit according to fine conventions.

प्रभा [prabha] n grandeur. 2 glitter, flash, light. 3 a fairy of Kuber - Alka. 4 sun’s wife. 5 Durga.

प्रभ [prabh] adj with full brightness; illuminating, miraculous. “kathan kattho prabhas.”—braham. 2 n light, illumination. 3 a place, near Dwaravati on seaside in the South, also known as Somtirtha. It is here that Krishan breathed his last and Yadav dynasty came to an end. See भिक्षु and प्रभु. 4 god Vasu. See वश. 5 Skt प्रभु sermon.

प्रभव [prabhakar] n sun. 2 moon. 3 fire. 4 ocean.

प्रभव [prabhkal] n noon when the sun shines the brightest. “prabhakal mano sabhe rasmī bhanā.”—paras.

प्रभकित [prabhakit] adj stated, said, spoken. 2 n description; explanation.

प्रभ [prabh] See प्रभ. 2 n firm bond. 2 cord, string. 3 management, arrangement. 4 mutual relationship. 5 a poetic composition in which events are knit according to fine conventions.

प्रभु [prabh] See प्रभ. “prabh ae sorna bhau nahi karna.”—maru solhe m 5.

प्रभु [prabha] Dg power, strength. 2 courage, enterprise.

प्रभु [prabh] n army of the king; raja’s army. —saunama.

प्रभु [prabha] n primacy, influence; fame, elderliness. 2 sovereignty, ownership. “jobanu dhanu prabha ke mad me abhinist rehe dhanana.”—dhanana m 9. 3 rule.

प्रभ [prabh] See प्रभ. 2 n power, strength. 2 birth. 3 world, universe. 4 Vishnu.

प्रभव [prabhva], प्रभव [prabhva] Skt पल्लव न wandering. “prabhva kare bujhe nahi trsna.”—brah a m 4. 2 Skt पुछल origin. 3 place of origin. 4 root.

प्रभ [prabh] n effect. “nyare nyare desen ke bhes ko prabhau he.”—ukal. 2 See प्रभ.

प्रभाव [prabhas] adj with full brightness; illuminating, miraculous. “kathan kattho prabhas.”—braham. 2 n light, illumination. 3 a place, near Dwaravati on seaside in the South, also known as Somtirtha. It is here that Krishan breathed his last and Yadav dynasty came to an end. See भिक्षु and प्रभु. 4 god Vasu. See वश. 5 Skt प्रभु sermon.

प्रभव [prabhakal] n noon when the sun shines the brightest. “prabhakal mano sabhe rasmī bhanā.”—paras.

प्रभकित [prabhakit] adj stated, said, spoken. 2 n description; explanation.

प्रभ [prabh] n dawn; early morning, time before sunrise.

प्रभ [prabh] See प्रभ. 2 n a piece of twig or bark of a tree for brushing teeth in the morning. 2 a heptatonic ragini which belongs to bherav thaṭ. In it sārāj gādhar, maddham pācām and nīśad are pure, riṣabh and dhevāt are flat. maddham is primary keynote and sārāj is supplementary keynote; home note is maddham. This ragini is appropriate for early morning singing.

It occupies thirtieth place in Guru Granth Sahib.

prabhuda [prabhājāranī], prabhina [prabhājīni] See prabhās 3.

prabhuda [prabhātī] Skt prahūti part etcetera.

pramāṇa [pramātī] Skt adj intoxicated, dead drunk. 2 insane, stubborn.

pramāṇa [pramātāṇa] n churning throughly. 2 pounding. 3 contemp, insult.

pramāṇa [pramāda] n nubile girl, young; lustful woman.

pramāṇa [pramāda bān] garden adjoining a harem.

pramāṇa [prama] Skt n real knowledge, actual knowledge, pure knowledge. 2 foundation, base. 3 measurement; count.

pramāṇa [praman] n weight, measure. See औल. 2 measurement. See भिही. 3 cause, reason. 4 tradition. 5 sense organ. 6 scale. 7 distance. 8 Braham, the Creator. 9 righteous person. 10 authentic scripture. 11 proof of the accomplishment of pure knowledge.

There may be a difference of opinion as to the number of proofs, but the following eight are accepted in poetic compositions - pratyakṣ ś, anumāna, upman, sābād, arthapattī, anupalabdhi, sābhav and et al.

(a) knowledge gained by sense-organs, such as eyes, in conjunction with conscience is known as pratyakṣ

"īdriy aro man ye jahā
viṣay apno pāri,
gyan kṛ pratyakṣ tahī
ekāhī gulab kāvīraī."

-lālīt kāmūḍī.
Example:

"kudrati dīse kudrati suñye
dudrati bhausukhsar,
kudrati patali akasi
kudrati saraMakar."

−var asa m 1.

"jesa satīguru suñida teso hi me dīth."

−var ram 2 m 5.

"sītān ki suñi saci sakhi,
so bolāhi jo pekhāhi akhi."

−ram m 5.

(b) knowledge of effect gained through cause is ānuman pramāṇa.

"karaM ke jane jahā karay janyojai,
he ānuman alakriti kavī gulab ke bhaM."

−lalīt kāmudi.

Example:

"dhum te ag rāhe nā duri jīM,
tyō chāl te tum ko lākhpayo."

−krīṣan.

(c) knowledge of some unseen substance got from its resemblance with some other object is known as upman pramāṇa.

"upma ki sādṛṣṭyā te bīn dekhyo upmey,
janāre upman so alākar he gey."

−lalīt kāmudi.

Example:

"gā jeha rojh, bāghīr hōda kotte jeha,
bīlī jīha bagh īl jeha hōda baz he."

(d) what is stated in scripture or goes as a saying is śabda pramāṇa.

"jahā sāstrār lok ko bācān prāmāṇa bhakhan,
sou śabda prāmāṇa he bhakhat sukēvī sujan."

−lalīt kāmudi.

Example:

"suMīta Mōnta mani kita bhaM,
ātargāti tirāthī māli nau."

−japū.

"jīni namu dhīara gē masākēMī ghalī,
nanāk te mukh uje kēti chūti nālī."

−gotru.

"satīgur ki bāni sēti sēti kāri janāhū
gursikhāhū!
heī kārta apī muhātu kāḍhāe."

−var gau 1 m 4.

(e) if a statement fails to convey the desired meaning, then suggestion of an alternative is ārthapāti pramāṇa.

"jahā vyārth bhe ārth ko or jog se thap,
ārthapāti alākriti bhakhat sukēvī sādāp."

−lalīt kāmudi.

Example:

"sahību jīs ka nāgā bhukha hove,
tīs da nāphu rū kithāhū rāji khāe?
sahīb ke ghārī vēthu hove so nāphre hēthī ave,
āṇhōdi kithāhū pae?"

−var gau 1 m 4.

(f) where one does not experience a substance by a pramāṇa, then it is anuplabādhī.

"jan āre nāhī vāstū kēchu anuplabādhī he soy."

−lalīt kāmudi.

Example:

"naraīn nīdāsī kai bhuli gavari.
dukri tu sukṛītu tharo karaMūri,.xxx
purāMblō kṛīt karaMū na mītē ri ghārēΓhānī,
tace mohī japiMle rāM ce namā."

−dhana trilocan.

"sato ākas sato pātər,
bīthryō adrīṣatī rī karaMīr."

−ākal.

(g) where something is thought to be possible, it is sābhav pramāṇa.

"jāhī sābhav hve vāstū ko, sābhav nam so hoM."

−lalīt kāmudi.

Example:

"car jāne cārēhū dīṣa te cār kone gāhī,
meru ko halaMye ukharē, to ukharējāy."

−thakur kavī.

(h) anonymous statement but
conventionally accepted as true is etihay praman.

“parapara kahanavat jo,
ti etihy kahit sabkoi.”

—garab gajani.

Example:
“bhogat heti marlo harnakaso
narsighrup hor dheh dharr
nama kahi bhogati basi kesar
ajhu balike duar kharo.”

—maru namdev.

“nripkonia ke karne ik bhaia bekhedhari,
kamrthi suarthi vaki pej savari.”

—bila sadhna.

12 adj like. “satiguru pramatu bhidh ne siri.”—saveye m 4 ke. ‘As Guru Amar Das, the Creator has created you.’

13 part upto, till.

प्रमाण [pramāṇa]. प्रमाणिक [pramāṇika] This metre is also known as “nagsvarupti”. Its traits are four lines, each line having eight matras in laghu guruk order or न, ध, ध, ध, ध, ध, ध, ध.

Example:
“na dev danva nara. na siddh sadhika dhara.
kala dhare hre sui..xxx”

—var majh m 1.

“anadkedrup ho. blad bhup bhup ho.
na aditohiko. saman an hohti ko?”—GPS.

प्रमाण [praman] See प्रमाणमत.

प्रमाण [pramata]. Skt pramāṇu n who through proof acquires knowledge of the real. 2 creator of knowledge, a conscious person. 3 sensual witness; evidence.

प्रमाण [pramath]. Skt n churning. 2 crushing. 3 tormenting. 4 destroying. “pakhad pramath.”—NP.

प्रमाण [pramath]. Skt pramathadj churner. 2 tormentor See पुंजी. 3 destroyer.

प्रमाण [pramad] n state of being intoxicated.

2 fault, mistake. 3 indifference. 4 insanity.

प्रमाणी [pramadhi] Skt pramādiri adj intoxicated, drunk. 2 who commits a mistake. 3 n insane, stubborn.

प्रमाण [praman] See प्रमाण.

प्रमाणिक [pramāṇika] See प्रमाणिक.

प्रमित्र [pramītra] adj measured, weighed. 2 known, understood.

प्रमित्र [pramītra] n real knowledge achieved through proof. 2 measurement. 3 weight.

प्रमुद [pramuda] adj delighted, joyful. 2 ecstasy. “pramud karen sabh bhehran.”—cādi l.

प्रमुद [pramuda] a delightful lady.

प्रमेह [prameh] नृत्य spermatorrhoea. Its symptoms are excessive and turbid urination, involuntary discharge of semen etc. If not treated in time, it may lead to diabetes.

The main causes of spermatorrhoea are sedentary habit, excessive sleep, eating too much of curd, consumption of sugar and jaggery, excessive indulgence in sex, too much of drinking, excessive use of pickles and sauces, and eating such foods as are very spicy and phlegmatic.

Its usual treatments are taking of the juice of gilo (tinospora cardifolia) or aulas (phyllanthus emblica) mixed with honey. Licking of sīlajit or kuṣṭa fīlad mixed with honey, putting of turmeric powder into the mouth and swallowing the same with the juice of aulas. Having prepared a mixture of parched, descaled and pounded tamarind seeds with washed blackgram, roasted pulse and sugar in equal measure, a fine powder is made. One and a half tola of this powder is to be taken daily with goat’s milk; taking of one tola of powdered mixture of unripe dried kīkkar (acacia indica) beans and sugar daily in equal measure, with cow’s milk is good.

At its very outset, urine should be got
examined from a competent doctor and treatment started forthwith. “cīnag prameh bhagfdr dukhutra.”—caitr 405.

प्रमेय [प्रमेय] adj subject to a proof. 2 weigh or measure of which can be told.

प्रमेय [प्रमेय] See प्रमेत. 2 See प्रमेत.

प्रमोद [प्रमोद] n ecstasy, happiness.

प्रमोदक [प्रमोदक] adj delightful, pleasing. 2 n See बहु.

प्रमेय [प्रमोद] See प्रमेय and प्रमेष.

प्रयतन [प्रयतन] n all out effort.

प्रय [प्रय] See प्रयतन.

प्रयास [प्रयास] n endeavour. “prayas te isvar pavē.”—NP. “bahu kin prayas bhave sabh bad.”—NP.

प्रयाग [प्रयाग] Skt n medium of a good fire-ritual—horse. 2 excellent fire-ritual. 3 the place of a fire-ritual. 4 a famous place of pilgrimage at the confluence of Ganga and Jamuna in U.P. It is said that river Sarasvati has also a latent confluence over here. According to Purans, when Vishnu brought back Veds from Shankhasur and handed over the same to Brahma, the former performed ten Ashvmedh fire-rituals at this place, wherefore this place came to be known as “Prayag”. 5 Being a pilgrimage centre, Prayag, the city, has also acquired this name, though now-a-days it is known as Allahabad.1 There was an Akshayvat tree in Prayag, dying after falling from which was believed by the Hindus as the means of attaining salvation. Emperor Jehangir got this Banyan tree cut.2 A gurdwara named “Pakki Sangat” relating to Guru Tegbahadur is situated in Mohalla Ahiyapur of this town. It is managed by Nirmala saints. “tāhī prākas hāmara bhāyo”, according to this statement of Guru Gobind Singh in Vichitar Natak, he was conceived by his mother at this place.

On his way to Punjab from Patna, Guru Gobind Singh also visited Prayag. It is 697 miles from Lahore, 560 miles from Calcutta and 844 miles from Bombay. Its population is 155,970.

प्रयाग [प्रयाग] Skt n departure, march, pilgrimage. 2 march to the battlefield. 3 commencement of work.

प्रयात [प्रयात] adj departed. “cāmu sāg umrav prayat.”—GPS. 2 dead. 3 durable.

प्रयाम [प्रयाम] n length, depth. 2 austerity. 3 dearness.

प्रयुक्त [प्रयुक्त] adj very well welded. 2 very well joined.

प्रयोग [प्रयोग] n act of beginning a job; taking up some job. 2 according to Tantarshastar, an effort to accomplish some mantar. 3 a dramatic play. 4 act of giving medicine to the patient; treatment; attendance. 5 illustration, example. 6 horse. 7 use, application.

प्रयोग [प्रयोग] See प्रयोग. "sār ogh prayogh caḷavahīge.”—kaḷki. ‘will shoot numerous arrows from the string.’ 2 See प्रयाण. “loh musal prayoghā.”—VY.

प्रयोजन [प्रयोजन] n purpose; job that calls for involvement, i.e. it has a motive behind it.

प्रयांक [प्रयांक] See प्रयांक.

प्रयोग [प्रयोग] See प्रयोग.

प्रयोग [प्रयोग] n total absorption, full involvement. 2 according to Purans, it means assimilation of the world within. There is a reference in part I chapter 7 of Vishnu Puran that day-to-day death of the living beings is called nītya prālay; when Brahma sleeps, it is nemīttak prālay; when Brahma dies it is prakṛttak prālay; absorption in self through knowledge.
According to the Bible, henceforth there will never be any deluge. See

In poetics, a genuine sentiment – amnesia, due to loss of one’s identity and then transportation into supraconsciousness.

A cloud of the deluge, which, according to Purans, causes torrential rain, and submerges the entire earth.

“kar danuj pralav satan udhar.” –rodr. 2 piece, shred.

Pralap [pralap] n babble; meaningless talk. 2 utterance. 3 talking deliriously during illness. Such irrelevant talk also occurs during the state of loneliness.

Pralin [pralin] adj fully submerged.

Pral[prale] See Pral.(.

Pralghat [pralotha] See Prahatta.

Pralb [pralb] Skt prālba adj hanging downwards. 2 long. 3 loose; lazy. 4 n branch, twig. 5 breast; teat. 6 a necklace. 7 In Bhagwat, a demon, who in the garb of Gop, started playing with Balram and Krishan and kidnapped Balram with the intention of killing him, but was killed by Balram instead. See घासकदेव में 10:18. “det pralb bado kapti tab balak rup dharyo na janayo. kādī cādhāy hāli ko udīyo tīr mukan sō dhar mar girayo..” –krisān.

Pralaghan [pralāghan], Pralamb [prālamb] killer of demon Pralamb i.e. Balram.

Pral [pral] Skt n crossroads, square. 2 belly, abdomen. 3 slope; ramp. 4 adj inclined. 5 humble, mild. 6 generous. 7 favourable. 8 devotee; lover. “kāl kiratihari pravane.” –not m 4.

There is also a mention of four types of pralay in Kuram Puran:

“निवृत्त नैनिलिकं च चाँ चाँ प्रातः तस्य”
We learn from the history of languages that, when kings, officials, scholars, rustic villagers and people of mean origin, interacted with each other, then naturally a mixed language came into being.

Though Hindi, Urdu, Bengali, Punjabi etc are all Prakrit languages, but only that particular language came to be known as Prakrit which evolved as a mixed language, after the era of Sanskrit speaking was over.

Prakrit has the following eight vowels - अ a, इ i, ए e, ओ o, औ ō, ऋ Ṛ, ल l, श ś.

Prakrit has the following twenty-eight consonants - क k, ख kh, ग g, घ gh, ङ ṇ, च c, छ č, ज j, झ ḷ, ञ ṇ, ढ Ṣ, ण Ṣ, त t, थ ṭ, द d, ध ḷ, न n, ब b, भ bh, म m, य y, र r, ल l, व v, स š, फ ṕ, न n, श ś, ष ṣ, ह h, ड Ṣ, त ṭ, थ ḷ.

Prakrit is an earlier language which evolved in due course of time from the interaction of the speakers of different languages. This is a corrupted form of original Sanskrit. In ancient times it was commonly used in dramas.
Ram Chander’s mind.

