

D 132 K 153.

tene ātmā kroda karīne chuto kamāpāna:

hum chu chāchata kroda judhāno dhanī²:132

He became so angry, that he shivered with rage:

"I am the master of sixty-six krores of warriors."

1. The correct word is kampana; it is of medieval usage, and is not common in Gujarati now.

2. K has only sixty-six warriors, not sixty-six krores.

Kx 148.

te daitanu fuleo aga ne carase loi:

be sau satara (sitera ?)¹ jodhā virageā bāhe:148

D 133 K 154.

tām jāī daīta phulyā: agamma cadasu jāī²:

tenī bāhe sahesara judhā varagayā sahī:133

The body of the demon swelled and blood rushed forth,
Two hundred and seventeen warriors clung onto his arm (D.
A thousand warriors clung to his arm).

1. In the Kx MS. satara could be read sitera, in which case

it would be 'two hundred and seventy.' I do not know what the significance of this number is, if any.

2. The first line of the D MS. is confused.


Kx 149.

eka māsa ne dina sora bagatara¹ pehere utama sāra:
te sarave jodhā bādhe hathīāra²:149

D 134 K 155.

yeka māsa dīna³ sīle⁴ bakhatara perāe:
temā utamā sāra daīta bādhe hatīyāra:134



For one month and sixteen days, they put on the best armour
(D. For a whole month , the war armour was being put on),
There all the warriors prepare to fight (D. So the demon
ties on the best of weapons).

1. Bagatara is from the Urdu  'an iron armour, a coat of mail.'

2. Hathīāra bāmdhavum literally means 'to tie on weapons,' but idiomatically, it means 'to prepare to fight.'

3. Eka māsa dina literally means 'one month upto a day,' or 'to the last day.'

4. The word sīle in the D MS. probably comes from the

Arabic  'weapon.' In Urdu the word silah  means 'arms, weapons, implements of war, armour.'

Kx 150.

te sarave pehere selehe¹ bagatara sajuta²:
daṭa sapata³ karīne bīro⁴ dee:150

D 135 K 156.

tām sarave pehere sīle bakatare sājī²:
tām daṭa saṁbhā⁵ purī baiṭho duvāra:135

There all wear decorated armours,
The demon hurriedly makes a decision.

1. See above Kx 149, Note 4.

2. Sajuta and sājī could both mean 'decorated.'

3. The correct expression in Gujarati is not sapata karīne but zapaṭa karīne or 'hurriedly.'

4. Bīdo literally is a 'piece of betel leaf' which is chewed in India. The idiom bīdu zapaṭavum means 'to make a decision to do a particular task in front of everybody,' or 'to take up the gauntlet.' It is quite possible that the author has mixed up the two expressions zapaṭa karavum and bīdu zapaṭavum.

5. Sāmbhā should correctly be sabhā meaning 'a gathering' in Gujarati.

Kx 151.

tume suno jodhā kālīgo kahe nisakha¹:
tamo rana māhe jujhatā na āṇaso sakha¹:151

D 136 K 157.

tame suno judhā kālīgo kahe nīsagam¹ tame:
ranama jhumjotā ana sāmkyā²:136

"Listen warriors," says Kaligo confidently,
"Do not have doubt while you are fighting in the battle field."

1. Nisakha and sakha are both from the Arabic شك 'doubt.'
Nisagam in D might also be from the Arabic shakka 'doubt.'
2. This is an ambiguous line; taking sāmkyā to be 'number,' a possible translation would be, "Fight in the battle field in countless numbers."

Kx 152.

to daita malakesara¹ kahe: hu to pāce paḍhave sāthe

laṛau:

bījā avara jodhā to cita māhe nahī gaṇau:152

D 137 K 158.

tām daīta malakesara kahe: huṁ to pāca pādaṁsu laḍu:

bījā judhā avara cītamā na dharu:137

Then the demon Malakesara says, "I shall fight with the
five Pandavas,

I will not even consider the other warriors."

1. This and the names of the demons in the following verses
are probably fictitious.

Kx 153.

tabha daita gajakesara kaheo bole¹o tatakāra:

hu to uṭa² kirorinu chu kāra:153

D 138 K 159.

taba dī³ jagakesara bolyā tratakāra:

huṁ to āhuta² kroḍa bhutāvalī⁴ chu kāra⁵:138

Then the demon Jagakesara (D. Gajakesara) said at once:
 "I am the death to three and a half krores of the enemy"
 (D. "I am the death of three and a half krores of spirits").

1. Kaheo and boleo mean the same thing.
2. Both uṭa and āhuṭa are from the Sanskrit ardha caturtha, meaning 'three and a half.' The word is of the sixteenth century usage; it was used frequently by Akho Bhagat , and in the Jaina literature of the sixteenth century. See K. M. Munshi, The History of Gujarati Literature. A crore is 10, 000, 000.
3. Di should be daita.
4. A bhutāvali is a collection of bhutās or 'spirits.'
5. The Sanskrit kāra means 'death;' he probably means that he will kill three and half krores of the enemy.

Kx 154.

tabha daīta raṇakesara boleo vāsa¹:
 hu to beāṇu lākha to mārau pasāu²:154

D 139 K 160.

taba daīta narakesara bolyā vāta:
 hu to bām̐nuka³ māru pacāsa⁴:139

Then the demon Ranakesara (D. Narakesara) said something:
 "I shall kill ninety-two lakhs of them." (D. "I shall
 kill about ninety-two spirits.")

1. Vāsa here is probably an error for vāta.
2. Pasau does not make sense; it could be fasau, which means 'to deceive,' or piśāca (see Note 4 below).
3. The 'ka' suffix is used in Gujarati in order to make a number approximate; therefore bānuka means 'about ninety-two,' -e.g., ketalā 'how many,' ketalāka 'some, few.'
4. Pacāsa means 'fifty,' which would make no sense just after he has said that he would kill ninety-two. K version has pasaca, which could be from piśāca 'spirit.'

Kx 155.

tabha daita ragatasehera boleā bharavāi¹:

hu to vāsiga² nāganu dāra mārāu uthāe:155

D 140 K 161.

taba daīta tarakesara bole bhaḍavīra:

huṁ to vāsukanā dala māru uthāye:140

Then the demon Ragatasehera (D. Tarakesara), the brave one,
 said:

"I shall kill the army of the snake Vasuki."

1. Bharavāi means a coward, the author probably means bharavāu 'brave.'

2. See above Kx 109, Note 1.

Kx 156.

tabha daita kārigo boleō bīṇa¹:

hu to abhaga sarīkhā mārū koṛa koṛa:156

D 141 K 162.

taba daī(ta) kālīgo bolyā bola:

hum to ābhaṅga sarakā mārū kroḍa kroḍa:141

Then the demon Kaligo said these words:

"I shall kill krores like the Indestructible one."

1. Bīṇa is probably a mistake for veṇa 'words.'

2.