Prāna [pran] Skt n breath. “prāna mān taṁ jīva data.”—gau chāt m 5. 2 Scholars are of the view that there are ten types of breath. See सम प्राण. 3 life. 4 mind. “jīva sārī lage prāṇ.”—phunhe m 5. 5 strength, energy. 6 God.

Prānām [prāṇ-ādhār] n soul. 2 as dear as life, the dearest. 3 husband.

Prāṇām [prāṇākha], Prāṇāmārī [prāṇskhā] a very close friend. 2 life-long friend.

Prāṇāmālī [prāṇāgālī], Prāṇāmālī [prāṇāgālī] Skt प्राण शुद्धताला according to Hathyyog, a book in which, Pranayam i.e., the process of exercising control over one’s breath is described. It is said to have been authored by Guru Nanak. As described in Gurpartap Surya, Guru Arjan Dev consigned the same to water, signifying thereby that the book was not written by Guru Nanak. Even now-a-days a book of the same title is available, the contents of which depict that it is not written by Guru Nanak.

Prāna [prāṇa] n one that takes life away, Yam. 2 cheat—sānana.

Prānt [prāṇād], Prāntā [prāṇātā], Prāntā [prāṇātā] n that restores life, elixir—sānana. 2 In Sikhism, amrit is prepared for baptism. “prāṇād tum ko guru dina.”—GV 10.

Prāṇāya [prāṇa-nath], Prāṇāyā [prāṇa-patī] master of life—the soul. 2 master, paramour, husband. 3 the Creator, the Divine. “he prāṇanath gobiḍah.”—sahas m 5. See प्राणुयाय.

Prāṇāyā [prāṇāyā] In Hindu scriptures, the process of infusing life into a deity’s idol made from a metal or stone through the recitation of mantaras. It is only after this ritual that an idol is deemed worth worshipping.

Prāṇāya [prāṇāya] adj dear as one’s life-breath, dearest. 2 n husband.

Prāṇāyā [prāṇāya] vital breath. See सम प्राण.

Prāṇā [prāṇ] Skt n breath. The vital breath is supposed to reside in the head, chest, throat, mouth, ear and nose. Its functions are spitting, sneezing, eructation, respiration, ingestion.

When the vital breath, due to inappropiate food, persistence of hunger or thirst, excessive intercourse, insomnia, anxiety, sadness and fear, deterioration of dysentery etc. becomes defective, it leads to such diseases as headache, noseache stiffening of eyes, stammering, panting, drowsiness, soreness of throat etc.

In order to cure diseases arising from defective vital air, use of ginger, garlic, ghee, almond oil, meat-soup, sweet pudding, eggs etc and sweating out are beneficial. Boiling the pulp of salpārṇī (desmodium trilaeafolium) in milk and then drinking the same, or taking a powder of two māshas each of aśgāḍh (physalia flexosa) and skin of bāhra (terminalia balerica) and then mixing four māshas of jaggery. Thereafter taken twice a day with milk, it removes the defects of vital air. “prāṇāya apanbār bhaṁ.”—cārtī 405.

Prāmnā [prāmnākha] See प्राणाय.

Prānyā [prānyātra] n respiration. 2 business that sustains life. 3 leading life somehow.

Prāṇāyā [prāṇāyā] adj killer. 2 n Yam. 3 cheat—sānana.

Prānāyā [prānāyā] fourth part of Yog. In Yog Shastar, it is the process of exercising control over breathing. Sage Atri, holds that silent repetition of Gaytri mantar three times with stopped breathing. “oṁ bhuḥ bhuvah svāh.” is known as Pranayam.

Prāṇ [prāṇ], Prāṇī [prāṇī] adj living, alive. 2 n living creature. 3 human being. “prāṇī, tāra laha len.”—sri m 5.

1See Gurpartap Surya rasi 3, ch. 32.
प्रात् [प्रत] n प्रातः early morning; dawn. “साद्धिया प्रात इसनान कराहि.”—गौ कबीर. 2 See प्रातः 1.
“आनहु गहरे प्रात महान... तिस में सिक्खान कैरौ पक्षाहि.”—ज्योति. 3 adj also used for प्राप्. “मानोरूप आत को प्रात भयो हे.”—कृष्ण.
प्रांत [प्रांत] Skt प्रांत n margin. 2 boundary. 
3 territory, province. 4 edge, point. 5 direction, side.
प्रांतन [प्रांतन] master of dawn – sun.
प्रांत्य [प्रांत्य] See प्रांत्य. 2 Skt प्रांत्य the Divine, the Transcendent. 3 soul, the vital principle. “प्रांत्य पर्वतरूपम् का रुप.”—गौद m 5.
प्रांसिखिल [प्रांसिखिल] Skt adj virtual, not real; just as a rope may be taken for a snake.
प्रादर [प्रादर] Skt outside the door, meaning before one’s eyes, or, manifest.
प्रादर भव [प्रादर भव] Skt revelation, manifestation. 2 origin.
प्रान् [प्रान्] See प्रान्. 2 living being. “प्रान तरान का इस साव.”—सुक्खमान. 3 life. “काराहु प्रान नौज को कल्याण.”—NP.
प्रांसार [प्रांसार] Skt प्रांसार nanak hit cit.”—गोद m 5.
प्रांसार [प्रांसार] प्रांसार [प्रांसार] See प्रांसार. “प्रांसार नानाक हित चित.”
प्रांसार [प्रांसार] प्रांसार [प्रांसार] See प्रांसार. “गुरमः नामु में प्रांसार.”—सोदावु.
प्रांसार [प्रांसार] प्रांसार [प्रांसार] See प्रांसार. “सिम्रत्न नामु प्रांसार को पव्व.”—सोदावु.
प्रांसार [प्रांसार] प्रांसार [प्रांसार] See प्रांसार. “प्रांसार त्रांगित ताक त्रांगिता.”—सोदावु.
प्रांसार [प्रांसार] n eating and drinking in order to sustain life. 2 dedication of life. “साद्गृह सेवा बहार प्रांसार जारे सिक्ख.”—बघक.
प्रांसार [प्रांसार] Skt प्रांसार का part 2 Skt प्रांसार who takes away life – Yam. 2 executioner.
“धात दीर्घ बागलिंग लगा. देखि हेचन प्रांसार भागा.”—प्रांश्बा भेन. ‘in the face of deceitful murderous Vaishnav, the executioner, got ashamed and took to his heels.’
प्रान् [प्रान्] प्रान् [प्रान्] See प्रान्. “प्रान काँचु नौ cetai.”—s m 9.
प्रांसार [प्रांसार] Skt adj receiver, achiever. 2 receivable.
प्रांसार [प्रांसार] Skt n achievement, gain. 2 inspiration.
प्रांसार [प्रांसार] Skt n shop. 2 shopkeeper.
प्रांसार [प्रांसार] adj receivable.
प्रांसार [प्रांसार] adj receivable, achieved.
प्रांसार [प्रांसार] adj Receivable.
प्रांसार [प्रांसार] n achievement. 2 access, approach. 3 gain. “प्रांसार पोता करम पसू.”—रम m 1. 4 income.
प्रांसार [प्रांसार] Skt adj achievable, worth receiving.
प्रांसार [प्रांसार] Skt adj See प्रांसार.
प्रांसार [प्रांसार] adj authentic. 2 acceptable. 
3 right, true, genuine. 4 n businessman of repute.
प्रांसार [प्रांसार] Skt adj equal, same. “तिल तिल प्रांसार सावल सावल.”—सावल 405. 2 death. 3 age.
प्रांसार [प्रांसार] Skt प्रांसार part often. 2 nearly; approximately. 3 in abundance.
प्रांसार [प्रांसार] Skt प्रांसार See प्रांसार.
प्रांसार [प्रांसार] Skt n migration, escape. 2 initial act.
प्रांसार [प्रांसार] Skt n longing, soliciting. 2 prayer, submission.
प्रांसार [प्रांसार] Skt प्रांसार adj one who longs, one who solicits. 2 one who prays, one who submits; petitioner.
प्रवर्धन [प्रवर्धन] Skt act initiated for body’s formation. 2 fate, destiny. 3 adj initiated.
प्रवर्धन [प्रवर्धन] n beginning, start etc.
प्रवर्धनत [प्रवर्धनत] n initiation, beginning.
प्रवर्धन [प्रवर्धन] See प्रवर्धन.
प्रवर्धन [प्रवर्धन] Skt dress that covers the body well; robe, apparel. “गर प्रवर्धन निव मनोग बन्यो.”—NP. ‘the long robe around the neck is elegant’.
प्रि [प्रि] Skt प्र व्र defend, restart the work.
प्रि [प्रि], प्रिष [प्रिष] Skt प्रिष adj dear. “हुष कृद मिले प्रिे तोध बहोव्या!”—majh m 5. 2 husband, paramour. “जिन प्रिे परमेशरु कृद जँता.”—gau m 5. “eko प्रिा सहिष्ठू सहभ प्रिा की.”—dev m 4. 3 See प्रिे.
प्रिा [प्रिा] Skt प्रिा adj beloved, darling.
प्रिा [प्रिा], प्रिष [प्रिष] Skt प्रिषं adj inquired; the person about whom inquiry is made. 2 desired, demanded. 3 See प्रिे.
प्रि [प्रि] n inquiry, questioning. 2 back of the body.
प्रि [प्रि] n back. 2 page.
प्रिा [प्रिा] Skt प्रिा n army, force. 2 an army consisting of243 elephants, 243 chariots, 729 horsemen and 1215 footmen. 3 battle, warfare. 4 man, human being.
प्रिापति [प्रिापति] See प्रिापति.
प्रिा [प्रिा] See प्रिा.
प्रि [प्रि] n idol, statue. “कृ प्रिानि प्रिा हे.”—dott.
प्रि [प्रि] Skt प्रि vr expand, be excessive, nourish. 2 n palm.
प्रिाक [प्रिाक] Skt प्रिाक adj separate, different, apart. “प्रिाक प्रिाक हो भक्षो साब्ध हि.”—NP.
प्रि [प्रि] See प्रिे.
प्रि [प्रि] Skt n earth that extends. See प्रिे.
प्रि [प्रि] n grass and trees, which are produced by the earth—sanama.
प्रि [प्रि] n earth. See प्रिे.
प्रि [प्रि] Skt प्रि n grass and trees, which are produced by the earth—sanama.
प्रि [प्रि] Skt n earth. See प्रिे.
प्रि [प्रि] Skt प्रि n grass and trees, which are produced by the earth—sanama.
प्रि [प्रि] Skt प्रि n grass and trees, which are produced by the earth—sanama.
प्रि [प्रि] See प्रिे.
प्रि [प्रि] Skt प्रि n grass and trees, which are produced by the earth—sanama.
प्रि [प्रि] See प्रिे.
प्रि [प्रि] See प्रिे.
प्रि [प्रि] See प्रिे.
Prithvi is the name of a king, who was son of Ven. He finds mention in Rig Ved. Ven was the author of one Ved mantar. It is mentioned in Ather Ved that Manu Vaivsvet was his ancestor and the earth was his pot. In Shatpeth Brahman, it is held that first of all king Prithu came into being. Purans describe him as son of Ven and grandson of Ang, it is because of his name that the earth came to be known as ‘Prithvi’. Vishnu Puran mentions that the sages made him the king of the earth but he was very irreligious. He stopped the worship of gods and performance of fire-rituals. Seeing religion being thus harmed, pious sages killed Ven by pricking him with straws of grass. When there remained no king, plundering started. Then the sages together began rubbing the thigh of the dead king and from that emerged a short-statured, broad-faced, dark-complexioned horrible man, from whom arose the Nishad tribe. Thereafter the sages started rubbing his right thigh and therefrom emerged Prithu, who was glowing like fire. It gladdened everyone and Ven was transferred from hell to heaven. When Prithu took over the charge of his kingdom, he found that the earth abounded with forests and mountains. He cleared the forests and pushed aside the mountains with his bow. Thus the earth became ready for cultivation.

Prithviraj the last Hindu king of Chauhan dynasty. He was son of Someshvar from the womb of Kamla. He ruled over Ajmer, Delhi etc. Shahabuddin defeated him at Karnal in Sammat 1250 (1192 AD) and brought to end his Hindu kingdom. See मथुरी.

Poet Chand, in his book “Prithirajrayso”, has given a detailed history of the Chauhan dynasty.

Prithirajrayso See मथुरी and दृढ़नाथ.

Prithiraj n tree—sanama. 2 king—sanama.

Prithiratni n bearer of the tree—earth—sanama. 2 army of a king—sanama.

Prithu Skt पृथु adj broad, extensive.
right bank of river Sarasvati. The myth goes that king Prithu performed here the last rites of his father Ven and served water to the guests for twelve days. “jahā prīthodak tirath hera.”—GPS. See प्रीः.

प्री (prīthvī) Skt पृथ्वी earth.

प्रिम (prīm) See प्रेम. “हारि लागे प्रिरा प्रिम ka.”—sor m 4.

प्रिय [prīy] Skt adj dear. 2 n husband. 3 welfare. 4 son-in-law. 5 Kartikey.

प्रियतम [prīytəm] adj dearest, most loved, consort. 2 n husband, paramour. 3 true friend.

प्रियदर्शन [prīydarśan] adj charming to look at. 2 n khīrni tree, minimusops kauki tree.

प्रियभक्ति [prīybhakti] wife faithful to her husband. “prīybhakti ṭhaqhi ekōgi.”—datt.

प्रियभाक्षि [prīybhakshi], प्रियवद [prīvyadi] प्रियमानित—प्रियवादिन् soft-spoken. 2 Guru Nanak Dev.

प्रिय [prīya] adj sweetheart, darling. 2 n wife, better half. 3 jasmine. 4 cardamom. 5 a metre to him, which the altruist Pritam Dass brought also known as “aruha” and “sāyuta”. Its traits are four lines, each line म, न, त, ग, स, lī, līl, lī. Thus Panchayati Akhara was established in Sammat 1836.

Example:

“हे प्रभुह। हे विरभु, प्रान मु। मन मु।”

प्रिल [prīyal] buchanania lalifolia tree. It yields crējī fruit.

प्रिय [prī] Skt पृ vr complete, foster, give, gladden. 2 n love, affection. 3 shine. 4 desire. 5 satisfaction.

प्रिष्ण [priha] Skt पृष्ण n desire, interest, wish. “काौ दरब न प्रिष्ण मे।”—NP.

प्रिचन [prichat] See परिचित. 2 See परिचित.

प्रिहत [prinān] Skt n act of satisfying. See परिहत.

प्रिट [prit] Skt adj loving. 2 happy, joyful.


प्रितमद्वी [prītmaṇi] a friend’s army; allies. —sānama.

प्रितमदम [prītmdas] a Udasi holyman of noble nature, who became a disciple of Sangat Das in Sammat 1820. He was addressed as “Nirban” and given a ball of ash by Sant Bankhandi. When he reached Hyderabad on his Deccan mission to spread religious teachings, then Nanak Chand, paternal uncle of Diwan Chandu Lal, became his disciple. Pritam Das desired that at centres of pilgrimage, there should be a proper arrangement of kitchen-service for the holymen of Guru Nanak’s sect. At his bidding Nanak Chand gave a lot of money to him, which the altruist Pritam Dass brought to Prayag and handed over to the mission, and thus Panchayati Akhara was established in Sammat 1836.

In Sammat 1838, Pritam Das and Sangat Das did an excellent job of digging a small canal (हास्ली) and bringing water from Ravi to the tank of Golden Temple (Amrit Sarover).

Pritam Das was born in Sammat 1809 at Hoshiarpur and died at Amritsar in Sammat 1888. Sangalwala Akhara in Amritsar is very well known memorial of this holyman.

प्रिंध [prīndh] पृ न पृ as dear as life-breath. 2 dearer than one’s own life. 3 assimilated into the dearest. “प्रिंध प्राण भैं सृं जाय, धू धू बिखु धू।”—sar a m 7.

प्रित [prīt] n love, affection. “जागै मे ज्ञूठि देखिप्रित।”—dev m 9. 2 satiation. 3 happiness,
joy. “mine prīti bhāi jālī nāi.”—gau m 4.
4 Kam’s wife, who is rival of Rati, the co-wife.

प्रीतिवत [prītikār] adj jovial. 2 loving.

प्रीति [prīti] See प्रीति.

प्रीतिय [pridhe] See प्रितिय “updesī guru hāri pridhe.”—bōsāt m 4.

प्र [pre] Skt advance, proceed, depart.

प्र [pre] See प्र. “ghātī ghatī rave sārabpreu.”—bōsāt m l.

प्रेक्ष [prekṣaṇ], प्रेक्ष [prekhaṇ] Skt प्रेक्ष n inspiration. 2 sending Skt प्रेत.

प्रेव [pret] Skt adj departed, gone. 2 n dead.

3 according to Purans that imaginary body, which a man gets after meals etc are offered to the ancestors. 4 an inhabitant of hell. 5 of the category of fiends which have horrible shape.

प्रेतस्त्र [preśṭra] a stone in Gaya, upon which food is offered to the ancestors long since dead.

प्रेतस्त्र [preśṭra] n bearer of a corpse; who gives shoulder to the plank on which a corpse is carried.

प्रेतवर [prekāraṃ], प्रेतवर [prekāraṇ] [prekāraṇa] n according to Hinduism, the cremation of the dead body and offering food to the dead ancestors etc.

प्रेतगेह [pregeh] abode of the dead, cremation ground. 2 according to Purans, it is named land of the ghosts.

प्रेतत [pret-tāḥ] n state of having an evil spirit.

“हारी बिस्रात ते प्रेत-ताह.”—var hit.

प्रेतन [pretnath], प्रेतन्द्र [pretpatṛ] n lord of evil spirits; Yamraj.

प्रेतिक्षित [pretpījār], प्रेतिक्षित [pretpījād] n skeleton of a ghost; dead body. See द्रव “pretpījār mēhī kasaṭu bhāra.”—ram ā m l.

प्रेतपुर [pretpur], प्रेतपुर [pretpur] n Country of ghosts; Yampur. “sāymānī.”

प्रेत [prem] Skt प्रेत n love, affection. “prem ke sār lage tān bhūtārī.”—sor m 4. “sac kāhō sunlehu sābe, jīn prem kī tīn hi prēbh payo.”—akal 2 wind, air.

प्रेममुर्मर [premsumāraṇ] a book of praise, regarding the Sikh code of conduct, written by a devout Sikh under the name of Guru Gobind Singh. See त्रुम्भकार.

प्रेमबेन [premaṇ] younger daughter of Raja Sahib Singh of Patiala from the womb of Rani Aas Kaur, who was married to Sardar Kharag Singh a rais of Shahabad. 2 daughter of Sardar Hari Singh Namberdar of Ladheval (Jujaranwala). She was married to prince Sher Singh in 1822 AD. She gave birth to Prince Pratap Singh in 1831 AD, who was brutally murdered1 by Lehna Singh Sandhawalia on 15th of September 1843.

प्रेमबलिव [premabali] in poetic compositions, the heroine who is proud of her paramour’s love.

प्रेमभाल [premabhāl] n tears, born of love. 2 perspiration generated by passion.

प्रेममुर्मु [prempatṛ] n worthy of love. 2 beloved.

प्रेमधित्य [prempatṛ] See त्रिकोट.

प्रेमधुर [prempūr] n standing of hair on ends due to excitement; excitement.

प्रेमधी [prempūt] path of love.

“ātī chin mrṇal ki tanhū te tīth uparīt pay de avna he,
sui bedh ke bedh so kin tōhā partit ko tādo la dovno he,
kāvī “bodh” ani ghāni nejāo ki caadh tāpe na cztī cālāno he,
yn prem ko pāth kārāṛ he re
tāvar ki dhar pe dhavno he.

प्रेम प्रीति [premprit] ecstasy and love. “prem prītī sāda dhīarā.”—majh ā m 3.

प्रेम प्रहो [prem phulvari] See त्रिकोट त्राज.

प्रेममहाभ [prembhagati] n loving devotion.

1On the same day Maharaja Sher Singh was killed by Ajit Singh Sandhawalia.
2 loving service. “prembhayat kari sahej samai.”—dhana m 1.


Prem [prem] vicc nem bhin know no rule.

“nir bina min dukhi kis bina siso jese
pir jake daru binn kese rahiyojat he,
catak jyo svartbod caT ko cakor jese
cidan ki cah kar phani akulat he,
adhvan jyo dhon cah kamini ko kam cah
esi jake cah tako kaCJu na sohat he,
pem ko prabhav eso prem tahA nem keso?
“sudar” kahit yahi prem hi ki bat he.

Prem [premai] See Bhag 55. A Khatri of Talwandi (near Goindwal). He was lame. He became a disciple of Guru Amar Das and attained self enlightenment. Everyday, devotedly he brought yoghurt from his house for the Guru. With the Guru’s grace his lameness disappeared.

Prem [preyi] Skt adj darling.

“jali prere tru karna.”—bila m 4. 2 urge.

Prem [prer] Skt motivate, urge.

Prem [prerak] Skt adj inspirer. 2 motivator.

Prem [prena] Skt n inspiration, motivation.

“jru prere tru karna.”—bila m 5.


Prem [prosIt] Skt adj migrant. 2 dead, expired.

PremUdayak [proshAtika] in poetics the heroine who is distressed due to her husband’s departure to a foreign land.

Prem [prosat] See premUday.

Prem [prost] Skt well said. 2 said.

Prem [proks] sprinkle. 2 sprinkling. 3 act of sprinkling of mantar-recited water on the animal and the place where it is to be sacrificed, or where yag is to be performed.

Prem [prokh] Skt adj out of sight, hidden.

“dina nath prokh prAtipala.”—NP. 2 See prem

Prem [prokhta] Skt adj well-developed. 2 mature. 3 strong, determined. 4 serious. 5 shrewd, adept.

Prem [prodha] n mature woman. 2 in poetics, the heroine adept in the art of love-making.

Prem [prodh] adj well-developed. 2 mature. 3 strong, determined. 4 serious. 5 shrewd, adept.

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Example:

"jhuṭhe ko nahi pāṭi nā∅,
kə∅-hu nə suca kala kau."

—bīla dhīti m 1.

‘Black crow is not the only cause of unholliness’.

“pokhar nir vīrolīc makhān nāhi rise.”

—gōvə m 1.

‘If a well’s water is churned, no butter will come out’.

“sadhun ke ujjāl rīḍāy jyō hīm hīm vāt svet.”

‘It is not that snow of Himalayas is white, but snow from other sources is white too.’

“kare pāhāṇ sarkhe durjeṇ cīt kāthor.”

—ālākar sagārsudha.

‘Even a brown stone is not soft, attribution of hardness to a black stone is, therefore, without reason.’

पलुब्र [plaks] Skt n fig tree; ficus infectoria. See पलुब्र.

पलुब्र [plav] Skt leap. 2 dive. 3 swimming. 4 leaping animal. 5 frog. 6 monkey. 7 cock. पलुब्र [plavag] adj leaping animal. 2 n frog. पलुब्र [plavagam] leaping animal, monkey, langur. See पलुब्र.

पलुब्र [plav] Skt n dive. 2 fullness.

पलीहा [pliha] Skt पलीहन् n spleen. 2 a disease relating to the enlargement of spleen. See पलीहा.

पलुव [plut] Skt adj swam, bathed. 2 lept. 3 n gallop. 4 a note of three matras, longer than that of love sound. 5 leap, jump. 6 having the rhythm of three matras. 7 putting a finger on the string of a veena and producing three or more notes by deflecting it.


\[ \text{Phappha} \] twenty-seventh character of Punjabi script. It is pronounced with the lips. Sometimes Ꞛ-ModelState are replaced by Ꞛ in Punjabi and, at times, the Ꞛ preceding it is dropped, as Ꞛ in place of Ꞛ, Ꞛ in stead of Ꞛ, Ꞛ in place of Ꞛ and Ꞛ in place of Ꞛ etc.

2 Skt \textit{n} extent. 3 harsh utterance of words. 4 hissing, whizzing. 5 yawning, gaping. 6 result, consequence. 7 hurricane, gale.

\[ \text{Phauj} \] \textit{A} army. "muhkam phauj haothli re."-aca m 5. ‘a strong, unyielding army.’

\[ \text{Phaut} \] See \text{Phauj}.

\[ \text{Phasa} \] \textit{v} be ensnared, get trapped. 2 be held up or get entangled.

\[ \text{Phast} \] See \text{Phasa}.

\[ \text{Phasa} \] \textit{n} noose, snare. 2 dispute, wrangle. 3 S भग्ने useless blabber; twaddle.

\[ \text{Phash} \] \textit{v} cut off the noose, remove the obstacle. 2 settle a dispute.

\[ \text{Phasp} \] \textit{A} भा n surgical incision into a vein for blood-letting; phlebotomy.

\[ \text{Phas} \] See \text{Phast}.

\[ \text{Phasal} \], \text{Phalist} \[ \text{Phasal} \] \textit{n} season. 2 time. 3 crops during winter and summer solstices, that is, spring crops and autumn crops. “phasal aha rik eku namu.”-\textit{var mala} m 1. 4 \textit{adv} at the harvest-time.

\[ \text{Phasil} \] \textit{adj} seasonal. 2 \textit{n} an era based on spring and autumn harvests. According to some, this era was started by king Akbar, in Hijri 963 (1556 AD). It begins in the month of July.

\[ \text{Pharera} \] \textit{a} selfish person. A person who comes only to serve his self-interest as the quail appears during the harvest season to pick corn.

\[ \text{Phasauna} \] \textit{v} ensnare, entrap. 2 bring under control, subdue.

\[ \text{Phasat} \] \textit{A} सात clear articulation; eloquence.

\[ \text{Fasad} \] \textit{A} फास n disorder, corruption, defect. 2 mutiny, rebellion. 3 quarrel.

\[ \text{Fasadi} \] \textit{A} फास adj trouble-making. 2 quarrelsome, riotous.

\[ \text{Fasahat} \] \textit{A} फास adj eloquent, fluent.

\[ \text{Phasili} \] \textit{A} फासिल \textit{n} wall of defence built around a city or town, rampart.

\[ \text{Faham} \] \textit{A} फ़ाहम \textit{n} knowledge, comprehension, intellect, cognition.

\[ \text{Fahmaya} \] \textit{P} फाहमया \textit{n} instruction, admonition. 2 direction, order.

\[ \text{Fahmidan} \] \textit{P} फाहमिदन \textit{v} understand, cogitate.

\[ \text{Fahmi} \] \textit{P} फाहमी \textit{adj} intelligent, intellectual.

\[ \text{Pha} \] \textit{P} फाह we have understood. See \text{Phahim}.

\[ \text{Phaharna} \] \textit{v} flutter or flap in the air. “dharm dhuja phahrat sada.”-\textit{svaye} m 4 ke.

\[ \text{Phahrauna} \], \text{Phahra} \[ \text{Phahrana} \] \textit{v} flap in the air, flutter. “cale dhuja phahravat he.”-\textit{salo}.

\[ \text{Pha} \] \textit{P} फाह \textit{n} piece of cotton cloth put on a boil. 2 dressing for a wound.

\[ \text{Phahim} \] \textit{P} फाहिम See \text{Pha}. 

Page 707 of 750
bhiri [phahi] n noose, snare. 2 adj entraping. “bhiiri gali phahi.”—var ram 1 m 1. 3 adv entangling. “jam ki bhir na phahi.”—sar m 5.


phak [phak] Skt फक्कं vr move slowly, creep, steal, do an immoral act. See फक्के. 2 A give up, leave. 3 set free. 4 lower and upper jaws. 5 act of putting medicine into the mouth of a child. 6 In Punjabi, the dust of straw etc is also called फक्क.

3 imperative of phah.


phak [phak] Skt फक्कं part only, merely. 2 enough of, sufficient.

phakar [phakar] A n penury. 2 asceticism, mendicancy.

phakardes [phakardes] n an assembly or meeting of holy men. “phakardes ktr mile dame te.”—BG. ‘How can there be an encounter with holy men by spending money?’

phak [phak] See फक्के. 2 “phakaru kare hor jati gavae.”—var sar m 1. “ktr phakaru daim.”—trLy kibir.

phakar [phakar] or फक्के [phakaru] See फक्के. 2 adj vain, unavailing. “phakar jati phakaru nau.”—var sri m 1. 3 depraved, vicious. See फक्के. 4 n abusive language, nonsensical talk.

phakari [phakari] in vain or in unavailing activity. “loka, mtr ko phakari pai.”—asa m 1. 2 See फक्के.

phakari [phakari] स्रववरी n public defamation. “osu piche vago phakari.”—var sor m 4. 2 adj depraved, villainous. See फक्के. 1.

phakar [phakar] See फक्के 2. “heni virle nahi ghane phelphakaru sasar.”—sava m 1. ‘Those who are fakirs are indeed rare.’ 2 adj vain, unavailing. “phakaru pite edhu.”—var mala m 1.

phak [phaka] n quantity of grain etc that can be tossed from the palm of one’s hand into the mouth. 2 stuff eaten through this process. 3 A 8 complete deprivation of food; fast (for want of food). “tki khavahi bakhas toti na ave, tkna phaka pata juv.”—gau m 4.

phakir [phakir] A फक्कर n a penniless or penurious person. “jnh ke pale dhan vasE trn ka nau phakir.”—var mala m 1. 2 a dervish, fakir, self-denying person. “pure gori bakhsaiahi sabhi gunah phakire.”—maru a m 1.

“kahe ko tu ghar choqa kahe ko gharani chodi?

kahe ko tijat khoi dorbe bane ki?
kahe ko tu noga hua kahe ko bIbhuti lai?
kane sikh dai tuje jagal me jane ki?
adat ko chordeta parejan mat hota
sikh sun leta tu “catusfhgh” rane ki,
goEx jai ek leta khane ko khudaI deta
jati mI cIa re fakir khane dane ki.
jal him mahr deki ag ki lapat kaha?
sadhru ke kapat kaha bhay kaha bir ke?
khalaI ke gyan cI cIPal ke dhyan kaha?
aturi sfghan kaha batan adhir ki?
“cdan” kahaI dhan kaj laj choq hye
lalac samat kaha kahuI marioihir ke?
mudhta me ras kaha sumta me jas kaha?
jogi bambaI kaha phikar phakir ke?”

phakari [phakari] फक्करी n poverty, penury. 2 asceticism; mendicancy.

“jab lo he para xvab gaphalt ka akhdo par
lajat tabhi lo badsahi c vaziri he,
kisi vakt csk jave bhul purda uhave
rgh lal nazrave chuTe drlgiri he,
“je” kahe jahan bic ngaahsan phiki kachu
bhavat na niki dhoni naboT naphiri he,
ap hua miri tab pasham amiri gane
bhave na musahibi to sahibi phakiri he.
dukhan so dukhter sukhvan so anuvag,
nidak so ber phir badak so giri he,
puja ko bharam pujayabe ko dabh jlo
paye te anad anpaye dilgiri jhe,
jivan ki agra manan phikar jlo
bin haribhakt jag jamat ki jiri he,
“aksr anany” eti phate na phikar jlo

talo phaihat1 baba! phore na phakiri he.

[phakk] See भव.

[phakkika] Skt n an argument that proves a principle. 2 inappropriate behaviour. 3 deceit. 4 line from some book.

[phakei] n anything tossed into the mouth. See भव.

[fakollrahan] A कृत्रिम n redemption of the mortgaged object.

[faxar] A भगवान n glory, honour. 2 nobility, excellence.

[phagva] Vj Holi festival. See भव.

[phagvana] It is a large and ancient city in Kapurthala state. It is situated on the Grand Trunk Road and the North Western Railway. It is at a distance of 62 miles from Amritsar. There are two gurdwaras there:

1) In the Bansanwala Gate, near Bhairo’s temple, there is a gurdwara of Guru Har Rai. The Guru stayed here while he was going from Kartarpur to Kiratpur. It is a small gurdwara near the market. An Udasi is the officiant there.

2) At about one and a half mile to the east of the city, Sukhchainana is a memorial common to Guru Hargobind and Guru Har Rai. It is a small gurdwara and there is no regular officiant. Three ghumaons of land have been donated to the gurdwara by Kapurthala state. A fair is held here on Baisakhi day. The

1fojihat, needless inconvenience.

gurdwara is two miles to the north-east of Phagwara railway station.

[faca] P ना n noise, uproar. 2 cry of distress, outcry. 3 short for भवान (भवन).

[phagua] See भव.

[phagun], [phagun] See भव.

[phaguan] n Holi festival, celebrated during the month of Phaggun. 2 song sung at the Holi festival.

[phagguvala] a village in police station Bhawanigarh, tehsil Sunam, in Patiala state. About half a mile to the south, there is a gurdwara of Guru Tegbahadur. Only a temporary sanctum has been constructed there. Nearby, there is a residential apartment made of bricks and mortar. A Brahman performs the duty of incense-burning and lighting the lamps. It is situated on a metalled road, at a distance of 14 miles to the west of Nabha railway station. It is 11 miles to the south-east of Sangrur.

[phaggo] See भव.

[fajar] A दिसंबर n daybreak, dawn, early morning, before sunrise.

[phaja] A भजन n grace, favour. “pavoge khuda te phajal.”—GPS. It is also pronounced as हाज [fadal].

[phaja] A भजन n open area, open ground.

[phaihat], [phaihat] A भजन n disgrace, ignominy. See भज.

[phajilat] A भजन n eminence, excellence. 2 greatness, dignity.

[phajilat ma-ab] P भजन adj seat or repository of dignity. 2 dignified.

[phajul] A भजन adj useless, unnecessary. 2 superfluous. 3 talkative, garrulous. 4 short for भजल.

“ese bIpr phajul ko mohI na rakhyoi.”—caxtr 91.