Kx 157.

tabha kamaṛā kuara boleō chabhā¹ māhe jāi:

bhāi āpane rāḍya khatravata² pārajo³ sahī:157

D.142 K 163.

tāre kaṁmarā kuṁvara bolyā daṭṭa sāmō jāi:
apana raja khetravata palava sahi:142

Then Prince Kamala went to the assembly and spoke (D. Then Prince Kamala went in front of the demon and spoke),
"Brother, we must follow the customs of kingship, according to the rules of the Kstriyas."

1. Chabhā is sabhā 'a meeting, assembly' in Gujarati.
2. The K^ṣtriya is by tradition the ruling as well as the warrior caste in Hinduism.
3. With āpane 'we,' the verb should be tārie or pāravā as in the D MS.

Kx 158.

kāhī jodhā hoe to chapeā nahī rahe:
pana ghanakekā ghāu parase te eraṇa sahe:158

D 143 K 164.

pana judhā haso to chapānāra nahī:
pana ghanakā ghāva to āherana sahe:143

"If there are true warriors, they cannot remain hidden

(D. But if you are true warriors, you cannot remain hidden),
But only an anvil endures the beatings of a hammer that
will fall.

Kx 159.

pana ghanakekā ghāu pāke bhupāra¹:

pana bāpa tamane likhio hoese te thāese karama


nirāra²:159

D 144 K 165.

pana ghanakā ghāva to pakava paḍyā:

pana tamāre lakhyā hase te thāse karama nīlāṭa²:144

"But the wounds of the hammer ripen, (O) King,
But Father, whatever karma is written on your forehead,
will determine what will happen.

1. The meaning of the first line is not quite clear.
2. Nilāta, and possibly nirara are Prakrit, as well as old Gujarati forms. In modern Gujarati, lalāṭa means 'forehead.' In India, as well as in Persia, fate is supposed to be written on the forehead ; so also in Turkish, in which the expression is alinyazısı.

Kx 160.

bāpa tamane sarava bhogaveā so kamaṛā kuara kahe:
pana tāre khatarī hoe to chapeā nahī rahe:160

D 145 K 166.

to bāpa tame saravo bhāgī āvaso: kamaṛā kuvāra kahe:
pana tame khatri haso chapānāra nahī:145

"Father, you have endured all," so Prince Kamala says,
(D. "So Father, all of you will come running back," so
says Prince Kamala),
"But a (true) Kṣtriya cannot remain hidden."


Kx 161.

to daṭṭa cacala turīā¹ palānī jena²:
tāre tene sārā bārāha mananī kamāna³:161

D 146 K 167.

tāre daṭṭa caṁcala turī palānyo jāna:
tāre yene sādā bārā mananī kamāna hāta:146

Then the demon mounted a swift riding horse,
In his hands he had a bow weighting twelve and a half
maunds.

1. Turi or turaṃga is old Gujarati for 'horse;' the word was first used by Premanand (1636-1734).
2. This is a mistake for jāna.
3. A mana or a maund is equal to forty sera or approximately eighty-two pounds. Kamāna is from the Persian  'bow.'

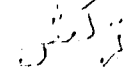

Kx 162.

tene sārā bāvīsa seranu taragasi tīra¹:
jethī pāre vajaranī bhīta:162

D 147 K 168.

teno sādā bāvīsa serano tarakasano tīra:
tethī vajaranī pāde bhīta:147

He has an arrow from the quiver weighing forty-five pounds,
With which (D. With it) he fells iron walls.

1. Taragasa is from the Persian  'quiver,' and tīra from the Persian  'arrow.'

Kx 163.

ta paje churī kaṭārī madhagara¹ taravāra:

tethī daita cha māse lagethī bādhe hathīāra:163

D 148 K 169.

tāmhā pāce² churī kaṭārī mugadara talavāra:

tām daīta cha māsa lagī bādhe hatīyāra:148

There, in the palm of his hand, (he has) a knife, a blunt weapon, a fencing stick, and a sword (D. There he has all the five (weapons); a knife, a blunt weapon, a fencing stick, and a sword),

There for six months the demon makes preparations for war.

1. This should be magadara, which is a 'thick wooden club' swung in the hands as an athletic exercise.
2. If pāce is 'five,' then he enumerates only four weapons; the Kx one is probably the correct reading.

Kx 164.

te ghorā pākharā¹ gālī bādhi:

jene daita thāe asuāra tatakhānā:164

D 149 K 170.

tām ghode pākharā ghālyo bādo² jana:

daīta thāse asavāra tatakhana:149

There, having put the harness on the horse and tied it,
The demon rides on it at once (D. The demon will ride at
once).

1. Pakhara is 'a horse's saddle' in Gujarati. Hemacandra
(d. 1173) used this word in the twelfth century.
2. This should read bādhya (see Kx 34, Note 2).

Kx 165.

daita kārigo gharathī cāleo jāre thāe suāra:
tāre sāmī roi uṭhai eka viridha¹ nāra:165

D 150 K 171.

tā daita kārigo gharathī cālyo jāi thayo asavara:
tāre sāmō roī uṭī yeka vīdhavā¹ nāra:150

As the demon Kaligo, having mounted, was leaving the house,
Then a weeping old woman (D. widow) appeared in front of
him.

1. To meet an old woman or a widow, especially when
setting out on an important work, is a bad omen in India.
Omens apply to demons, gods, as well as to human beings.

Kx 166.

daitane¹ vaṛī suke kāsate kāgaṛā kaṛe:
tene tāre nakatrī² sāmī eka mīre:166

D 151 K 172.

te daītāne suke kāsate kāga kaṛakare:
tene nāgaṁ yeka sāmu mīre:151

The demon also encounters crows, sitting on dry wood,
cawing,
Then he encounters a woman, who had here nose cut off (D.
He also encounters a serpent).

1. Daitane literally means 'to the demon;' it is dative in old Gujarati.

2. Nakatri is a condensed form for nāka katri or 'one whose nose has been cut off.' The modern word in Cutchi is nakati. In Indian Islam, women who committed adultery were punished by having their nose cut off. Idiomatically, one who has no nose is one who is shameless.

Kx 167.

evā bohota sakana māna¹ daitane thāe:
kirodha karīne mana boleo rāe:167

D 152 K 173.

tām yevā māna sukhana thayā:

pana krodha karīne bole rāye:152

The demon meets many such omens (D. He met many such omens),
Becoming angry, the king (demon) speaks:

1. Māna sukana is a compound word meaning 'an omen;' the word sukana by itself also means 'an omen.'

Kx 168.

e re bhāi mārā sehananu nahī koi ata na pāra:

tame thāo vahelā suāra:168

D 153 K 174.

to bhāi mārā saīnana nahī pāra:

have maja¹ āgara abhaga kāhā jāye:153

*O brother, there is no limit to my army,
So all of you, ride quickly (D. Now where can the
Indestructible go from my presence?).

1. Usually muja is used instead of maja, but both are used in old Gujarati, and in poetry in general. The current

Gujarati is māre.

Kx 169.

māre sāthe che jodhā bahuata¹ --na² barīā:
te abhaṁganu sehena māru darāma(jha?)rīā³:169

D 154 K 175.

to bhāī māre sāthe judhā che māhā balivānta:
te ābhaṁganā dala māre darāmala:154

"I have with me very powerful warriors,
I will crush the army of the Indestructible one completely
(D. They will crush the army of the Indestructible one)."

1. This word is the Urdu bahota, with an 'a' added to make it bahuata.
2. A letter here is not legible.
3. There is no word like daramaria, nor darajharia in Gujarati.

Kx 170.

te to gīrabha karīne daita kārigo nīsareo:

te to utarane dharavāje jāi sacareo:170

D 155 K 176.

to māhā garava karī daīta nīsaryā:

te utra dīsā daravājā daīta sanacaryo:155

With great pride the demon Kaligo departed,
He went towards the northern gate.

Kx 171.

utara dise ekavīsa dharavājā utama sāra:

te gāu gāu¹ porē che visatāra:171

D 156 K 177.

te utra dīsā yekavīsa daravāje utama sāra:

te gāu gāu porā che vīstāra:156

In the northern direction, there are twenty-one of the
best gates,

Each entrance is two miles wide.

1. A gāu is the same as two miles; another word for a gāu
is kos, which is also two miles.

Kx 172.

te daitanā sehenano pāra na levāe:

daṛa ekaviṣe dharavāḍye sapateo¹ cāleo jāe:172

D 157 K 178.

te daītano sainano pāra na levāye:

te daṛa yekaīsa daravāje sabhete¹ cālu² jāye:157

One cannot take count of the army of the demon,
The army goes hurriedly through the twenty-one gates.

1. The word sapata means 'quickly.' The word sabhete
does not exist.

2. See Kx 34, Note 2.

Kx 173.

te cosāṭha pohora¹ ekaviṣe dharavāḍye daṛa nīsareo

jāe:

pachama dise pīānā² kare:173

D 157 K 179.

tām sāṭa pohara lagī yekaviṣa daravāje daṛa nīsaryā:

jāī pachama desa payāno karyo:158

There for a period of one hundred and ninety-two hours (D.

for a period of twenty-one hours) the army passes through the twenty-one gates,
It proceeds to go in the western direction (D. It proceeded to go in the western country).

1. A pohora is a period of three hours.
2. The word prayāna in Gujarati means 'to go forth, depart.'

Kx 174.

daita kamaṛā kuarane rādyā besāri gaeēā:
te surajā rānī kamaṛā kuara sirī gura narane¹
vīnave:174

D 159 K 180.

te daita kamaṛā kuvāra rāja baisādī gayā:
tām surajā rānī kamma(lā) kuvāra: sīgra² vānī vāye:159

The demon put Prince Kamala on the throne, and departed,
Then Queen Suraja and Prince Kamala beseech the guru and the Nara (D. There Queen Suraja and Prince Kamala speak instantaneously).

1. Nara is an epithet of the Imam (see Kx 54, Note 3).
2. Sīgra is from the Sanskrit sighra 'quick.'

Kx 175.

te mukhī¹ sarava lokanā hātha samaraṇī² leine jakara³
karāe:

have sāmī tame amane dhīdhāra dīaṇeku gura pitā āvo:175

D 160 K 181.

tām mukhī sarave hāte sumaraṇī loka laīne jīkara kare:

have svāmī āmane dīdāra deneku gora pītājī āvo:160

The mukhi makes all the people take rosaries in their hands and make dhikr (D. There the mukhi and all the people take rosaries in their hands and make dhikr),

"Now Lord, come and make your appearance, guru father."

1. A mukhi is an administrative head of a Satpanthi group; (see Kx 118, Note 1).

2. A samaraṇi is a 'rosary' or in Arabic a tasbih.

3. Jakara is from the Arabic جَكَارَ . Earlier the author has used jāpa for remembering and repeating (see Kx 54, Note 3); he uses words from both Islam and Hinduism.

Kx 176.

te devanī esī venatī savāeta kare sarave:

devane mana veghe¹ pīra samasa āvīne pirighaṭa theā

che deva:176

D 161 K 182.

tām devane aisī vīnatī safāyeta karī:

tām pīra samasa āvyo² pragata thayā² che deva:161

They implored the deva in such a way,

So at once Pir Shams came, and made his appearance.

1. The meaning of the phrase devane mana veghe is not quite clear. It probably means that what the people prayed for reached the mind of the deva telepathically.

2. The tenses are inconsistent here. Āvyo is present, thayā is past.

Kx 177:

te deva gura pachamane dharavāje ubhā che āe:

te surajā rānī sarava devanā mana hirakhaja thāe:177

D 162 K 183.

tām gora pachame daravāje ubhā che āye¹:

te surajā rānī kamañrā kuvāra sarve davanā manamā

haraka na māye:162

The guru deva came, and stood at the western gate,
 So Queen Suraja and all the devas felt great joy (D. So
 Queen Suraja and Prince Kamala and all the devas could not
 restrain their joy).

1. Āye is middle Gujarati; in modern Gujarati, it is āvī.

Kx 178.

devane karī paraṇāma sarave ubhā che kara joṛī:
 tāre kamaṛā kuara boleā bola:178

D 163 K 179.

tām devane te deva¹ kare paraṇāma:
 sarave bhagata ubhā ra² che kara jaḍa³:
 tāre kamaṛā kuvara bolyā bola:163

Having greeted the deva, all stand with folded hands (D.
 There those devas greet the deva; all the devotees stand
 with folded hands),
 Then Prince Kamala spoke.

1. In D, all the devotees are called devas too, but not in the Kx version.
2. Here ra is superfluous, or it should be rahyā.

3. This is an error for kara joda.

Kx 179.

sunō sāmī pitā venatī ama tañī:

sāmī amane mähādina¹ najare nahī dekhāraso dhanī:179

D 164 K 185.

suno svāmī gora pītā vīnau:

have svāmī tame mähādīna najare na dekhādaso dhanī:179

"Listen, Lord, father, to our supplications (D. Listen,
Lord, guru father, I pray),
Now Lord, do not let us see the great day with our own eyes.

1. Mahadina is a Satpanthi technical term for 'the day of
judgement' (see Kx 37, Note 2).

Kx 180.

sāmī nakuchu gata¹ tamāri āe:

ame gunāhāgāra² jīva lāgu tamāre pāhe:180

D 165 K 186.

svāmī nakucha gata tamārī āme gunhegāra:

jīva tamārā lāga che pāye:165

"Lord, your community is worthless,
We sinful souls touch your feet.

1. See above Kx 74, Note 3.

2. See above Kx 79, Note 1.

Kx 181.

sāmī ame unīhārī tame bhakasaṇahāra:

sāmī ame gunāhāgāranu kāhī ata na pāra:181

D 166a. b. K 187.

svāmī āme unīyācārī: tame bakhśanahāra:

svāmmī āme gunegāra atam na pāra:166

"Lord, we are imperfect in our actions; you are the forgiver;
Lord, we are infinitely sinful."