[phajulkharac] P भजन adj wastrel. 2 extravagant.
_phajuli_ P फाजुली adj garrulous. 2 n vain effort. 3 extravagance. “अब चोर फाजुली को होठ सिरा।”-NP.

_phatak_ flapping sound produced by a bird with its wings. “पूंजे फातक सोके नहूं”-carrtr 82. ‘The bird cannot reach there.’ 2 _Skt_ स्फटिक n quartz, rock crystal. “मोद्रा फातक बनाई रान।”-ram o m 1. 3 glass.

_phatkari_ [phatkari] [phatkari] _Skt_ स्फटिक n quartz-like mineral which is alkaline. It is used in various medicines and is famous as mordant for clothes; alum. *L* Alumen.

_phatkacal_ [phatkacal] n quartz-like shining mountain; Kailas. “फातक्काल सीव के साहित बहुर बीराज जाई।”-carrtr 141.

_phatna_ [phatna], _phat_ [phatna] _Skt_ स्फटिक vr burst, explode. 2 n bursting forth. 3 rending.

_aphatak_ onom sound produced by something dashed to the earth; crash. “फातके गोजने।”-gyan.

_aphat_ [phat] See _phat_.

_aphau_ [phat] n wound, injury, cut. 2 width of a river; distance between river’s two banks. 3 wooden plank.

_aphar_ [phatar] adj wounded, injured.

_aphati_ [phatti] bandage. 2 flat portion between the grip and the corner of a bow. “फाती द्वे कोरी अधिक, देथि भस्ति विसाला।”-GPS. 3 wooden writing-tablet.

_aphata_ [phata] _Skt_ फण vr go, jump, shine. 2 n expanded throat of a snake; hood of a snake.

_aphant_ [phantar] n which has a hood; hooded snake; cobra.

_aphati_ [phani] See _aphat_.

_aphatia_ [phani] See _aphat_.

_aphatre_ [phani] adj Which has a hood - snake; hooded snake.

_aphatsir_ [phani] _Skt_ पाणि which has a hood - snake; hooded snake.

_aphatsir_ [phani] See _aphat_.

_aphat_ [phat] n large snake. 2 king of serpents, Sheshnag. 3 Vasuki. 4 See दिन जन्म (c).

_aphat_ [phani], _aphat_ [phani], _aphat_ [phani] _Skt_ पाणि n king of serpents; Sheshnag. 2 serpent Vasuki. 3 large snake.

_aphat_ [phat] A प़ न victory, conquest. “देगो फातह नस्रत बे दराग।” 2 success. 3 expression of social courtesy, used by the Khalsa, when meeting. See लालमलू नी ली दुआ।

_aphat_ [fatva] A फत्व n a judgement. 2 opinion given by a religious head; edict.

_aphatic_ [fath] See _aphat_. “फातिह भाई मानिजित।”-bavan.

_aphat_ [phat] A पाणि n wick; earthen lamp’s wick.

_aphat_ [fat] [fatsoz] _Skt_ पतस्य n lampstand; four-cornered metallic lampstand with different portions for oil-pots and wicks.

_aphat_ [phatila] See _aphat_.

_aphat_ [phatuh] plural of _aphat_.

_aphat_ [phatuh] a Jatt leader of Gujjarwal who had refused to hand over his falcon to Guru Hargobind. When after having swallowed a cord, the falcon was about to die, he offered it to the Guru; he got himself pardoned for his offence and became a Sikh. 2 A जू म जACKET; sleeveless coat with buttons.

_aphat_ [fat] A फूँ द defect, unsoundness of mind. 2 commotion, riot. 3 obstacle. 4 damage. 5 laziness, langour, idleness.

_aphat_ [phate] See _aphat_ and श्वासुपू नी ली दुआ।

_aphat_ [phatesah] raja of Srinagar (Garhwal) also known as Fatechand. Instigated by Bhimchand, the ruler of Kahloor, he, without any reason whatsoever, fought a battle against Guru Gobind Singh at Bhangani, near Paonta,
and met with defeat. See रोहितज्ञान १ ८.

“पहतेशार को पा तो राजा, लोह पेरा हम सो बन कजा.” See ब्रजनाथ.

दोसमिः [पहतेशार] See दोसमिः राजा. २ गुरुगोभी दास सिंह, यह राजा जिंड, जो, अन्तर की तरफ, अर्थ के रूप में राज के रूप में, जिंड में १८१९ तक बॉय पद और सिंधर पर ३१ फरवरी १८२२, उसके आयु के २३ वर्षों में.

दोसमिः सिंह [पहतेशार] आधा गुरु गोबिंद दिन, जिसे बाबा जिंड में १८१९ में और दांगर हौज़ में ३१ फरवरी १८२२, उसके आयु के २३ वर्षों में.

दोसमिः [पहतेशार] बाबा] सौ गुरु गोबिंद दिन, जिसे मोटे जिंड में, दोसमिः बाबा जिंड में, दोसमिः बाबा जिंड में.

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The page contains a list of Sanskrit words with their meanings and translations. Here are some examples:

- **[phadal]**: ignominy, shame, infamy.
  - 1. state of being unsuitable.
  - 2. filth, faeces.
  - "phadal".

- **[phadihat]**: see.'
  - "phadihat,
  - "phadihatI".

- **[phadul]**: see.'
  - "phadul,
  - "phaduli".

- **[phadh]**, **[phadha]**, **[phadhI]**: bondage, noose, snare, trap.
  - "na kalphadha phadhaE."-akal.
  - "man phadhI rahIO."-sm 9.

- **[phan]**: see.'
  - "phan,
  - "phanI", "phanIyara".

- **[phapha]**: twenty-seventh character of the Punjabi script.
  - 1. pronunciation of G.
  - 2. pronunciation of D.

- **[phapha kutni]**: see.'
  - "phapha kutni".

- **[phaphola]**: blister caused by burning or friction.

- **[phab]**: see.'
  - "phab,
  - "phabna".

- **[phayaji]**: beneficent.
  - 1. generous.

- **[phar]**: feather, wing.
  - 1. feather.
  - 2. wing.
  - 3. pomp, grandeur.

- **[pharaun]**: see.'
  - "pharaun".

- **[phap]**:二十 seventh character of the Punjabi script.
  - "phapha phIrat phIrat tu aIa."-bavan.

The following articles of Guru Gobind Singh, which he had bestowed upon Bhai Desraj, are preserved in the house of Bhai Dasaundha Singh — a descendant of Bhai Bahilo:

1. a pajama made of the skin of a barking deer.
2. two long, loose shirts made of embroidered tapestry.
3. a muslin handkerchief.
4. a gold coin.
5. a dagger.

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Patiala state. It is two miles to the north-east of Narendarpura railway station. The following articles of Guru Gobind Singh, which he had bestowed upon Bhai Desraj, are preserved in the house of Bhai Dasaundha Singh — a descendant of Bhai Bahilo:

1. a pajama made of the skin of a barking deer.
2. two long, loose shirts made of embroidered tapestry.
3. a muslin handkerchief.
4. a gold coin.
5. a dagger.
Like Janak, it was also a title of the royal throne but the most famous Pharaoh was the one who was a contemporary of Moses. He arrogated to himself the divine powers and tyrannized the Israelites (including Moses). Once, by the divine will, plague overwhelmed the Egyptian people. Moses, along with his people, moved out with the intention to quit Egypt. When he had covered some distance, the Pharaoh, along with his army, closed on him. In accordance with the Divine Will, Moses and his people crossed the Red Sea but, the Pharaoh and his army got drowned in the sea. The real name of this Pharaoh was Walid Bin Musab.1

1 Many writers have mentioned his name as Musab Ibn Raiyam and Qabloos and his age as 620 years.
pronunciation as Firdos is also correct.

Firdosi [phardosi] or Firdosi [firdosi] court poet of Mahmood, emperor of Ghazni. He was son of Sharf Shah. He spent thirty years writing a history, named Shahnama, comprising 60,000 verses in classical Persian. His real name was Abbulkasam Hassan (نامه). The emperor had promised to give him one gold coin for each verse. But, after the completion of the book, he offered to pay in silver coins. The poet refused to accept the said payment and returned to his home town Toos (Mash-had) and recorded the meanness of Mahmood in the above-mentioned book. At last, in repentance, the emperor sent sixty thousand gold coins to the poet. But, when the officials entered Toos through one gate, the poet’s hearse was being taken out from the other gate. The poet’s daughter refused to accept the payment. But, later on acceding to Mahmood’s request, she accepted the payment and spent it on the construction of an embankment and a bathing place on the river near the city. Fardausi died at Toos (Mash-had) in 1025 AD.

The tenth Master has written in his Zafarnamah:

“CI xuṣ gufāt fardosie xuṣuzbā.”

Bhā (phāra) See भार. 2 See भर.

Bhāhrāna [phārphāranā] v flap, flutter. “phārphārant bhajan it ut ko.”—NP.

Bhā (phāra) [phār phāra] bore fruit. See भार. 1.

Bhāhrōd [phārphād] n guile, subterfuge.

Bhā [fāra] P adj fat, bulky.

Bhāmā [phārmā] a cypress-like tree, which grows in hot countries. Its wood is used as timber. tamarix dioica.

Bhāman [fārmān] P n mandatory epistle; edict. 2 order, command.

Bhāman [fārmayaś] P n command, order.

Bhām [fārmud] P n ordered, commanded.

Bhāmudān [fārmudān] P n order, command.

Bhāmā [fārmos] See भ्रमा.

Bhāmā [fārhā] See भ्रमा.

Bhāmā [fārux siyār] मुझे grandson of Aurangzeb and subedar of Bengal. He ascended the throne of Delhi in the month of Magh, Sammat 1770 (1713 AD) after having slain Jahandarshah with the help of Abdulla Khan Sayyad. He married daughter of Ajit Singh, raja of Jodhpur, in 1715 AD. During his regime, Banda Bahadur was martyred, in Sammat 1773, and he left no stone unturned to extirpate the Sikhs. In Sammat 1776 (16th May, 1719), Husain Ali, brother of Abdulla Khan, killed Farrukhsiyar with the help of the Marhattas. See मुकर्खल में दरबार निच पन.

Bhāmā [phār-rukhabad] a district headquarters in U.P. which falls under Agra division. It was founded in the name of Farrukhsiyar, by Nawab Mohammad Khan, in 1714 AD.

Bhāl [phārlāg] E furlong – one eighth of a mile or a length of 220 yards.

Bhāv [pharvahi] n a saw that is worked by two men. 2 a village in nizamat and tehsil Barnala of Patiala state. It is situated at a distance of three miles to the south of Barnala railway station. Near this village, towards the south-east, there is a gurdwara in memory of Guru Tegbahadur. The Guru stayed here for one night. This gurdwara has a donation of 35 ghumaons of land and an award of rupees 84 in cash. The officiant is a Singh. The local population is now busy in constructing a large assembly hall of this gurdwara.

Bhai Thamman Singh has been an eminent Sikh of Farwahi. His memorial is regarded as a tourist spot in the Malwa. See ढंगर में धर.
2059

**phāra [phāra]** short for France. “phāra ke phirāgi.”—ākal. 2 a town in district Mainpuri of U.P. 3 See फ़ारा.

**phārir [phārai]** adv having rent or pierced. “kan phārā hīrae ṭuka.”—prābha e m 5. 2 having handed over.

**phāra [phāras]** n whose business is to spread carpets.

**phārā [phārās]** France; a famous country in western Europe. Earlier there was monarchy in this country. After the removal of Napoleon III on 4th September 1870, the republic was established in 1875. To its north, there are Belgium and the English Channel; to the west is the Atlantic ocean; to the south, is the Mediterranean sea; and to the east are Italy and Germany. Paris is its capital.

The area of France is 212,660 square miles. Its population is 39,209,766. Besides this, the territories ruled by France in Asia, America and Africa cover 5,120,000 square miles and their population is 53,500,000.

French contact with India began in 1664 AD. when a trading company, La Compagnie des Indes was established. Over a period of time, by developing relations with the states, it occupied a large territory in the south. But this company did not receive as much support from the parent country as the English company did from England and it could not develop its power.

The English company, particularly during the times of Clive, Warren Hastings and Wellesley, dealt a heavy blow to the French forces. At present some places like Pondicherry, Chandar Nagar, etc are under the French control.

**phārasana [phārāsana]** P फारासना n room in which carpets etc are kept. 2 a house where the servants live, whose job is to spread carpets etc.

**phāsī [phāsī]** a citizen of France. 2 language of France, French.

**phārasī [phārasis]** country named France. “phārasis ke durāgi.”—ākal. See फ़ारसी.

**phārā [phārasisi]** adj of France, French. 2 n French language.

**phārasī [phārasis]** adj of France, French. 2 n French language.

**phāra [phārat]** P फारात collected, assembled.

**phāra [phārat]** See फारा. 2 according to Sarabhol, son and commander of demon Brijnad (Virynad).

**phāra [phāra] P फारा waistband, horsebelt.

**phāra [phārax]** P फाराङ adj open, wide; capacious.

**phāra [phāraxi]** P फाराङ n width, extent. 2 abundance of wealth. 3 See फारा.

**phāra [phārag] A फारा adj leisure. 2 leisure. “tābe phāragat ki bīdhī jove.”—GPS. 3 prosperity.

**phāra [phāragat]** P फारागट n deliverance, release. 2 leisure. “tābe phāragat ki bīdhī jove.”—GPS. 3 prosperity.

**phāra [phāra] P फारा adj forgotten. “hoṣ bhāi phāramos sabhe.”—NP.

**phāramos [phāramos]** P फारामोस v forget, ignore.

**phāra [phāra] P फारा adj absconding, fugitive. 2 act of absconding.

**phāra [pharāla]** a village, under police station Banga, tehsil Nawanshahar of district Jalandhar. It is at a distance of two miles to the north of Bahram railway station. Near the government school in this village, there is a small gurdwara of Guru Har Rai. On his way from Kartarpur to Kiratpur, the Guru stayed here. Land measuring 3-4 ghumaons, is attached to this gurdwara. Near the gurdwara, there is residence of officiant Bhai Ram Singh Nirmala, where Guru Granth Sahib is displayed.

**phāra [phārā]** bore fruit. See फ़ारा 1.

**phāra [phārad] P फाराद n cry for help; petition for redress.

**phārad [phārad]** adj seeker of redress or justice, petitioner. See फाराद.
Farsi:

ब्रिसम [फारिसत] देखि.
ब्रिसम [फारिसह], ब्रिसम [फारिस्ता], ब्रिसम [फारिस्ता] P जिंदा adj sent. Its root is दज्जुरें [फारसद] i.e. to send. The letter ज has been substituted for जू। 2 messenger, envoy. 3 gift, present. 4 angel. A जजजजी on the books of Islam (फारस), angels have been created from God’s light. They do not suffer from hunger, and possess huge power. At some places, their count is given as one lac and twenty-five thousand and at others, eighty thousand. The Koran mentions four archangels:

(a) [जब्राइल] जजजजी who carries the gospel to the prophets. This very angel had, at times, brought and handed over to Mohammad many verses of the Koran. He has also been mentioned as the Holy Ghost.

(b) [मिकाइल] जजजजी who provides subsistence to the people and sends rain.

(c) [इस्राइल] जजजजी is the angel who sounds the trumpet of the Doomsday. With the sound of this trumpet, the Dissolution will take place and the dead will rise from their graves.

(d) [इज्राइल or इज्राइल] जजजजी is the angel of death. “स्प्राइल फारेस्टा ट्रल पीर गानी.”—गाउ वार l m 5. He is also called मैलकलम्बत [मालकलम्बत]. “मैलकलम्बत जा अवसी साथ दरवाजे बांटी.”—स फारिड.

Besides these, two more angels किरमान कतिबिन [किरमान कतिबिन] are mentioned in the Koran. One of them stays on the right shoulder of every person to record his good deeds and the other remains on the left shoulder to record his evil deeds. See फ्रिसम.

Two angels, named [मकर] and [नाकिर] examine all the dead in their graves. Eight angels carry the throne of God, and nineteen angels, under the sway of मल्क [मल्क], guard the hell. The chief angel of the paradise is रिज्वन [रिज्वन] who may be regarded as the Indar of the Purans. 5 a poet whose actual name was Mohammad Qasim. He was born in Astrabad, in Persia, around 1570 AD. His father’s name was Gulam Ali. A book of history, written by Muhammad Qasim, and completed in 1614 AD, is known as Farishta. 1 Mohammad Qasim was there in the court of Jahangir for some time. 6 a saint having qualities of a god. See फ्रिसम फिरस्ता.

फारिसह [फारिसह सिफात] P जिंदा adj with angelic temper; saintly, virtuous.

ची [फारी] n a small shield, held in the left hand to ward off the strike while practising fencing or swordsmanship. “फारी एरु क्षादा.”—क्षाद्य l 2 See वजी.

फरी [फारी] A जजजजी n opponent, rival. 2 supporter.