Kx 182.

tāre pīra samasa sarave bhagatasu kaheo:

kamaṛā kuara tama sira bharāṇa bharāese¹ sahī:182

D 166c. d. K 188.

tāre pīra samaste sarave vāta bhagatasu kaī:

anaṁ kamaṛā kuvara tama sīra bharana bhārāse sahī:166

Then Pir Shams told all the devotees,

"Prince Kamala, the responsibility will be put upon your head.

1. See above Kx 57, Note 1.

Kx 183.

have tume sarave rikīsara¹ cīna choṛīne nīsaro:

tame japuadīpa māhe jāi sacaro:183

D 167 K 189.

have tame sarave rukesara cīna choḍī nīsaro:

tame jabudīpamā jāi saṁcaro:167

"Now all you sages, leave Cina, and depart,
Go to India.

1. Rikisara is from the Sanskrit rsisvara meaning 'sage.'
The Satpanthis are often referred to thus in the ginan
literature.

Kx 184.

te tame sarave deva rikisara nārāṇanā¹ sehena māhe
mirajo jāe:

have cīna mähā cīna dubāve sähā:184

D 168 K 190.

tame sarave rukhesara nārāyenanā senamā jāi maro:
have cīna mähā cīna dubāvīsu:168

"All you divine sages, go and join the army of Narayana,
Now the Shah will sink Cina Maha Cina." (D. "Now we will
sink Cina Maha Cina.").

1. Nārāyana is an epithet for Visnu.

Kx 185.

te eso kahī pīra samasa gura calī jāe:

tāre sarave deva rikisara jāi lāge gurane pāhe:185

D 169 K 191.

to aisu pīra samasa gora kahī cālyā jāye:

tāre sarave deva rukesara devane jāī lāgayā pāye:169

Having said this, the guru Pir Shams turned to depart,
There all the deva sages went and touched the feet of the
guru (D. the feet of the deva).

Kx 186.

te surajā rānī venatī kare asu mata¹ ghanī:

have sāmī atakāre ma vīsārajo soi dhanī:186

D 170 K 192.

to surājā rānī yesī vīnatī karī ghanī:

have atāmkāra na vīsaraajo dhanī:170

So Queen Suraja implored him (D. in this way),

"Now Lord, do not forget us at the time when the end draws
near."

1. Asu mata is not clear.

Kx 187.

tāre sarave deva rikīsara cīṇa choṛī nīsareā:
te japuadīpa māhe jāi sacareā:187

D 171 K 193.

tāre sarave rukesarā cīna choḍī nīsaryā:
jabudīpamā āvī saṁcarya:171

Then all the deva sages left Cina and proceeded,
They arrived in India.

Kx 188.

tāre sāhānu esamāila¹ sāhā pāse jāi ubho raheo:
have deva sāhāse karase vāta:188

D 172 K 194, 195.

tāre Isamāyela[✓] sāhā pāse jāī ubhā rahyā:
[✓]sāhāsu kare che vāta: have mīlāvo sena srī . . .
pratīpāla:172

Then the Shah's Ismail went and stood near the Shah,
Now the deva is going to talk to the Shah (D. He talks to
the Shah; now let us meet the army, Lord Protector).

1. See above Kx 132, Note 1.

Kx 189.

tāre sāhājī daita māravā kare vīcāra:

tāre bahu sehena mire tatakāra:189

D 173 K 196.

tāre sāvajī¹ daīta māravānā karya vīcāra:

tyāre bahu sena mīlyā khīna² yekamā tatakāra:173

Then the Shah thinks of killing the demon,

Then all at once a large army gathers together (D. Then a large army gathered in a moment).

1. Sāvajī must be an error for Shahajī.

2. Khina is probably from the Sanskrit kṣaṇa 'moment;' in Gujarati, khīna means 'a valley.'

Kx 190.

tāre sāhānu dhala dhala¹ ghoṛo palāṇeo tatakhaṇo:

sāhāne ghoṛāne ratana jarātara sovarāṇanī jareā²:190

D 174 K 197.

tāre sāvajī dura dura ghode palāne tatakhana:
ghodo sāhāno rataṁna jadīta srovana jadyā:174

Then the Shah at once rode the horse Dula Dula;
The Shah's horse was decorated with gold, in which jewels
were studded.

1. Dula Dula ج>ج> is the name of the mule of Ali, the cousin and the son-in-law of the Prophet Muhammad, the first Shii Imam. The Satpanthi Ismailis consider him to be the tenth incarnation of Visnu (see Intro. p. 44). The Satpanthi texts present Dula Dula as a horse rather than a mule.

2. Extravagant descriptions of the decoration of horses is usual in Gujarati literature. Cf. the poet Sāmaṛa, who says: "jadīta palāna hīre jadyām" or "The harness is studded with jewels." Such descriptions of decorations of horses are common in western folk literature also.

Kx 191.

sāhāne ghodāne lagāma paṭo sovaranano ghareo:
bahue hīre ratana jareo:191

D 175 K 198.

sāhānā ghoḍāne lagāma jaḍī saravana tanī:
ghoḍāne bahuta hīrā mānīka jadyā:175

The belt of the reins of the Shah's horse was made of gold,
It was studded with many jewels and rubies (D. The horse
was studded with many jewels and rubies).

Kx 192.

ghorāne koṭe hīrā ratananī māra:
te ghorāne motīa piroeā vāro vāra:192

D 176 K 199.

te ghoḍānā gale hīrā ratanaṁnī māla:
te ghoḍāne mānaka motī purāyā bāro bāla:176

The horse had a chain of diamonds and rubies at his throat,
Every hair of the horse is strung with pearls (D. and rubies).

Kx 193.

tene sovarana setara bādheā fodhanā¹:
gura kahe anata sovanā ketā² vanaveā³:193

D 177 K 200.

tene setra sonānā bamdyā phudana:

tām gore kahum⁴ ānaṁta sovarana ketāka² kahu:177

Fringes of white gold were tied to him,

The guru says (D. said) that there was so much gold, how
could one describe it all?

1. Fodhana or phudana is a kind of decorative fringe. Setra sona is 'white gold,' which is rare in India.
2. The modern Gujarati word is keṭalāka.
3. The Gujarati word meaning 'to describe' is varṇavum; in vaṇaveā, the 'r' is dropped.
4. The verb should be kahyum (see above Kx 34, Note 2).

Kx 194.

sāhānu dhala dhala¹ saṇaghāreo tara²:

jevā sahasa karāsu ugeo sura:194

D 178 K 201.

tāre sānā ghoda daṛa daṛa sīnagāryā:

tāre sahasrī karā ugyā suraja:178

The Shah's Dula Dula was decorated,

Just as if the sun had arisen in its thousand splendours.

1. See above Kx 190, Note 1.
2. Tara seems to have no meaning here.

Kx 195.

hasī karī sāhā māro boleā bola:

sāhāne ratana jarātara perase sajoga¹:195

D 179 K 202.

hasī karī śā māro bole bora²:

śāne ratanaṁ jadāta peyera(na): jugate joye:179

Laughing, my Shah spoke the word,

The Shah will wear a jewel-studded _____ (D. The Shah wears a jewel-studded suit).

1. Sajoga could be the same as saṁyoga, which means 'together, mixture' in Gujarati; however it makes no sense here. K has saṁjoga.
2. Bora is an error for bola.

Kx 196.

tene paganī mojarī sovana jharakatī:
sāhāne peherana ajāra¹ bahu ragī bhāta:196

D 180 K 203.

tenā paganī mocadī saravana jhalake āpāra:
sāhā pehere ījāra bahu raṁgī bhāta:180

His slippers glittered with gold (D. without limit),
The Shah wore trousers of multi-coloured design.

1. Ajara meaning 'trousers' comes from the Arabic ازار

Kx 197.

keḍanu paṭako bādheo jadhu¹ rāe:
tāre gura kahe bahu mula keṇe kaheo na jāe:197

D 181 K 204.

keḍano paṭako bādhe jadu rāye:
tāre gore kahū bahu āmolakha kahyā na jāye:181

The Yadvā king has tied (D. ties) on a cummerbund;
The guru says (D. said) that it was so priceless, one could
not speak of it to others.

1. Yadva is the tribe of the Hindu god Kṛṣṇa, the eighth incarnation of Viṣṇu; Yadva king usually refers to Kṛṣṇa.

Kx 198.

sāhā mukhe tabhola¹ khāe:

jabharāila pānanu bīro dee:

sāhāne māthe jharake hīrā ratananī māra:198

D 182, 183 K 205.

sāhā mukha tabora pāna jo khāye:

jabarāyera pānana vīdo deye:

sāhāne kaṁṭhe jhalake hīrā taṁnanī² māla:183

The Shah chews a betel nut leaf in his mouth;

Gabriel gives him the folded betel nut leaf;

On the Shah glitters a chain of diamonds and rubies (D. At the Shah's throat glitters a chain of diamonds and taṁna).

1. Tabhola and pana mean 'betel leaf.'

2. Taṁna is a kind of jewel.

Kx 199.

sāhāne sire amulaka māthe jharake āe:

sāmīne najare sāmu na jovāe¹:199

D 184 K 206.

√sāhāno sedo² māthe mānīka motī jharake yema:

√sāhānā sāmu jovā na jāye:184

On the Shah's head priceless ---- glitter (D. On the Shah's
sehra rubies and pearls glitter),
One cannot look at the Shah directly.

1. The Satpanthi Ismailis have a theory that one cannot
look the Imam into the eyes because of the divine light
in them.

2. Sedo is correctly sehra in Urdu. It is a kind of
headcovering worn by men, with a veil often covering the
face. Nowadays only bridegrooms wear them. It is essentially
a Muslim apparel, but in the north of India, Hindu
bridegrooms wear them too.

Kx 200.

sāhāne churī kaṭārī bādhe hathīāra:

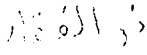
sāhā khanaka tridhāro¹ lese hātha:200

D 185 K 207.

sāhāne churī kaṭārī bādhe hatīyāra:

sāhāne khadaka trīdhāro lese hāta:185

The Shah ties on weapons, his knife and dagger,
The Shah will take the three-edged sword in his hand.

1. In Hindu mythology, the sword is supposed to be the special weapon of the last Kalki incarnation. The two-edged sword  of Imam Ali is famous. There is a saying, "There is no youth but Ali, there is no sword but Dhū al-Fiqār." Here, in our text, the sword is three-edged.

Kx 201.

jāre dhala dhala ghoṛe sāhā māro thāese asuāra:

tāre devene trana bhavane¹ māhe paṛae pukāra:201

D 186 K 208.

jyāre šā māro duṛa duṛa ghode thayo asavāra:

tāre trana bhavanamā padī phukāra:186

When my Shah will mount (D. mounted) the horse Dula Dula,
Then a shout arises in all the three worlds (D. arose).

1. Bhavane is a plural form in Hindi-Urdu, but it is also used in Cutchi.

Kx 202.

hasī karī sāhā māro bole vikhīāta¹:
sāhāno āveo cābako² bahu ragī bhāta:202

D 187 K 209.

tāmhā hasī karī bolyā sata:
sāhāne hāte cābuka bahu ragī bhāta:187

Laughingly the Shah spoke --- (D. There laughingly, the Shah spoke the truth),

The Shah's whip of many coloured design lashes out (D. The Shah has a whip of colourful design in his hands).

1. The meaning of vikhīāta is not clear. In Gujarati vikhyāt means 'famous, celebrated,' but this meaning does not seem appropriate here.

2. Cābako is from the Persian دوبله 'a whip.'

Kx 203.

tāre sāhāne pāse cosaṭha lākha jogaṇīu āvaiu¹ tene
vāra:

hātha vadyāve mukhe bole jaejaekāra:203

D 188 K 210.

tām śāhā pāse cavaṣaṭha lākha jogaṇī āve tene vāra:
hāte ḍabaru² vajāḍe bole jaijaikāra:188

Then sixty-four lakhs of ascetic women came (D. come) to
the Shah at that moment,
With their hands they play (musical instruments), and they
utter shouts of victory (D. In their hands they play the
dabaru, and they utter shouts of victory).

1. Jogaṇīu āvaiu is Cutchi; in Gujarati it would be
jogaṇī āvī, as it is in the D MS.
2. Ḍabaru is a musical instrument of the god Shiva.

Kx 204.

je āgo gura emāma sāhā¹ anata kirorīe deva udhareā:
te āvī sāhā pāse sacareā:204

D 189 K 211.

jo āda gora īmāma sā ānatam̐ krodī jīva udhare:
te śā pāse āvī saṁcaryā:189

The former guru Imam Shah, who was uplifted (D. who uplifts)
with countless krores of souls,
He arrives near to the Shah.

1. K 211 does not have Imam Shah, but his father, Pir Hasan Shah instead. In Kx 88 above, Pir Hasan Shah is said to be the guru who uplifts countless krores of souls. In other Satpanthi literature also, Pir Hasan Shah is considered to be the lifter of countless krores of souls. The question arises whether this is Imam Shah writing about himself or whether this is a later interpolation. Imam Shah is here accepting the position of a guru or Pir, there is no claim to be the Imam.

Kx 205.

je deva jakha navāṇu koṛa¹ jakha sara rahea:
te paṇa āveā sāhāke pāsa:205

D 190 K 212.

deva jakha nahayāne krodī rukhesara:

te pana āvase sāhāke pāsa:190

Those ninety-nine krores of Yakṣa devas, who remained obedient,

They too came to the Shah.

1. For Yakṣas, see Intro. p. 17, Note 80.

Kx 206.

deva chapana koṛī megha¹ vasataṇā²:

te paṇa āve sāhāke pāsa:206

D 191 K 213.

deva chapana kroḍī meghā tarata³:

te panam āvese sāhake sāta:191

The fifty-six krores of meghas ---,

They too come to the Shah (D. They too will come with the Shah).