फरीद [फारीद] A जजजजी adj unique, incomparable. 2 n a great saint whose brief story is as under:
Sheikh Farid was born in Sammat 1231 (1173 AD) in the house of Sheikh Jalalluddin Sulaiman (who was a descendant of Islam’s second Caliph, Umar) and Mariyam, at village Kothiwal (now known as Chawali Mashayakh). He became a disciple of Khwaja Kutabuddin Bakhtyar Kaki. Farid was a great scholar, extremely self-denying, perfect ascetic and a unique devotee of the Creator. He made Ajodhan (now called Pak Patan or Pakpattan) his place of residence.

One of the marriages of Farid took place with Hazbara, daughter of Nasiruddin Mahmood, emperor of Delhi, whom he donned with ascetic attire so as to keep her in his own company. Besides her, Farid already had three more wives from whom five sons and three daughters were born. He breathed his last in

1Gulshan-i-Ibrahimi and Naurasnamah are the other names of this book of history. Col. Briggs translated it into English in 1829 AD.
Sammat 1323 (1266 AD) at Pakpattan and his eldest son, Diwan Badruddin Sulaiman, succeeded him.

Farid’s genealogical tree is as under:

Sheikh Jamaluddin

Baba Fridudin Masaud Shakarganj

Diwan Badrudin Sulaiman

Khwaja Diwan Pir Allauddin (Mauje Darya)

Khwaja Diwan Pir Muizzudin

Khwaja Diwan Pir Fazal

Khwaja Munnavar Shah

Diwan Pir Bahauddin (Harun)

Diwan Sheikh Ahmad Shah

Diwan Pir Ataulla

Khwaja Sheikh Mohammad

Sheikh Brahan (Ibrahim)

Guru Nanak Dev had two meetings with Sheikh Brahan (Sheikh Ibrahim who was also known as Farid Sani, Balraja, Salis Farid, etc). Sheikh Brahan’s name figures in the olden hagiographical accounts and also in Nanak Prakash.

“sex pharid pata\'n he jahi\'va, 
se\'xbraham t\'ab b\'asai tah\'i\'va, 
t\'i\'h ke m\'ilan het g\'at\'dai 
dor kos p\'er be\'the jai.”

—NP uttra a 33.

A contemporary of Guru Nanak, Farid Sani died in Sammat 1610. Farid’s verses are included in Guru Granth Sahib. See नन्हारमातिव. 3 Sheikh Farid, cashier of Jehangir, who founded the city of Faridabad, in tehsil Ballabghar, in 1607 AD.

Faridkot [pharidkot] Raja Mokal Dev founded Mokal Nagar towards the end of the twelfth century of the Bikrami era. But, on the visit of Farid, the raja renamed it as Faridkot, after the name of the said dervish. It is to the southeast at a distance of 79 miles from Lahore and 22 miles of Ferozepur respectively.

For a long time, Faridkot remained under the control of various people. At last, the Brar dynasty captured it in the 16th century. These days, it is a famous Sikh state. Its brief history is as under:

Brar was a remarkable person in the dynasty of Jaisal Bhatti. From his elder son Paur, began the branch of the Phool and from his younger son, Dull, came into being the Faridkot dynasty. During the reign of Akbar, Chaudhary Bhallan from the house of Dull was a prominent person of Malwa. Bhallan’s father, Sanghar, supported the emperor in various battles who, on this score, was greatly obliged. But, for dominance in the area, there always was a tussle between Bhallan and Mansur, who was the land revenue chief of the Sarsa sub-division. Once, when both of them were present in the court of Akbar, Mansur was presented a robe of honour by the emperor. When Mansur was about to tie the turban on his head, Bhallan, without waiting for his turn to receive a robe of honour, tore half of Mansur’s turban and tied it on his own head. At this Akbar had a hearty

1Farid’s age has been mentioned as 120 years in Gulshan-i-Aulia. By this reckoning, he died in Sammat 1350.

2Two memorials of Farid are extant there: one in the palace and the other in the city.
laugh and he divided the territory equally between them.¹

When, in 1630 AD (Sammat 1688), Guru Hargobind visited Malwa, Bhallan became his follower and, along with his family, kept on serving the Guru whole-heartedly. Bhallan had no issue. So, after his death in 1643 AD, his brother Lala's son Kapura, born in AD 1628, was installed as the liege holder. Kapura founded, in 1661 AD, the village Kotkapura after his own name. He was generous, brave and just and, the people liked to obey his authority.

When Guru Gobind Singh came to Malwa, in Sammat 1761-62 (1703-4 AD) Kapura took baptism from him at village Siriawala, and he was given the new name of Kapur Singh. On this occasion, the Guru gave him a sword and a shield. Before being baptised, Kapur Singh was a Sahajdhari (i.e. uninitiated) Sikh and he had been sending presents to the Guru at Anandpur. Once, he sent an elegant steed to the Guru about which Bhai Santokh Singh has written:

"jāgāl bīkhe kapura jaṭ,
ketik gramān ko pētir rāṭh,
īk sō, īk hōja[r] dhēṇ dekē,
cācāl bāli turīgām lekē,
so hōjūr me dayō pucai,
dekhyā bāhu bāl sō cēplai,
āpe cēdhbe het bōdhaya,
dōṣīgar tīh nam botayo."³–GPS.

Isākhan Manj, the chieftain whose territory was adjacent to that of Kapur Singh, always harboured ill-will against him. Having found an opportunity, he captured Kapur Singh in guile and killed him. This happened in 1708 AD.

Sukkha, Sema and Mukhia were Kapur Singh’s sons. To avenge their father’s murder, they killed Isākhan in a battle, plundered his fort and occupied some of his territory.

After Kapur Singh, his son Sema became the liege-lord of the area and remained so for two years. After the death of Sema in 1710 AD, his elder brother Sukkha succeeded him. Through strenuous efforts, he brought many adjoining villages under his control. Sukkha died in 1731 AD and his sons, Jodh, Hamir and Vir began quarrelling among themselves over the division of the territory. On the intercession of leading Sikh sardars of the time viz Jassa Singh Ahluwalia, Jhanda Singh Bhangi, etc, it was decided that Faridkot should remain with Harm Singh, Kotkapura with Jodh; and Mari Mustafa should be given to Vir. On this occasion, the Khalsa Dal performed the initiation ceremony and baptised all the three brothers as Singhs.

In 1732 AD, Hamir Singh took charge of Faridkot with royal splendour and brought prosperity to the city. For various reasons, Jodh Singh had a dispute with Patiala and as a consequence, he was killed in a battle, in 1767 AD.

After the death of Hamir Singh in 1782, Mohar Singh succeeded him.⁴ He was not a competent administrator and his son Charhat Singh dislodged him and took the authority in his own hands. Charhat Singh was a very intelligent and fearless fighter.

In 1804 AD, Dal Singh, elder brother of Charhat Singh’s father, raided Faridkot during the night and, after having killed him, occupied the State. At that time Charhat Singh’s sons – Gubh Singh, Pahar Singh, Sahib Singh and Matab Singh – were very young and, they fled to save their lives. But, Dal Singh could not enjoy the pleasure of ruling the State for more than a month. In order to help the minor boys, their

¹Since then this saying has been in circulation:
bhallan cira parzā akbar de darbar.
²Rūpees one thousand one hundred.
³See एकसिंहेस्वर.
⁴Mohar Singh died in 1798 AD.
maternal uncle, Fauja Singh (Gill sardar of Sher Singh Wala), with some army, raided Faridkot during the night and, after killing Dal Singh in his sleep, installed Gulab Singh on the throne.

In 1806-07, Diwan Munkam Chand, a commander of Maharaja Ranjit Singh, mounted an attack on Faridkot and realised a tribute of rupees seven thousand. On 26th September 1808, Maharaja Ranjit Singh seized control of Faridkot and gave only five villages to the Rais (noble) for his livelihood.

When the English government took cis-Satluj states under its protection, Faridkot was restored to Gulab Singh, on 3rd April 1809.

On 5th November 1826, Gulab Singh while sauntering around, was killed by his enemies, who escaped undetected.

Gulab Singh was succeeded by his four-year old son Attar Singh who died in 1827 and Pahar Singh became the ruler of the state. He was a generous, brave and very shrewd person. He helped the State to make great progress, founded several villages and got many wells dug in the territory.

The farsighted Pahar Singh helped the English wholeheartedly during the Anglo-Sikh War in 1845 AD. As a result, the government bestowed upon him the title of Raja in 1846 and gave him a part of the confiscated territory of Nabha which fetched him an annual income of rupees 35612.

Raja Pahar Singh died in April, 1849 and his son, Wazir Singh,1 ascended the throne at the age of 21 years. He supported the English wholeheartedly during the Anglo-Sikh War in 1849 and the mutiny in 1857 (Sammat 1914) for which the title of Bairarbans Raja Sahib Bahadur was bestowed upon him. He was given a salute of 11 guns and a robe of honour comprising eleven pieces of cloth. On 11th March 1862, he received a decree for the adoption of a child. Raja Wazir Singh took baptism at Hazoor Sahib and embraced the Sikh way of life in full. Raja Wazir Singh died in April 1874, at the Than Tirath in Kurukshetar, where the State constructed a memorial, installed Guru Granth Sahib and initiated the practice of serving food to the poor.

After the death of his father, Raja Bikram Singh ascended the throne of Faridkot at the age of 32 years, and governed the state excellently. He was born to Rani Ind Kaur, Sardar Sham Singh Mann's daughter on the 11th day of the bright fortnight of the month of Magh, Sammat 1898 (January 1842). He wholeheartedly supported the British during the second Afghan War and earned the title of Farzand-i-Saadat Nishan Hazrat-i-Qaisar-i-Hind.

Raja Bikram Singh gathered many wise and learned men and got a commentary of Guru Granth Sahib written by Bhai Badan Singh Giani. The State got it published twice at a huge expenditure. A sum of rupees 75,000 was donated for the building of a community kitchen at Amritsar and another of rupees 25,000 for the installation of electricity in the Darbar Sahib there.

Raja Bikram Singh died on 8th August 1898.

After his death, his son Balbir Singh, who was born to Rani Bishan Kaur (daughter of Bakshi Pratap Singh Chahal), on Monday, the eighth day of the dark fortnight of Bhadon, Sammat 1926 (1869 AD), ascended the throne on 16th December 1898. He was a very tall, handsome, and sociable person. He got beautiful buildings constructed and gardens laid. But it is sad that he could not rule over

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1His mother, Rani Chand Kaur, was daughter of Samund Singh Dhaliwal, resident of Dina.
the State for long. He died in 1906 leaving no issue to succeed him. However in 1906, he had adopted Brijinder Singh, who was born in 1896 and was son of his younger brother Gajendar Singh. After the death of Raja Balbir Singh, Brijinder Singh occupied the throne. He studied in Atchison College, Lahore. During the world War of 1914, he extended great help to the government with money and recruits. In east Africa, the State’s company of sappers rendered meritorious service for more than three years. The government thanked him and he was decorated with the title of Maharaja. In 1922, he was given full powers to award capital punishment. He was a very shrewd and able administrator. Unfortunately, he was not blessed with a long life. On 22nd December 1918, the whole of Punjab was plunged into grief at his untimely death.

After the death of Maharaja Brijinder Singh, his son Har Inder Singh, who was born on 29th January, 1915, to Maharani Mahinder Kaur (daughter of Sardar Jiwan Singh, nobleman of Shahzadpur) ascended the throne on 23rd December 1928.

This promising ruler, along with his younger brother Kaur Manjit Inder Singh, is receiving education in Atchison College, Lahore. The governance of the State is in the hands of a council, under the presidentship of Sardar Bahadur Sardar Inder Singh BA. Fateh Singh, Lala Izzat Rai, Ali Mohammad and Gurdial Singh are the members of the said council.

In December 1913 the political contact of the State with the government was transferred from the commissioner of Jalandhar to the Bahawalpur Agency. Since 1st November 1921 it is with the A.G.G Punjab states and Faridkot state is thirteenth in the Punjab.

The full title of Raja Sahib is:
His Highness Farzand-i-Sa’adat Nishan Hazrat-i-Qaisar-i-Hind, Brar Bans Raja Har Inder Singh Sahib Bahadur, Ruler Faridkot.

The area of the Faridkot state is 643 square miles. According to the census conducted in 1921, its population is 150,661; the yearly income is approximately rupees 18 lacs, the number of army personnel is 344 and that of the police is 244.

There is one main hospital with a capacity of twenty indoor patients, and one women’s hospital accommodating twelve beds. Both these hospitals have fine buildings. The cantonment also has an impressive hospital with eight beds. There are four dispensaries in the territory.

There are 59 schools; out of which one is a high school. There is one girls’ school, two middle schools and fifty-five primary schools.

In the treasure-house of the State, there are one sword and one shield of Guru Gobind Singh which he had bestowed on Chaudhary Kapur Singh. One leaf of some book, sixteen and a half inches long, is also there. It has been torn into two pieces and its writing is very old which cannot be deciphered by laymen. The state officials say that this leaf belongs to the times of Guru Gobind Singh. The text is in metrical order and it contains verses from number 5716 to 5740 showing that it is a part of some bulky tome. Without going through the text preceding and following this leaf, it is not possible to know the context. A sample of the text on the said leaf is as under:
“dekhya Vircar. raja apar. anan ćritt. parna paviit.5717...”

1He is a Sardar of Mehmnuana, a descendant of Prince Matab Singh, and a military member of the Council.

2See ब्युङः.
The genealogical tree of Faridkot state is as follows:

```
    Brar
      Dull
        Ratanpal
          Sanghar
            Bhallan d 1643
                X
                   b 1628 Kapur Singh d 1708
                     Sukha d 1731   Sema d 1710   Mukhia
                                 Jodh Singh d 1767   Hamir Singh 1782   Vir Singh
                                               Dal Singh d 1804
                                                   Mohar Singh 1798
                                                       Charhat Singh d 1804
                                                         Gulab Singh d 1826
                                                             Raja Pahar Singh d 1849
                                                                 Sahib Singh 1831
                                                                                        Mahtab Singh
                                                                                   b 29th January, 1915 Raja Har Inder Singh
                                                                                   b 1896 Maharaja Brij Inder Singh 1918
                                                                                             b 1900 Shiv Inder Singh d 1912
                                                                                           b 1896 Maharaja Brij Inder Singh 1918
                                                                                       Kaur Gajendra Singh d 1900
                                                                                         b 29th January, 1915 Raja Har Inder Singh
                                                                                           b 22 January 1916 Kaur Manjit Inder Singh
                                                                                   b 29th January, 1915 Raja Har Inder Singh
                                                                                           b 22 January 1916 Kaur Manjit Inder Singh
                                                                                     1The Sardars of Mahmuana are the progeny of Mehtab Singh.
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a famous and brave king of Iran who was Abtin’s son, from Farang, in the lineage of Jamshed. Having conquered Iran, King Zuhak vowed to extirpate the family of Jamshed. Therefore, Faridun’s mother took him away to a distant place and she brought him up there in the company of a milkman’s cow. This is the reason why he was given this peculiar name. His time is believed to be 750 BC. Faridun’s name appears in the eighth Hakayat in Dasam Granth. See page 43.

**[pharu]** fruit. See page 1.

**[pharu]** adj catcher, stopper. 2 helper.

“jamkale vair jagu bakhir, trs da pharu na kor.”—var vad m 3. 3 A fr. plur of [phr] (branch of a tree).

**[phara]** n pot made by scooping out a piece of wood; a wooden bowl kept by mendicants in their hands while begging; wooden begging-bowl. “phara bic dar kard.”—cartr 388. 2 kind of a rake used to collect the ashes of a smoke-fire. “Le pharaa trh samuh dhup jaghe.”—krisan.

**[phare]** caught. 2 having caught. “guru bhet kads bahr phare.”—bila m 5.

**[pharesta]** See विभवार. “ajrailo pharesta trl pire ghan.”—var gau 1 m 4.

**[farefata]** P नेद्रा charm, enamour. 2 be charmed; be enamoured.

**[farefeta]** P नेद्रा adj fascinated, charmed. 2 infatuated, charmed.

**[fareb]** P नेद्रा n fraud, trick. 2 deception, treachery.

**[pharebi]** adj fraudulent, deceptive, cheat.

**[phare]** fructify, bear fruit. See page 1.

**[pharedu]** See बरी.

**[pharo]** See बरी.

2 fruit. 4 catch, stop.

**[faro]** P नेद्रा adj seller. In this sense it is used at the end of another word, as - [mevaro]. See बसी.

**[pharosad]** P नेद्रा sells, may sell, will sell.

**[pharosi]** n selling; business; buying and selling. See बसीर. “ohu galpharo kare bahuteri.”—var gau I m 4. i.e. ‘he lives on his volubility.’

**[pharosid]** [faro] P नेद्रा v sell, vend, trade.

**[pharoxat]** P नेद्रा n act of selling, sale. 2 adj sold, disposed of.

**[pharoxan]** P नेद्रा v sell, vend.

**[pharoc]** P नेद्रा n illumination, splendour. 2 facial glow.

**[pharogu]** [pharo] P नेद्रा adj luminous, resplendent.

**[pharo]** See बसी.

**[pharoz]** P नेद्रा adj luminous, resplendent.

**[pharorna]** See बसी.

**[pharori]** searched thoroughly, rummaged.

**[pharolina]** v search thoroughly for something lost in sand etc. 2 rummage by groping things; sift. 3 search, look for.

**[pharák]** See बसी.

**[pharag]**, **[pharagi]** See बसी and बसी.

**[phari]** See बरी.

**[phal]** Skt फल vr grow or bear, bear fruit, go, pluck, succeed. 2 n fruit (of a tree). “phal phike phul bakkare.”—asa. 3 consequence (of acts performed). “phal par jati satiguru.”—asa m 5. 4 progeny, offspring. 5 point or head of an arrow or spear, etc. 6 revenge, retribution. 7 success, accomplishment.

**[phal-adan]** n parrot, which eats fruit.

**[ falsafah]** G फल prudence, logic, philosophy.

**[phalak]** Skt n plank, tablet. 2 leaf. 3 palm of a hand. 4 fruit. 5 result, consequence. 6 benefit.
7 A अग्नि sky, firmament. 8 heaven, paradise.

लघु [phalgu] will bear fruit. 2 See लघु.

लघुर [phalgun] Skt लघुर adj red-coloured. 2 n Arjun, younger son of Kunti. 3 full-moon day of the month of Phagun on which the moon rises in the eleventh lunar asterism called purvaphalguni or the first lunar asterism called uttraphalguni.


लघुर [phalgun] Phagun. See लघु.

लघुरित [phalguni] during the month of Phagun. “लघुरित मानि राहसि प्रेमु सुभारा.”–तुक्ता बाराहमाहा.

लघु [phalgu] Skt लघु n a river in Bihar, on the bank of which is situated a holy place called Gaya. Its significance is underlined in Vayupuran and Atri Samriti. Its name has also been mentioned as Lilajan. 2 There is a pilgrimage by this name in Punjab, near Pahoa, in the land of Kurukshetar. Like Gaya, here also people make offerings of meal-balls for the sake of their ancestors. 3 coloured powder or dust used for playing Holi. 4 adj pithless, sapless. 5 small. 6 useless, worthless. 7 ordinary, unimportant. 8 red. 9 weak.

लघुर [phalgha] दश-अभ्य result of one’s misdeeds. “पिरी pachutane hath phalgha.”–सुही m 4. ‘when one repented on experiencing the result of his misdeeds.

लघुर [phalna] v bear fruit. “फलिहं phulihār bāpure.”–वार असा.

लघु [phalne] short for लघु सैहे. “जो सेव साभ phalne.”–नत m 4. 2 worthy of bearing fruit.

लघुर [phalā] Skt लघु part consequently. 2 therefore, hence.

लघुं [phalād] Skt adj bearing fruit. 2 n tree.

लघु [phalādh], लघुं [phalād] n a tree that bears fruit. 2 a lance, an arrow.–सनामा. See लघु 5.

लघुर अधिर [phalādhar ari] n enemy of fruit-bearing trees – elephant. 2 enemy of an arrow, i.e. arrow shaped like a half-moon which is used to cut its adversary.–सनामा.

लघुर अधिकी [phalādhar ari] n which contains enemies of the tree (elephants); an army having elephants. ‘डी’ suffix means ‘having or equipped with’.–सनामा.

लघुर [phalna] See लघु.

लघुर [phalād] bearing fruit. “कबिर phalādage phalānī.”–स. ‘started bearing fruit.’ 2 Skt फलिन् n that which bears fruit – a tree.

लघुर [phalraj], लघुर [phalraj] n according to ancient Sanskrit books, melon and watermelon. 2 according to some, mango.

लघु [phala] See लघु. 2 Skt jād tree, prosopis spicigera.

लघु [phalā] A अ adj such and such; anyone, someone. 2 pron any.

लघुर [phalasfah] A अ plural of दैल्मुडि philosophers.

लघुर [phalasi] Skt फलासिन् fruit-eating; feeding or living on fruit; one who lives on fruit, frugivorous.

लघुर [phalāhar] n phal-ahar, eating only fruit; except fruit taking nothing.

लघुर [phalāhari] फलाहरिन् adj feeding or living on fruit.

लघुर [phalāg], लघुं [phalāg] n act of leaping, crossing by jumping over. 2 another form of लघुर.

लघुर [phalades] n prediction of the consequences of some action. 2 according to astrology, the act of predicting good and bad effects of asterisms.

लघुर [phaladh] दस-साभ received the result. “साभ सेवी phaladhia.”–वार गाव l m 4.

लघुर [phalanad] दस-अभ्य delight or enjoyment.
"saghān bas phālanād."—sar m 5. ‘The thick forest provides the pleasure of fragrance and fruit.’

**phalana** See फलन.

**phalīs** n फलीस a tree.—सनामा.

**phalit** Skt adj laden with fruit. 2 fruitful. 3 n tree.

**phali** n फली long seed-pods of peas, mustard, etc, bean; siliqua. 2 Skt adj bearing or yielding fruit. 3 n tree. 4 See फली.

**phalān** a subcaste of Khatris. “phalān khokhra m 5.”—BG.

**phalia** See फलिया.

**phalia** See फलिया. avgahi.”

**phalita** See फलिता and फलित.

**phalibhut** adj advantageous, fruitful. 2 in grammar, subject of a verb.

**phalu** See फलु “dharam phulu phalu gīlan.”—basīt m 5.

**phaluha** A फलुः n crack in the skin of hands and feet due to dryness or cold; chilblain. 2 blister. “satguru ke tāb pāre phaluhe.”—GPS.

**phalohar** See फलोहर.

**phar** n plank, board; splint of wood. 2 boast. 3 sleight at gambling. 4 hypocrisy, pretence. 5 See फाल.

**pharakna** v flap, flutter, pulsate. See फलरक्षा.

**pharna** v catch, grasp.

**pharphot** S n fear, fright. 2 commotion.

**phrauna** v hand over, pass on. “lāru api pharae.”—var ram 2 m 5.

**phari** adv having held or grasped.

**phari** adj pretentious; dissimulative. See फारी 4. 2 n bow with a broad hold of wood. See फार 1. “phari bālād māgār os pharmais kar multān kau.”—cādi 3. Bows made in Multan were very famous once.

**phariāgu** will be caught. “hōda phariāg.”—varmāla m 1. ‘The vain person will be caught.’

**phar** v pretence, dissimulation. See फार 4. “phār kari loka no dīkhlavāhī.”—var māla m 1.

**pha** P fa n fancied or cherished thing. 2 adj bashful, modest. 3 Skt n prattle. 4 anguish.

**phata** See फाता. “nāmaj dārūd nā phāta.”—mago.

**phata** See फाता.

**phatā** n fear, fright. 2 commotion.

**phara** v hand over, pass on. “lāru api pharae.”—var ram 2 m 5.

**phal** adj advantageous, fruitful. 3 n tree. 4 See फली.

**phala** a small wooden framework. See फला.

**phas** Skt फास n noose, trap. See फास.

**phasla** n intervening space, distance, gap; distance. 2 hatchet, axe.

**phasa** n snare, noose, fetter. “guru mālā khole phase.”—vacām m 1 alahāni.

**phas** n noose, snare, fetter. “guru mālā khole phase.”—vacām m 1 alahāni.

**phasī** n noose, fetter.

**phasī** v catch, grasp.

**phasīnta** v catch, grasp.

**phasīnta** v catch, grasp.
Thieves carry scaling-ladders with them for climbing up and down a house.

**[phahi]** A फ़ाह ए adj indecent, obscene. See गांगुन.

**[phahival]** [phahur] n trapper, hunter.

**[phahur]** [phahura] v entrap, ensnare.

**[phahura]** [phahuri] n a kind of hoe for collecting dung, ashes, etc and levelling field-plots; small hoe kept by mendicants to sweep ashes of smoke-fire. See गांगुन.

**[phahu]** adj trapper, hunter.

**[phak]** n narrow-head. 2 sharp tooth. 3 hook.

**[phak]**, **[phakar]** n segment, slice. "loji ab phakē."—ramav. 2 piece, fragment.

**[phaka]** A फ़ाक ए n state of not eating food; fast.

**[phakasa]** [phakaksā] A फ़ाक़क़सा ए starvation; state of remaining without food.

**[phakio]** stopped; got ensnared.

"phakio min kāpik kini tāi."—sor m 5. 2 tossed in the mouth, swallowed. See गांगुन. 3 See लायिच.

**[phakio]** ensnared, lassoed. See गांगुन. "kam heti kōcaro le phakio."—dhana m 5. 2 scraped off. "minu pākari phakio āru katō."—sor rāvtdas.

**[phak]** [phaki] n quantity of some eatable tossed into the mouth. 2 got caught, got entangled. "ātī gārbe mohi phaki tū."—asa m 5.


**[phakha]** [phakhta] P फ़ाक्ह ए n dove. 2 short for...

Molasses, lump sugar, sugar and jaggery, etc.

**[phata]** [phat] See गांगुन. 2 adj wounded, injured, hurt. "mēnu aṣna kina phat."—sor m 5.

**[phata]** [phatak] n gate, flap of a door. 2 rift, dissent, difference. 3 door, entrance.

**[phata]** [phatān] v be torn, rent or split. 2 beat, flog, wound. "sapp gae phatī phatān like."—BG. ‘After the snake is gone, fools beat its trail.’

**[phata]** got torn. "bhārāmu bhau phata."—maru m 5. 2 got injured.

**[phadil]** [phadi] adj lagging behind, defeated.

**[phatā]** [phāti], **[phatī]** [phāti], **[phāt̪a]** [phāt̪a] Skt फ़ाती ए adj excellent, distinctive, excessive. 2 erudite. “phatī gēn úlmāu māhane.”—GPS.

**[phatya]**, **[phat̪a]** [phāt̪a] See गांगुन.

**[phatima]** [phātīma] फ़ाटीमा ए Prophet Mohammad’s daughter from his wife Khadija. She was wife of Imam Ali and mother of Hassan and Husain. She was born at Mecca in 606 AD and died in Madina in 632 AD. 2 daughter of the younger brother of Mohammad’s father.

**[phatya]** [phātya], **[phat̪a]** [phāt̪a] A फ़ाट ए beginning, start. 2 conqueror, victor. 3 फ़ाट ए first chapter of the Koran, which has seven verses.
It has been accepted in Islam as the basic credo. It is recited especially for healing patients and also for the good of the souls of the dead. There is a saying in Punjabi, “us da phañhìa phañhìagra.” This means that he has died. As compared to it, there is a saying among the Sikhs, “us da sohila phañhìagra.” i.e. ‘after having read the Sohila his funeral rites were performed.’

Phañhìa is also recited at the time of the Muslim prayer. “nit kher phañhìya det uhá bhaë.”-carrtr 149. “phañhìa den duar.”-sm 1 báno.
2 Arjun. See रजनी।

रजनी [phalṭu] adj redundant, surplus, superfluous. 2 useless.

रजन्न [phalṛa] n blister. “pain pāre phalṛe ghāne.”—GPS.

रजन्न n ploughshare.

रजन्त [phalṛa] spread. “cāḍan vas vṛ̤aṇaspati phalṛa.”—BG.

रजन्त n piece, fragment, splint.

रजन्त v split, rend. 2 separate. 3 cause dissent.

रजन्त n piece, fragment. 2 segment (of some fruit).

रजन्त See रग्नत।

रजन्त [phīṣa] adj abashed. 2 insulted, disgraced. “phava hūke utthi ghārī ari.”

- var gau l m 4.

रजन्त feminine of रजन्त। “phavi hoi bhal.”—var ram l m 3. See रजन्त।

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रजन्त v split, rend. 2 separate. 3 cause dissent.
ससार,”—भेर म ५। “सत्गुरु क्या प्रीक्तिया,”—स्री म ३।  

फितकर [फितकर] Skt फ़ेक्कार फ़े; इज़रत, ओज़रत।  

फितकीर्निय [फितकिर्निय, फितकिसही, फितकिपुरी] शिरहाद शिरहादी।  

जितेन [फितेन] न इज़रत, इज़रत।  

जितार [फिता, फितिया] adj बुरा, बुरा, रूका, रूका।  

जिर [फिर] n प्राप्ति, प्राप्ति।  

जिर अर्ज [फिरा] adj अभेद, अभेद।  

जिर [फिर] n प्राप्ति, प्राप्ति।  

जिरिया [फिरिया] n प्राप्ति, प्राप्ति।  

जिरिया [फिरिया] n प्राप्ति, प्राप्ति।  

फिराहर [फिराहर] act of wandering about;
ordeal of transmigration. "bīnu nave sābh pher phirahār."—var ram 2 m 5.

phirahūn [phirahun] adj reneging, retracting. "phirahun prabhū te bhāe bāhu paī sējai."—GPS. 2 See बन्धु.


phirat [phirat] wanders about, roams about. phirami [phirami] adj plaintiff, complainant. See विकार. "lavpur gāe phiradi sare."—GPS.

phirān [phirān] goes around; (they) wander about. "nīt gāroti phirami."—var maru 2 m 5.


phirī [phirī] wanders. See बिछः. 2 refuses to accept; disobeys. "phirī ayaṇā."—VN. ‘who disobeys an order.’

phirī [phirī] P V adj low. 2 adv below, under.

phirō [phirō] P V adj victorious, triumphant.

phirō [phirō] P ॐ adj low. 2 adv below, under.

phīro [phīro] P व adj low. 2 adv below, under.

phīro [phīro] P व adj low. 2 adv below, under.

Firozshah Tughlak had good fortune of the British prevailed however, and instead of seeing the Seik (Sikh) reserve advance to the attack, they had the satisfaction of beholding them turn back without firing a shot and follow their defeated comrades towards the Sutlej. The British force was thus left in undisputed possession of the field of Ferozeshuhur, with the entrenched camp of the Seiks and all their artillery.

Rajah Lall Sing, who was one of the first to flee from the fight, made his way to the camp of Runjoor Singh near Phillipore, whence he hastened to Umritisir, where he secreted himself for some time.

The Reigning family of Lahore by Major Carmichael Smyth. pp. 175, 76)