1. See Intro. p. 17, Note 80.

2. Vasataṇā is not clear.

3. Tarata means 'at once' in Gujarati, but this meaning makes no sense here.

Kx 207.

je batrīsa kirorī kīnara deva¹:
te paṇa āve sāhāke pāsa sireva:207

D 192 K 214.

tām batīsa kroḍī kīnamra deva:
te paṇa) āvase svāmīke seva:192

Those thirty-two krores of Kinara devas,
They too came (D. will come) into the service of the Shah.

1. See Intro. p. 17, Note 80. The implication is that all
the liberated souls of all cosmological time come and
join the Shah's army.

Kx 208.

tretrīsa karorī munīvara bhaeā:
te paṇa sāhāne sāthe thaeā:208

D 193 K 214.

taitrīsa kroḍī deva munīvara bhāī:
te paṇa āvyā sāhāke sāta:193

There were thirty-three krores of saints,
They too came to the Shah.

Kx 209.

te māhe krorī pācesu pahelāja¹:
te pana āve sāhāne pāsa:209

D 194 K 216.

krodī pācasu pahelāda:
te pana āvase sāhāke sāta:194

Among them is Prahlada, with five krores,
He too comes (D. will come) to the Shah.

1. See Kx 17, Note 4. Also Intro. pp. 21-23.

Kx 210.

je sāta kirorī te harīcadhra¹ rāe:
te pana āve sāhāke pāsa:210

D 195 K 217.

krodī sātasa harīcamda rāye:

te pana avase sāhāke pāsa:195

The king Hariscandra, with seven krores,
He too comes (D. will come) to the Shah.

1. See above Kx 20, also Intro. pp. 25-28.

Kx 211.

bhagata jujosaṭara¹ māhā sujāna:
te devane nava kirorīsu mirase āṇa:211

D 196 K 218.

bhaga(ta) jejustara māhā sujāna:
te pana avase nava kroḍīsu karase merāna:196

The extremely wise devotee, Yudhisthira,
He will come and meet the deva with nine krores.

1. See Kx 23, Note 1; also Intro. pp. 28-33, Note 97.

Kx 212.

bāre kirorīse pīra sadharadhīṇa sāthe chuṭā je¹:

te pana sāhānī karese sirevā:212

D 197 K 219.

bārā kroḍīsu pīrā sudaradīna sāta:

ta pana kare sānī seva:197

The twelve krores of souls, who were liberated with Pir Sadr al Din. (D. The twelve krores with Pir Sadr al Din), They will also serve (D. they serve) the Shah.

1. The Hindu idea that the soul needs to be liberated is accepted by the Satpanthis. The idea that the soul needs to be liberated was present in the Rasa'il Ikhvan al-Safa, which is reputedly an early semi-Sufi, semi-Ismaili treatise; but W. Ivanow in his A Creed of the Fatimids has nothing to say on this point. See also Intro. pp. 44-46. Pir Sadr al Din was an important Satpanthi Pir, (see Intro. pp. 9-11, Note 36).

Kx 213.

to sahadēva nikara arajuna rāe:

te bhīmasehenanu¹ dara kaheo na jāe:213

D 198 K 220.

sahadeva nakuṁla ārajuna rāye:

bhīmasaṁnana dala kahyā na jāye:198

Then Sahadeva, Nakura and King Arajuna,
And Bhimasena's army cannot be adequately described.

1. Bhimasena, Arajuna, Sahadeva and Nakula are the younger brothers of Yudhisthira, usually called the Pandava brothers. They are the heroes of the Indian epic Mahabharata.

Kx 214.

je jodhāne hāthe gadhā māhā baṛīā vīra:

te cālīsa lakhasu caṛase sudhīra:214

D 199 K 220.

judhāne hāte gadā moṭi balīvaṁta:

te cālīsa lākha sena caḍe sadhira:199

The very brave warriors, who have maces in their hands,
He will attack steadily with forty lakhs of them.

Kx 215.

te arajanane daṛanu ata na pāra:

te arajāna sāthe chatrīsa lākha dhanakādhārī thāe

asuāra:215

D 200 K 224.

ārajumno daṛa ānaṁta¹ pāra:

te sāthe chatrīsa lākha dhanuradhārī āsavāra:200

There is no limit to the army of Arjuna,
Thirty-six thousand bowmen ride with Arajuna.

1. The D MS. has left out na.

Kx 216.

sahadevanu daṛa mähā barivata vīra:

te sahadeva sāthe caudha lākha cakarādhārī caṛase

sūdhīra:216

D 201 K 223.

te śāhādevano daṛa mähā balīvaṁta vīra:

caudā lākha cakradhari caḍe sadhīra:201

There are very brave heroes in the army of Sahadeva,

Fourteen lakhs of discus bearers will march steadily with Sahadeva.

Kx 217.

nikarane darānu ata na pāra:

te patrīsa lākha nejādhārī thāese asuāra:217

D 202 K 222.

te nakuraṇā darā anatām¹ pāra:

pāca lākha nejādhārī āve āsavāra:202

The army of Nakura is limitless,

So thirty-five lakhs of spear-bearers will come riding (D.

Five lakhs of spear-bearers come riding).

1. D has left out na after anatam ; it seems the scribe writes either ata na para or anatam para.

Kx 218.

te deva sarave pādḥavanu darā miṛae ekathā:

tehenā ghorā amulakha keṇe kaheā na jāe¹:218

D 203 K 225.

te deva sarave padaṁvanā dara male akhadam²:

tenā āmulakha ghodā kahyā na jāye¹:203

The army of all the Pandava devas meets together (D. complete),

Their horses are so valuable, they cannot be described.

1. Kaheā na jāe, kahyā na jāye is an old Gujarati construction.
2. K has eka thāma 'in one place.'

Kx 219.

te māhe harano: hāsalo: ārabhī¹ jāta:

tejī turakī² ne tukhāra³:219

Among them are the Harano, Hasalo and Arabhi types of horses,

(Also) the horses Turaki and Tukhari.

1. This is probably a type of horse from Arabia.
2. This may be a name of some horse connected with the Turkish tribes.
3. Perhaps this is a type of horse connected with the

Tokharian people.

D 204 is equivalent to Kx 219, 220, 221, 222, and is given at the end of Kx 222.

Kx 220.

jhaṭara: tamariu: māra(?)tīu: mīra jāta:

kachī kugī: mīra jāta: medhanī¹ sāra:220

The noble species of Jhatara, Tamariu and Mara(?)tiu,
(Also) Kachi Kugi, and the truly noble type Medhani.

1. Perhaps this is a type of horse from Medina.

Kx 221.

takaṇīārā: kāraṇīu: kāvārā¹ ke nīlā:

kaṭara: jhaṭara: abhalaka²: tukhāra:221

(There are) Takaniara, Karaniu, Kavara or Nila,

(There are) Katara, Jhatara, and the many coloured Tukhara.

1. Kavara could be kāvāra(chitrā) 'many coloured.' Nila means 'black' or 'sky blue.'

2. Abhalakha is probably from the Arabic ^{أبل} 'piebald.'

Kx 222.

avara tejīnu ata na pāra:

sarave jodhā mähā jojo¹ sara:222

There is no limit to other horses,
All the warriors are truly great.