The second wing of their army approached in battle-array, and the wearied and famished English saw before them a desperate and, perhaps, useless struggle. This reserve was commanded by Tej Singh; he had been urged by his zealous and sincere soldiery to fall upon the English at daybreak, but his object was to have the dreaded army of the Khalsa overcome and dispersed he delayed until Lal Singh’s force was everywhere put to flight, and until his opponents had again ranged themselves round their colors. Even at the last moment he rather skirmished and made feints than led his men to a resolute attack and after a time he precipitately fled, leaving his subordinates without orders and without an object, at a moment when the artillery ammunition of the English had failed, when a portion of their force was retiring upon Feerozpore, and when no exertions could have saved the remainder if the Sikhs had boldly pressed forward.

(History of the Sikhs by J. D. Cunningham. Chap 9th, pp. 308, 309).
given this name to Sirhind. 2 a city, on the
bank of river Satluj, which is 57 miles from
Lahore. This name is also connected with
Firozeshah. The English occupied it in 1835
AD. Taking it as the border of the Sikh state,
the English government set up a cantonment
there. There is a beautiful monument
constructed in memory of the brave soldiers
of the 36th Sikh Battalion, who sacrificed their
lives in the battle of Saragarhi in 1897. This
monument was unveiled by the Governor
General in 1903 AD.

philogo [fhirloj] See बीविसी.
philogao [fhirloza] See बीवेंस.
firod [firod] P „j adv below, under.
firod amad [firod amad] P „j „j alighted,
descended.

firodsh [firobod] P „j „j shut down, close
down.

fhirg [fhirg] E Frank. a European country.
“kot ko kud sэмdr ko phad phirg mo an
pэyro abhirmani.”—cэррт 125. There was a
German band of people named Franks, which
spread out to countries like France, etc and
which had to fight many a time against the
Turks. First of all, the Turks started calling the
Europeans by the name Firangi. The
Portuguese were the first to arrive in India
and they were called Firangi. After this,
whosoever came from France or England was
termed as Firangi. 2 See बीविखल.

fhirg ki pari [fhirg ki pari], fhirg ki pari
t [fhirg ki pari] After having come to India,
the English and the French staged various
shows. The people saw a strange ladder in
the theatre whereby one who tried to go up,
came down and vice versa. This means, ‘a
queer thing’.

“jir phirg ki pari hor.. lakhe ju cэdhat jat
me uca. so utra† g zaman he nica. jo jane me
ganno nice. so cэdh jat acaanak uce..”—GPS.

phiragtal [fhiragtal] a military tune played by
the band at the head of the English army,
named by the Indians as Firangtal. Firangtal
is mentioned at the head of various verses in
Sarabloh.

phiragvat, phiragamay [fhiragvat], phiragamay
a type of syphilis in which there is blood-
disorder along with swelling and pain in the
joints. See बीविमौर.

phiragvali, phiragi [fhiragi] a
resident of Firang. “bэg ke bэgalii phirhэg ke
phiragvali.”—okal. See बीवेंत.

phirada stubble. See बतू. “т ke дэг
so logyo phirэda.”—GPS.

phirat [fhirat] wandering, “phirэt jonii anek.”
—sahas m 5.

phiráda wandering, travelling.
2 traveller, wayfarer. “vici maia phirah
phirэde.”—bjra m 4. 3 a master musician who,
the bidding of Guru Nanak Dev, taught
music to Bhai Mardana and presented a rebeck
to Guru Nanak Dev. See बीवेंपत.

phirhal [fhirhal] A jilja „j adv at present, for
the time being. “dunia cij phirhal.”—irэлг m 5.
“дэл мээ jэta jэbэ sэb phirэlэ.”—maru
solhe m 5. i.e., ‘the objects existing at present,
will not last for ever.’

phirhal [fhirhal] A See बीवेंग.
filfor [fifor] A „j „j adv at once,
immediately, quickly.

philar a major town of tehsil and district
Jalandhar. It is situated on the north bank of
Satluj river. Shahjahan had founded this city and
had built a large caravan-serai there. Maharaja
Ranjit Singh reinforced the fort, where now a
police school is being run. Philaur was the
boundary of the Sikh state and, therefore, it was
a cantonment of the Sikh army.

philari [philari] adj resident of Philaur 2 puffed
up, fried and crispy kachori, stuffed with bruised pulses. See बेसन साब्ज़ पदमी करे.”—GPS.

वित्तक [phirka] n thatched gate.

दिव [fii] A part each, every. 2 in, during. 3 on.

दिव [phik] adj tasteless, sapless. 2 lustreless.

3 vain, facile. “तिन साख्करौज़ पहिक.”—प्रभा m 4.

विलिवठ [phik phikan], विलिवठ [phik phikan] adj extremely tasteless, insipid. “नम बीन साखि पहिक पहिकाने.”—कान a m 4.

2 extremely lustreless.

विलिवठ [phika] See विलिवठ and विलिवठ. “करौज़ पहिक साख मारा.”—गौ m 5.

विलिलिल [phitna] v cry shame on. 2 become defective and deformed. 3 get vilified and spoilt. “काजु नाम पहिले को.”—वकार.

विलिवठ [phita] प g n thin strip of cotton webbing or yarn; tape.

विलिवठ [phim] See विलिवठ.

विलिवठ [phimi] opium-eater.

विलिवठ [phir] or विलिवठ [phiru] n a return, visit. “जानाम मारना का दुख गीत, पहिले पैछे ना पहिले.”—वर suhi m 3.

2 प ज गrief, sorrow.

कवित्वक [firozshah] See कवित्वक.

कवित्वक [firozah], कवित्वक [firoza] प g n blue gemstone with greenish tinge. Skt विलिलिल and वेकिलिलिल. turquois.

विलिवठ [phil] A ज n elephant. See विलिवठ.

विलिलिल [filxana] प g n heavy cannon drawn by elephants.

विलिलिल [philpa], विलिपल [philpad], विलिपल [philpav] Skt लीलिपल. a disease in which the patient’s feet become heavy like those of an elephant. लीलिलिल, Elephantiasis. “philipav pun janu roga.”—करित 405. This disease is caused by the use of stagnant rain water, walking barefooted in damp, cold places, lying in bed for long periods, contamination of blood, etc. One leg, and sometimes both the legs and feet, become heavy like those of an elephant.

Fasting, sweating, vomiting, purgation and proper blood-letting, etc are beneficial to cure this disease.

Simple remedies for elephantiasis are as under:

Take तिसि (trianthema pentandra), हार (terminalia chebula), beleric myrobalan, phyllenthus emblica, piper longum in equal quantities and grind them into powder. Mix six mashas of this powder with honey and administer the resultant lintus to the patient. Prepare a paste of thorn apple (datura alba), ricinus communis, vitex trifolia, trianthema pantandra, moringa pterygosperma, and mustard. Apply it to the affected parts of the body. Take leaves of neem tree, hemp (canabis sativa), cassuya filiformis, and grind them into a paste and apply this paste, and bandage the leg and the foot.

विलिलिल [filban], विलिलिल [philvan] प g n elephant-driver.

विलिलिल [philu] adj concerning an elephant, elephantine. 2 n elephant-driver.

विलिलिल [philu top] See विलिलिल.

कवित्वमाद [philinagara] n a large kettledrum mounted on an elephant and sounded. “philinagara bājekā.”—करित 405.

विलिलिल [philu] elephant, See विलिलिल. There is a hymn, by Kabir, in the Asa mode:

1 philu rababi baladu pakhavaj kaua tal bājave,
2 pahīrī colna gād-ha nace bhesa bhagārī karave,
3 raja ram kākri abre pākāe,
4 kīne bhūjānha khae.
5 bēthī sīghu gharī pan lāgave, ghis gālaure līave,
6 gharī gharī mōṣā māgāl gavāhī, kachua
It implies that as the things mentioned in this hymn are not possible, in the same manner the visualization of the Creator in material terms is not proper.

1 The elephant (drunk) is the rebeck-player, the ox (brute) is a drummer and the crow (sensualist) beats time.

2 The donkey (wanton belly-god), having donned a devotee’s dress, performs dance and the male-buffalo (rancorous person) serves him.

3 The Creator ripened the seedpods of the gigantic swallow-wort (calotropis gigantia) into mangoes.

4 These fruits have been tasted only by some sagacious person.

5 The lion (egoist and violent person) sits at home and prepares betel-leaf rolls (for entertaining the visitors) and the bandicoot (the logician) presents these betel-rolls (to the visitors).

6 The female rats (sense organs) sing paeans in their houses (sockets) and the tortoise (impostor making a show of controlling his sense-organs) proclaims the teachings of the spiritual preceptor.

7 The son of the barren woman (maya), that is, the individual soul, goes to wed emancipation whereas the guile-and-sinless mind (the internal organ) is the golden pavilion.

8 Emancipation – the charming girl, the rabbit (weakling), the lion (the powerful), the high and the low, sing eulogies.

9 The ant is humility and the mountain is pride.

10 The tortoise wants glowing coals (fire of knowledge) and the mosquito (benighted disposition) has sounded a loving song.
metre. Its other name is phunha.

2079

part again. See नागर. "नागर
gराखा नहीं बासै।"—राम ५. ५. "तार अभिनाम मोह मारा नागर।"—गौ ३.

[phupha] n aunt’s husband; husband of father’s sister.

[phuphi] n father’s sister. Skt पितृर्मज्ञ।
"पितृर्मज्ञ ननि मसिय।"—मरु ३ ५.

[phuphiti] [phuphi kuṭni], [phuphu kuṭni] n a woman who claims to be an aunt of a young woman so as to act as a bawd. So she claims a close relationship with the young woman and then abets her to indulge in adultery: hypocrite.

[phupher], [phuphera] adj relating to the sister of one’s father. 2 progeny of the sister of one’s father.

[phuphan] n pom pom; tuft of silk or cotton threads. 2 bundle of cotton threads; mop. “लकी
काश हाथि फुमा।”—वर माज १. Jain ascetics carry mops for removing insects, etc from their path lest they commit the sin of violence by stepping on them.

[phur] n sound produced by flapping wings of a bird while taking to air. 2 adj true. “तुम्रो
काह्यो ना फुर भा एकु।”—न्प.

[phuras] P नाद resident of Persia; Persian.

[phursh] A नाद n leisure. 2 time, opportunity.

[phurakna] See धरकन। २ after taking some liquid in the mouth, forcing it out in a spray; spurting.

[phurka] See धरक। "धरके सौहो दि
दीये बोगाई।"—गव १०.

[phurkan] A नाद n Koran, holy scripture of the Muslims. २ twenty-fifth chapter of the Koran. ३ division, part, fragment. ४ victory, conquest.

[phur] throbbing of a muscle due to some disorder of the wind humour (of the body). “देवी
देव ना सेवका, तो मात ना फुरा विचार।”—ब्ग. Tantar Shatar believes in the ill and good effects of the throbbing of different parts of the body. २ See धरक। १.

[phurna] v (for some idea) to come to mind; strike. २ be realised. “रघु र्गठ जा
का फुरी।”—मरु काबिर। ३ prove to be true. ४ n resolve, idea or intention. ५ See धरक।

[phur] See [phun]. "कर कीरण मे धार्ती
फुरता।”—ग्स।

[phurti] Skt पूर्ति n quickness, alacrity.


[phurman] [phurmana] v order, command. See धरन।

[phurmana] [phurman] because of the command. “सहे के फुर्माना।”—मरु अजोली
५.

[phurmana] [phurman] ordered, commanded. "सतिगुरु फुर्माना कारी एह कारहु।”—पर बिठा ३.

[phurman] [phurman], [phurmana] [phurmana], [phurman] [phurmana] See धरन। "लक्षा उपरी
फुर्माना तेरी।”—असा १। २ बाहु तेरी हारहु फुर्माना, वरातही होर अफार।”—स्री ५.

२ recommendation. “बार बार सिक्ख दस
में फुर्माना भक्ति ब्रजद।”—ग्स। ३ entreaty. “श्री कारठर उदर माहा, ती उपरी
हे फुर्मानसरी।”—न्प.

[phur] [phur], [phur] [phur], [phur] [phur] See धरन।

[phur] [phur] n forceful expiration through the nostrils that produces a grunting sound. “मरात
नसना सो फुर्गा।”—न्प.
**phurat** prove to be true. 2 burst, penetrate.

"kris ker badan gulkan phurat."—GPS. 'The bullet bursts someone’s face.'

**phul** See फुल. 2 foremost phalanx of the finger. 3 remains of bones of the fingers of hands and feet of a cremated corpse, which the Hindus collect in flowing water or in the Ganges, etc. “हरिकथा परी हरिनामू सुनी, बबन हरिगुरु भवावे। पिदु पतली करिया डिया फुल हरिसारी पवै।”—सादु. ‘The Lord appreciates eulogies to God more than the hearse, or offering of the rice-balls, leaf-bowls, and other rites, such as lighting of earthen lamps and casting the remains of bones of the greatness of the dead body in the Ganges.’

**phulka** n a puffed-up chapatti.

**phulkari** n cloth with floral embroidery. This cloth is used as a wrap by women in particular.

**phuljhari** n a kind of fireworks that emits flower-like sparks.

**phulna** v expand like a flower, be happy. 2 be proud.

**phulattha** n agile hand; cudgel-play, swordsmanship. 2 fencing.

**phulna** See फुलना.

**phulbahri** See फुलबह्री.

**phulvat** swelling; swelling with pride. See फुलवत.

**phulad** See फुलद.

**phulpe** n flower. “फुलपे पहिरे फुल”।—सादिया।

**phulam** [phulā] n flower garden. 2 a kind of fireworks. “बरुद के जहर मातभि छुठे फुलवाई।”—NP.

**phulra** n flower. “फुल्रे पहिरे फुल्रा।”

**phulā** [phulā] n puffiness. 2 expansion. 3 swelling with vain pride.

**phulaththa** n Phool dynasty; progeny of Baba Phool. See फूल। “साथ फुलाढू शब्द ले यो।”—PPP.

**phulahi** n Acacia sengal or modesta; a thorny tree of the acacia species. Its gum is used in various medicines and its soft twig acts as a fine brush for cleaning the teeth. L acacia sengal or modesta.

**phulad** [phulad] See फुलद.

**phulīg** spark. See फिलिग्री.

**phulītha** n फुलीठा. 2 n cyst; venomous snake’s sac. “सकार काल भिड़ु मिली पिहा बिक्खु निक्से फुलिथा।”—गौ m 4. See फुली.

**phul** See फुल। “धरारमु फुलू फुलू ग्रानू।”—बसैत m 1.

**phulus** पुलस plural of फलम (pice); small copper coins.

**phulera** n florist. 2 one who pilfers flowers from a garden.

**phulel** n फुलेल, scented oil.

**phull** Skt फुल open (as a flower), bloom. 2 n flower, bloom, blossom. 3 narcotic juice of opium strained through a piece of thick woolen cloth. “पिता फुल तानी गहम तरमु।”—कोडी 3। ‘As teetotallers totter after having drunk poppy-juice, so the warriors move with stately steps.’ 4 menstrual discharge. 5 butter in the form of foam that collects on the surface of the curd when churned. 6 any flower-shaped object as, for instance, flowers on a shield; flower-shaped head ornament for women; flower embroidered with silken thread on cloth. 7 the burnt portion of the wick of an oil lamp that has the shape of cinder. 8 soot from a lamp, that sticks to the earthen lid of a pitcher. 9 adj light, light-weight. 10 Dg n astonishment, wonderment.

**phullā** [phullā] n पुलाद माता See फूल।

**phulā** [phulā] See फुल।

**phull SIr** पूलीते See फुलीत।
the bones of the skull, chest and fingers collected after the cremation of a dead body.

Wlí phue phal adj pulled out and ruffled. “kuc bicare phue phal.”—gád kábir. ‘The hair of the warp-cleansing brush is dishevelled.’

Wlí [phuhi] drop. 2 S pride of one’s youth and wealth.

Wlí [phuh] n straw-mattress, pallet. 2 S foul-mouthed person; person with a pernicious tongue.

Wlí [phuhari] a foul-mouthed woman. See Wlí 2 and Wlí.

Wlí [phuh] drizzle, very fine drops of rain. 2 adv with a drop of water, etc through a water-drop. “phuh phuhi talau bhada he.”—prov. 3 n tiny tuft of cotton.


Wuí [phukan], Wuí [phukna] v blow, infuse. 2 blow the air after chanting some incantation. “kân vîc gáîtri mêt phukan.”—JSBM. 3 feed fire by blowing. 4 set fire to, reduce to ashes.

Wuí [phukni] n a blow-pipe. A pipe through which air is blown at high pressure. It is often used by goldsmiths. It is also used to ignite fire in a hearth. 2 boastful or bragging talk, swagger. “seh phukni bôñhî bîrsekhi.”—NP.

Wuí [phuknu] Dg lung. See विविध.

Wuí [phûkni] See Wuí.
lacs of people and his progeny would enjoy kingship.

When, in Sammat 1703, obliging Malwa, Guru Har Rai reached Mehraj, Phool, accompanied by his relatives, kept on attending the religious congregations there. Considering his humility and devotion, Guru Har Rai blessed him in line with the blessings conferred by his grandfather. Its result is the present-day Phoolkian States, the pride of the Sikhs. Phool married twice. He had Tilok Singh, Ram Singh and Raghu from Bibi Ram and Channu, Jhandu and Takhat Mall from Rajji. Guru Gobind Singh showed special kindness towards the progeny of Phool. See दिव्यसंगीत.

Baba Phool died in Sammat 1747 (1690 AD) at Bahadarpur and was cremated at Phool Nagar, where stands a memorial to him. See ग्रहण, चक्रवर्ती, विजयनाथ and दुर्लभ.

5 a village founded by Baba Phool, in Sammat 1711 (1653 AD) which is in the

1Historians have messed up the event of blessings to and the dates of birth and death of Phool so much that it is extremely difficult to correct them. We have written this topic after having modified it after thorough research.

2Sardars of Jiundan, in the Patiala state, are the progeny of Raghu.

3Phool’s daughter Rami was married to the nobleman of Ramdas. Baba Phool gave Buggar village in dowry. Her progeny is now settled in village Buggar (Nabha State).

4Some historians have erroneously given the date as 1652 AD.

5Bahadarpur is a large village in Dhanaula subdivision of Nabha state.

6Some writers have given 1627 AD as the year when Phool township was founded. But this date is not correct. This year is, in fact, the year of Baba Phool’s birth.