1. D has jujhe, which is Prakrit for yudhdha 'to fight';
thus the translation would be: "There all the warriors
mount and fight hard."

D 204 K 226, 227, 228.

tām mahīnā(1) hasamrā(2) arabī(3) tejī(4) turakī(5)

tukhāra(6) tāmkaradā(7) kehedā(8) kabadā(9)

khalāla(10) keherā(11) jaharā(12) abarakha(13)

jaḍarā(14) bhamarā(15) majīṭīyā(16) kachī yeka(17)

kumadamna(18) sähāra(19)

āvara tejī nahī pāra:

tām sarave cadhe judhā mähā jujhe sārā¹:204

1. These are supposed to be names of horses. Medieval Gujarati literature, from the eleventh to the nineteenth century, often contains lists of Persian horses which are handed down. P. K. Gode has an article on this subject "Some References to Persian Horses in Indian Literature from A.D. 500 to 1800" Poona Orientalist, Vol. XI, 1946, pp. 1-7, but Gode does not list them.

Kx 223.

te pād̥havānu sehena cālātā lese asuāra¹:

jema samudhara nadhī āvea pura:223

D 205 K 229.

tām pādavanā sena cālātā sura²:

jema samadara nadī āve pura:205

The army of the Pandavas, as it marches, takes mount (D.
There the army of the Pandavas marches bravely),
Just as a river flows into the sea.

1. Kx: Line 1 is not clear. This is a possible translation.

2. Sura means 'deva' or 'sound' or 'brave,' the word here intended is probably 'brave.'

Kx 224.

te dāre¹ āvī pohotā jīā sīrī harī:
te devane pāhe lāgā venatī karī:224

D 206 K 230.

to dara avī potām jāhā che srī harī:
tām deva lāgī² vīnatī karī:206

That army reached where Sri Hari was,
They touched the feet of the deva and implored him.

1. This is probably an error for dara.
2. The word paye seems to be missing after lagi.

Kx 225.

hasī karī sāhā¹ māro boleā sujāṇa:
sarave pādḥavāne dara karasu āgevāṇa:225

D 207 K 231.

tām hamsī karī sāhā māro bolyā sujāṇa:
to āsavārī padamvanā dara: karase āgevāṇa:207

Laughingly, my wise Shah spoke,

"We will put the army of the Pandavas in the front as

leaders." (D. They will make the Pandava riders leaders).

1. In the previous verse, the army is coming to Hari, and Hari is an epithet of Visnu. In this verse the Shah replies, and the Shah is an epithet of the Imam. Thus it is the Imam who is the incarnation of Visnu, and not the Prophet Muhammad.

Kx 226.

vāsagi¹ rādyā vase paiāra²:

sāhāna sehena māhe miṛe tatakāra:226

D 208 K 232.

vāsaṅga rājā vase payāra:

sāhānā senamā āvī maṛase tratakāra:208

King Vasuki, who lives in the underworld,
He will come at once and join the army of the Shah.

1. See Kx 109, Note 1.

2. Paiāra and payāra are medieval Gujarati forms for pātāla 'the underworld.' They are found in writings before the sixteenth century. The presence of such words, and certain verbal forms throughout the MS. (see Kx 34, Note 2)

suggest a core of writing in early Gujarati.

Kx 227.

nava koṛi nāga¹ dīvādhārī vīra:

te nāganā daṛa caṛase sudhīra:227

D 209 K 233.

to nava kuṛa nāga devadhārī² vīra:

to nāganā daṛa caḍhe sadhīra:209

Nine krores of light-bearing snakes (D. Nine generations of divine serpents),

The army of these serpents will march (D. marches) steadily.

1. In D 151 (but not in Kx 166) meeting a snake is considered a bad omen, yet here snakes are supposed to accompany the Shah.

2. Deva is 'god'; dhari means 'to bear;' yet there is no such word as devadhari.

Kx 228.

te sāthe uṭa¹ koṛa bhuta pasākha²:

te beānum lākha to carase pakhāsa³:228

D 210 K 234.

te sāte ahuṭa kroḍī janam⁴ bhutāvalī pāsa:

to bānum lākha caḍhe pacāsa:210

With them are three and a half krores of ghosts (D. With them are three and a half krores of jinns and ghosts), Then ninety-two lakhs of spirits will also march.

1. See above Kx 153, Note 2.

2. There is no such word as pasākha; it could be either pāsa as in D, or it could be paśāca from pīśāca 'spirits' (see Kx 154, Note 4).

3. It is not clear whether this is pakhāsa or pacāsa; there is no such word as pakhāsa, and pacāsa 'fifty' would contradict the preceding beānum 'ninety-two;' it might therefore be pīśāca 'spirits.'

4. Correctly it should be jinn, who are mentioned in the Qur'an in the following verses: sura VI-101,113,129; VII-38, 179; XXVII-17, 39; XV-27; LV-15; XVIII-51; XXXIV-12,41; XXXII-13; XXXVII-158.

Kx 229.

te gorakhanātha¹ te māhe munīvara vīra:
te pāca lākha caṛase sudhīra:229

D 211 K 235.

te gorakhanātha munīvara bhāī:
te pāca lākha caḍhe sadhīra:221

Gorakhanath, and whoever is saintly from among his
followers,

Five lakhs of them will march (D. march) steadily.

1. Gorakhanath is the saint of Gorakhpur, in the U.P.; he
is also quite popular in Gujarat.

Kx 230.

āve gorakha sāhāne pāsa:
pāca lākha sī(ra?) ṇa nāda purāe:230

D 212 K 236.

te āvyā gorakhanātha svāmīne pāsa:
pāca lākha sīgī¹ nāda purāve:212

Gorakhanath comes to the Shah, .

Five lakhs of them blow bugle horns to provide the tune.

1. Sigi should be srīṁgī (Shastriji). Since the word si(ra?)ṇa is not legible in Kx, the second line of the D version is used in the translation.

Kx 231.

te savā kori setara¹ sakha jhaṇakāra:

te data² deve vadyāve apāra:231

D 213 K 237.

to savā kroḍī data sātara³: saṁkhano jhanakāra:

to daītanā dare jāve apāra:213

So the noise of one and a quarter krores of white conch shells,

So Data deva plays endlessly (D. So the army of the demon goes endlessly).

1. Setara could be read satara 'seventeen' or sitera 'seventy;' but 'white' seems more correct here, as we have 'one and a quarter krores' already.

2. It is possible that this is a reference to the saint Datātreyā, who is popular in Maharashtra.

3. Data satara does not mean anything here. The text is corrupt.

Kx 232.

eka lākha covīsa hajhāra pekābhara¹ deva:
te sarave sāhāne sehena māhe āvī mirase
taratakheva:232

D 214 K 238.

to yeka lākha covīsa hajāra paigabara deva:
te sāne senamā āvī marasa tatakhana:214

One lakha and twenty-four thousand divine messengers,
They will all come and join the army of the Shah at once.