Nabha state. It is the headquarters of the nizamat of the State. Here there are old hearths of Baba Phool, which are venerated by his family. The railway station is Rampura Phool. 6 See दुर्लभ. 7 See दुर्लभ.

दुर्लभ [phulsah], दुर्लभिन्न [phulsahb] son of a Kashmiri Khatri and younger brother of Goind Sahib. He was born in Sammat 1620. He became a disciple of Baba Gurditta in Sammat 1688 and ended up a great thaumaturge. He was the head of one of the monastic centres of the Udasin. Phool Sahib died at Bahadurpur (district Hoshiarpur) in Sammat 1730.

दुर्लभ निवास [pul sirdalna] ironic expression to disgrace, damn or humiliate somebody. “tere phul दारार सिर एहो.”—सर्सर 293. 2 singe somebody’s hair with cinders of an earthen lamp’s wick.

दुर्लभ वीरग [phul ki rastā], दुर्लभ वीरग [phul ki mīsāl] Of the twelve confederacies of the Sikhs, the most glorious one, was headed by Baba Phool. This confederacy comprising three states – Patiala, Nabha and Jind (Sangrur) - was called Phoolkian States. These states came under the protection of the English government in 1809 and, according to the Charter of May 5th, 1860 AD, they were given the right to adopt an heir. In case some ruler dies issueless or without having adopted an heir, the two neighbouring states, in consultation with the English government, can enthrone the nearest claimant. According to the above charter, these states have absolute right to impose capital punishment and the British government has no right to intervene in the internal affairs of these states. See दुर्लभ.

दुर्लभ [phuljōi] Skt दुर्लभ-तपस्त n mother of a
flower – creeper. “nam tera adhar mera, jīr phul-jai he nār.” – gau kābir. ‘I have the support of your Name as a creeper has of water.’ 2 ṇaḷ [nar] is water; and nār of the water.

phulad [phulad] plant or tree, that yields flowers.


phulmala ramayāṇ [phulmala ramayāṇ] Poet Lal Singh was a resident of village Nanoke, near Amritsar. He concatenated selections from the verses of various poets in such a fashion that it turned out to be a full story of Ramayāṇ. This book was prepared by him during the regime of Maharajā Bharpur Singh of Nabha. Lal Singh was a courtier as well as poet in the Nabha court.

chappay

sīrāṃritsār nīkāt nāgar nanoke gānīje,
tas nāgarpāṭī put lālīgh nam bhōnjīje,
āmit kāṛit pracin cīnkār preṁ kāvrīn sōn,
kīne ikāthe sahās kītak ātī ukōtī yuktī gān,
śubh ramcīrt cūnt tināh te
bēhu grāṭhan pārman līy,
dhār chap “das” nīj nam kī
“phulmal” ih grōṭh kīy.
couplet
jēṭh mas dviṭīya bīmāl1
kāvrī dzīn2 sukhaḍ rāsal,
prāṇ bhāyo grōṭh yēh
nīḍhī nābḥ grāḥ māḥī sal.3


1The 2nd of the bright fortnight of the month of Jēth.
2Friday.
3nīḍhī (9), nābḥ (0), grāḥ (9), māḥī (1). Sammat 1909.
In these family-trees Sammat stands for the Bikrami era and where there is no indication of Sammat or AD, that is to be taken as AD. Those with the mark × indicate that the person marked thus had no issue.

From him began the Siddhu sept.

He is the ancestor of the families of Kaithal, Jhumba, Arnauli and Suddhuwal. Bhai Bhagtu was born in his line, the jewel of whose family, Bhai Desu Singh, founded the Kaithal state.

The ancestor of the chiefs of Attari.

From him his family got the name Bairar.
These are elders of Lodhgaria

The ancestors of the Faridkot State.

The palace being small, the progeny came to be known as Lodhgaria, i.e., the progeny of Baba Phool by his younger wife Rajji. They are the masters of Gumati village in Nabha state. Jhandu had no issue; Lodhgarias are the progeny of Channu and Takhat Mall.
Raja Bharpur Singh and Raja Bhagwan Singh died childless, so Sardar Hira Singh, who had the right to rule the State, was enthroned as Raja of Nabha on 10th August 1871.

b: 1840 Maharaja Hira Singh d: 25th December 1911

b: 4th March Sammat 1883 Maharaja Ripudaman Singh (Gurcharan Singh)

b: 21st September 1919 Maharaja Partap Singh

1The English historians, and the writers following them have mentioned the death of Baba Tilok Singh in the year 1687. But this is not correct because it coincides with the Bikrami year 1744-45. Shri Dashmesh had summoned Tilok Singh through an epistle in Sammat 1753. Bhai Santokh Singh has written that the younger sons of Guru Gobind Singh were cremated by Tilok Singh at Sirhind in Sammat 1761. And Tilok Singh, along with his brother Ram Singh, was present, with the Kalgidhar at Damdama, in Sammat 1763. There is no doubt that Tilok Singh predeceased Ram Singh by six or seven years, i.e., in Sammat 1771 (1714 AD). But the authentic date is not known.

2See राजा और विक्रमादित्य भाग्यन।

3On 23rd February, 1928, crown prince Partap Singh was installed as Maharaja of Nabha and, on 15th March 1929 (3rd Chet, Sammat 1985) a four-member council was formed to run the state administration. Mr J. Wilson Johnston was appointed as the president of this council with Sardar Bahadur Sardar Gurdial Singh Dullat, as the home member, Rai Bahadur Ganga Ram Soni, retired sessions judge, as judicial member and Khan Bahadur Sheikh Sirajuddin, retired deputy commissioner, as the revenue member.
Phool

Tilok Singh

Gurditt Singh
{Elder of Nabha}

Sukhchain Singh (Elder of Jind) d: 1751
b: 1738 Raja Gajpat Singh d: 1789

Bibi Rajkaur

Raja Bhag Singh d: 1819

Raja Fate Singh d: 1822

Raja Sangat Singh d: 1834

X

Raja Sangat Singh had no issue, so Sardar Sarup Singh, a descendant of Sardar Bhup Singh was enthroned as Raja of Jind in 1837.

Raja Saroop Singh d: 1964

Raja Raghubir Singh d: 1887

Tikka Balbir Singh d: 1883

b: 11th October 1879 Maharaja Ranbir Singh

b: 25th September 1918 Tikka Rajbir Singh

\(^1\)She was married to Sardar Maha Singh Shukarchakia, in 1774 and gave birth to Maharaja Ranjit Singh.
(No. 6)

Phool

b: Sammat 1639 Ram Singh (Elder of Patiala) d: 1714 (Sammat 1771)¹

Baba Ala Singh d: 1765 (He established Patiala)

Tikka Sardool Singh d: 1753

b: 1748 Raja Amar Singh d: 1791

b: 1773 Raja Sahib Singh d: 1813

b: 1798 Maharaja Karam Singh d: 1845

b: 1823 Maharaja Narender Singh d: 1862

b: 1852 Maharaja Mahender Singh d: 1876

b: 1872 Maharaja Rajender Singh d: 1900

b: 1891 Maharaja Bhupender Singh

b: 1913 Tikka Yadavender Singh

(No. 7)

Phool

Ram Singh

Dunna

Ala Singh

Bakhta

{Elder of chiefs of Bhadaur & Dunnekot}

{Elder of Patiala}

{Elder of chiefs of Malaud and Ber}

¹See footnote to Tilok Singh, in the genealogical tree No. 4.
See footnote to the genealogical tree number 5.

He has not been baptised yet.
Akali Phoola Singh was a handsome and fragrant flower of the Guru's Akali garden. By virtue of his exceptional qualities, Phoola Singh led the Akali Dal and served the gurdwaras and the nation with great elan. Though he had to travel frequently for the reformation of the sacred places of the Sikhs such as Anandpur and Damdama Sahib, yet he made Amritsar his headquarters, where a tower after him and the cantonment of his contingent, are famously located.  

Akali Phoola Singh helped Maharaja Ranjit Singh in many battles and achieved great glory. He was so dauntless in upholding the principles of the Khalsa that, on several occasions, he made Maharaja Ranjit Singh stand up in the congregations and imposed religious penalty on him.  

Akali Phoola Singh valiantly attained martyrdom on March 14, 1823 (151 of Chet Sammat 1879) while helping the Khalsa Dal win the battle against the Frontier Ghazis and armed mobs in Tarki battlefield. The monument in memory of his martyrdom stands on the bank of the river Lunde at a distance of four miles to the east of Nushahra. A group of Akalis live there. The rent-free grant for the free-kitchen, sanctioned by Singh Sahib, continues. A fair is held there on Vaisakhi and Diwali festivals.

Akali Phoola Singh was not married but the progeny of his younger brother, Bhai Sant Singh, lives in Tarn Taran.

The mahant in-charge of the crematorial monument of Akali Phoola Singh tried to sell some land and, consequently, the Sikhs filed a law-suit against him in 1916 AD. The judgement was delivered on 18th July 1918. As a result of this judgement, the mahant was dismissed and a committee was constituted for the management of the said memorial.
बेस्ट [फ़ेता] n waistband, sash, girdle. See बेस्ट।
बेटी [फेटी] adj curved, crooked. "तिर तुफागे बहुत सौलाई, श्री प्रभु व्रज ते फेटी परहत"—NP.
‘The enemies’ strikes don’t hit the target.’
बेस्ट [फेन] See बेस्ट।
बेटी [फेनी] See बेटी।
बेस्ट [फेट], बेटस्ट्र [फेटकर] Skt फेटकार n hiss. 2 growl, or grunt of a dog, jackal.
बेस्ट [फेन] Skt n foam, froth. “जल तारोग अर फेन बुद्वुदा जल ते भी न होई。”—asa namdev.
2 Sir Henry Fane. He was commander-in-chief of the English army in India. He kept the company of Maharaja Ranjit Singh, as a representative of the English government. In March 1837, he attended the wedding of Kanwar Naunihal Singh with Nanki, daughter of Sardar Sham Singh, a celebrated noble of Attari. See श्रीय, लक्ष्मी 3 and रात्रिपार कत्तव्य।
बेस्टिल [फेनाइ] n foaming stream.—sanama.
बेस्टिल सच्च [फेनाई] सब [फेनाई जाकर सातू अर] —sanana. Grass grown due to the foaming stream; the stag that grazed it; tiger, the enemy of the stag; and gun, the tiger’s enemy.
बेस्टिलिय [फेनाईनी] n earth that supports rivers.—sanama.
बेटुप [फेनाल] adj foam-drinker. 2 n a celibate, who feeds on foam from the mouth of the bovine calf sucking the teats of the cow before the latter is milked.
बेटुप [फेनाल] Skt बेटुविल adj frothy. 2 n soapnut, which produces lot of foam. “फेनाल को तारु ताही हुतो。”—NP. See दीठ।
बेटुविल [फेनर] See बेटुल।
बेटी [फेनी] Skt n a kind of food, which, when mixed with milk, becomes frothy.
बेटुस्ट्र [फेप्राह] Skt फुफुकु इ. E Lung, n a sponge-like pouch in the body with the help of which creatures breathe. The lung is spread out on both sides under the chest.
बेट [फेर] part again, then. 2 n round, revolution.
“फेर मिले, पर फेर ना ae.”—datt. ‘Passed through the endless cycle of transmigrations but failed to attain the same form again.’
“बाहुते पेर क्लप्त खूव”—dhana m 3.
“सौरिगुर मिले फेर ना पावे。”—sri a m 3.
3 manoeuvre, stratagem. 4 denial of entry; prohibition from admittance. “दौरे पेर ना को पाइदा।”—maru solhe m 5.
बेस्ट [फेरना] v rotate, turn. 2 cause to move, move around. 3 return something; send back (a person). 4 See बेज्लु। 5 avert one’s face. “सौरिगुर ते जो मह फेराहिम, माथे तीन काले।”—sri m 3.
बेस्ट [फेरा] n round, visit, return. “साक बक्कासलाई पहर होइ ना पहरा।”—वड़ चाटम 3. 2 circumambulation during the marriage ceremony. “फेरे तातू दिवाई。”—suhī chātm 4. 3 a Khatri of Katara subcaste and resident of Mirpur (Jammu region), who was a disciple of the Jogis. He became a devotee of Guru Amar Das and attained self-realisation. The Guru put him in charge of a मोही. He preached Sikhism in the hilly area.
बेस्त [फेरि] part again, next time. “फेरि वेला ओसु हैटी ना अवे。”—var gau m 4.
बेस्तिय [फेरिहाः] we have returned or come back. “अन खु तोर फेरिहाः।”—asa m 5. ‘We have just broken up with the other.’
बेटी [फेरी] n a round, whirl, gyration. “बाजे बिनु नसिल जी पेरिः”—गौड़ कबिर। “भाहो पेरी होवे मान चित。”—asa m I. 2 circumambulation. “माल लाथी लेदे फेरिहाः।”—sri m 5 pepar. 3 round or beat for begging. 4 rotation. “वार पेरी सादा ग्माई।”—keda m 5.
बेस्त [फेर] See बेस्ट। “लाख गौराशिंह पेरु पराः。”—sri m 3. 2 n jackal. 3 Baba Pheru. See बेतुप।
बेत्तुमानिट [फेरुअनी] Guru Angad Dev, son of
Baba Pheru. “pheri vasara pherunia satzgorz khdur.”—var rám 3. 2 देवस्थान to Guru Angad Dev.

Bhi [pheru] adj itinerant, wanderer. 2 n father of Guru Angad Dev, Baba Pheru, who was resident of a village called Mate Di Sarai (Nage Di Sarai), in tehsil Muktsar of district Ferozepur. He was treasurer of the ruler of Ferozepur. Baba Pheru died in Sammat 1583.

3 Bhai Pheru. He was born in Sammat 1697, at Amb Mari village, in the house of Binna, a Khatri of the Uppal subcaste. His parents named him Sangat. He became a disciple of Guru Har Rai in Sammat 1713. The Guru renamed him Pheru because he had come to the Guru’s refuge as a hawker of his wares. After sometime the Guru appointed him a Masand (preacher-cum-collector) of Nakka. When Guru Gobind Singh questioned the Masands for their misdeeds, the order went out to bring Pheru by catching him by his beard. Bhai Pheru presented himself very humbly, with his beard caught in his own hand. At this, the Guru bestowed on him the epithets of Sacchi Darhi (Unsullied Beard) and Sangat Sahib (honoured by the congregation). The Udasi Sadhus of his sect are called “Sangat Sahibke” and the Chhota Akhara belongs to this branch of the Udasis. See अध्याय।

Bhai Pheru’s memorial is situated in village Mien Ke Maur in tehsil Choohnian of district Lahore. It is at a distance of 9 miles from Chhanga Manga railway station and ten miles from Kot Radhakishan. A cap and a patched blanket of Guru Nanak Dev have been preserved there. In addition to an annual grant of rupees five thousand and approximately 110 squares of land have been attached with the gurdwara in this and adjoining villages.

विवेस्मार [pheruśahar], विवेस्म [pheruśa] See विवेस्मार 2.

देवस्थान [pherasīgh] See घरान।

देवस्थान [pherusut], देवस्थान [pherutanay], देवस्थान [pherutan], देवस्थान [pherunśum], देवस्थान [pheruputra] Guru Angad Dev, son of Baba Pheru.

देव [pheru bhai] See देव 3.

देव [pher] See देव 2 you commit or do. See देव 2. “thore kaj boro kat phero?”—ka m 5. ‘Why do you commit evil during such a short life?’

देवस्थान [pheruśahar] See देवस्थान 2.

देव [phel] A इं n action, act. 2 deed, conduct. 3 E fail, in the sense of decreasing, being exhausted or finished.


देव [phera] n action, act, do some deed. “pārādnā dōkh kichu pap na pherē.”—dhaṇa m 5. 2 commit evil, harm or do wrong to somebody. “sir peri kha pherā?”—sa farid. ‘What evil have your limbs committed?’

देव [phesla] A इं n resolution, judgement, decision on two sides of an issue.

देव [phēkna] v hurl, throw. Skt भक्त. See भक्त।

देव [phēj] A इं n benefit, profit. 2 reward, consequence, result.

देव [phēji] See भक्त।

देव [phēj] See भक्त।

देभ [phēta] sash, waistband. See देव। “nīj kāt ko phēta dayo.”—cādī l 2 turban.

देभ [feyaj], देभ [pheyaji] See देभ and देभ।

देभ [phel] See देव। “hennī virle nahi ghane phelphakāro sāsarū.”—sva m l. ‘ Rare are those who are actual saints!’ 2 See देव।
physician, pundit, philosopher.

father of Alexander.

See निजैक 1.

व्यायाम [फेलकु] G व्यायाम physician, pundit, philosopher.

व्यायाम [फेलकु] G व्यायाम physician, pundit, philosopher.

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व्यायाम [फेलकु] G व्यायाम physician, pundit, philosopher.
rank in the Mughal period; chief of the entire army of a province. Every province had a subedar and a faujdar.

कक्षधरी [fədəri] P ॐ ॐ n the act of keeping an army. 2 fighting, assault, breach of peace. 3 governance; right to punish the subjects with the help of the army. 4 office and status of a faujdar. See खेलछः 2.

कज़ी [phɔjil] adj of or belonging to the army.

फॉट [fɔt] A ॐ adj dead, deceased. 2 lost. 3 n dying.

फॊरण [foran] A ॐ adv at once; immediately, instantly, quickly.

फळाड [fɔla] A ॐ n tempered hard iron, of which weapons are made; steel. 2 Ayurvedic and Unani doctors refine steel with the help of certain chemicals and use it as a tonic as well as a remedy to cure various ailments. There are two procedures for refining steel - अत्रिय - through fire, and अभी [abi] - through water. The steel which is tempered with medicines by heating is known as अत्रिय and that which is refined with the help of juices of various herbs, without the help of fire, is called अभी [abi]. The effect of the watery steel is less hot and dry than that of the fiery one.

फळाड़ी [phɔladi] adj made of steel. 2 strong, sturdy. 3 hard, tough.


फळ [phāg], फळ [phāgh] n wing, feather.

फळ [phād] n snare, noose, entanglement. 2 deception, trap, stratagem.

फळक [phādk] n snarer. 2 deceiver, trickster.


फळक [phādhak] See फळक. 2 fisherman. 3 snarer, he who traps the game.

फळ [phādha], फळ [phādh] n snare, noose. “jau aipāre jāṃphādh.”—bavan.

फळ [phān] See फळ.

फळी [phāni] adj artistic, skilful. 2 artful, crafty. “dhṛigu dhṛigu māti budhi phāni.”—बिला कबीर 3 See फळी.

फळम [phrās] See फळम.

फळमी [phrāsi] See फळम and फळमी.