1. Persian: *rosh* 'one who bears a message' or 'a prophet.'
According to Islamic tradition, there have been one hundred
and twenty-four thousand messengers to all mankind. But
they are not considered divine, unlike here. The Prophet
Muhammad always insisted that he was human. The author has
tried to bring together figures from the Hindu as well as
the Islamic traditions.

Kx 233.

te māhe satara sahasa husenī¹ sataja bhāi:

te sahu mile sāhāne sena māhe mirase āi:233

D 215 K 239.

to setra sahesara husenī bhāi:

te sahu pahelā śāhānā senamā malase sahī:215

Among them are seventeen thousand Husainis, truly, brother,
All of them will come and join the army of the Shah.

1. The Imam Shahis at Pirana explained that this refers to all the syads who claim descent from the Imam Husain, the grandson of the Prophet of Muhammad. Kx has seventeen thousand, K has seventy thousand and D has setra which could mean 'white,' or it may be an error for sitera or satara.

Kx 234.

te sāthe firisatā māhā bhujaraka¹:

te sāhājīnē camara² dhaṛāe:234

D 216 K 240.

sātī phīrastā māhā bujaṃraka:

te to sāhājīne cavaṃra dhurāye:216

With them (are) the greatest of the angels (D. all the seven great angels),

They fan the Shah with the camara.

1. Bhujaraka is from the Persian 'great.'
2. In Gujarati, camara dhoravum means 'to fan, usually a deva or a king, with a camara', which is a handle with horse or cow hair at the end.

Kx 235.

je adhāra bhāra bahu vanāsapatī¹ bahu ragī bhāta:
te rari² āvī mirase sāhāne sātha:235

D 217 K 241.

ārāḍa bhāra vanāsapatī: bahu ragam bhāta:
pana āvī malase sāhāne sāta:217

The total vegetable kingdom, which is very colourful in design,

That will come tumbling to meet the Shah.

1. Adhāra bhāra vanaspatī literally means 'eighteen weights

of vegetables.' The number eighteen denotes infinity or totality in Gujarati literature (see above Kx 127, Note 3).

2. Rari is either from the Cutchi verb meaning 'to tumble, to crawl;' otherwise it could be a mistake for pana meaning 'but, also, too.'

Kx 236.

je sāta samudhara munīvara bhalā sataja bhāi:
te to sāhāne sehena māhe mirase jāi:236

D 218 K 242.

te sāta samudara munīvara bhāi:
te to sāhāne senamā malase sahī:218

Those seven seas, which remained true, saintly brother (D.
The seven seas, saintly brother),
They will go and join the army of the Shah.

Kx 237.

je satīu navasa navāṇu nadhīu niravāṇa:
te sarave sāhāne sehena māhe mirase āṇa:237

D 219 K 243.

to satīyo navase naṁhyāneu nadīyo nīravāna:
te sarave śāne senamā marase ana:219

Those nine hundred and ninety-nine virtuous rivers,
Will also surely all come and join the army of the Shah.

Kx 238.

te pānī pavana mähā baṛlā āhe:
tenu bara kāhī kaheā na jāe:238

D 220 K 244.

te pānī pavana mähā balī rāye:
tenā bara kāhī kahā na jāye:220

The water and the wind are very powerful (D. very powerful
kings),
Their strength cannot be described.

Kx 239.

je ihāsu sähājīnu boleu faramāna¹:
te to sähājīne sehena māhe mirase nirivāna:239

D 221 K 245.

je sahu sena śāhājīnā calyā pharamāna:
te sāhānā senamā malase ana:221

Whosoever followed the decree of the Shahji,
He will go and join the army of the Shah, for certain.

1. Faramāna could be read for puru mana, or perhaps boleu is an error for cāleo in Kx; as it stands the first line of Kx makes little sense. Faramān is from Persian 'order, decree.'

Kx 240.

te mire sarave deva munīvara bhāi:
te anata kiroṛīsu pīra hasana śāhā¹ āeā:240

D 222 K 246.

to malyā sarave deva munīvara bhāi:
te ananta kroḍī pīra hasanna śāhāne sāta:222

So saintly brother, all the devas meet,
Pir Hasan Shah comes with countless krores (of souls).

1. Cf. Kx 204 and Kx 88 above.

te paṇa āveā śāhāke seva:242

Kx 241.

je āja kalajuga māhe sarave munīvara deva:

jāi lāgā satagurane pāhe:

te māhethī sēcā hoese te sāhāne sehena māhe mirase

jāi:241

D 223 K 247.

to āja karajuganā sarave munīvara bhāī:

to jāi lāgā satagoranā pāye:223

D 224 K 248.

temā sēcā hase to:

sāhānā senamā malasā¹ jāi:224

So all the saintly devas, who are today in the Kali era,
They went and touched the feet of the true guru,
From among those, whosoever are true, they will go and
join the army of the Shah.

1. It should read malase.

Kx 242.

āda ata sadhe¹ munīvara deva:

te paṇa āveā sāhāke seva:242

D 225 K 249.

je āda āmta saṁdhā munīvara deva:

te pana avase śāhāke seva:225

The saintly devas from all eternity who have been
liberated,

They, too, will come into the service of the Shah.

1. The Gujarati word is either sadhavum or sidhavum 'to
be liberated.'

Kx 243.

satapatha munivara purā je caleā:

te sāhāne sehena māhe sarave āveā:243

D 226 K 250.

ā satapāṁtha munīvara purā jo cālīyā:

te sarave sāhāne senamā āīyā:226

The saintly ones who have followed this Satpanth completely,
All of them come into the army of the Shah.

Kx 244.

te āveā haṇamata¹ baṛī rāe:

varabhata² musataka lese caṛāe:244

D 227 K 251.

to āyā hanavaṁta māhā balī rāye:

te parabata² mastaka le caḍase jāna:227

Then Hanuman, the mighty king, comes,
He will bear mountains upon his head.

1. Hanumān is the monkey god, who helped Rama, the hero of the epic Rāmāyana, and the seventh incarnation of Visnu, to fight the demon Ravana and to retrieve his wife Sita. The Satpanthi texts make Hanuman the standard bearer of the tenth Nikalamki (Kalki) incarnation.
2. 'V' and 'p' are interchangeable.

Kx 245.

te māhe dura¹ jodho māhā baṛīo sātha:

te sarave āvī miṛe jādhū nātha²:245

D 228 K 252.

te sudaṁra judhā māhā baṛīyā sāta:

te sarave āī marase judhā nātha:228

Among them, dura(?) warrior, who is very brave, is present
(D. The handsome, mighty warriors are present),
All of them come and meet the Lord of the Yadvas (D. All
of them will come and meet the Lord of the warriors).

1. Dura is unclear.

2. See above Kx 197, Note 1.

Kx 246.

te sarave devane pāhe lāgā ubhā raheā:
tāre sahuene rathe beso sāhājī kahe:246

D 229 K 253.

te sarave pāye lāgī ubhā rahyā:
tāmhā śāhā rathe baisī śāhojī kahyā:229

All of them touched the feet of the deva and stood,
Then the Shah tells all of them to sit in the chariot (D.
There the Shah, sitting in a chariot, said).

Kx 247.

te eka eka munīvarane sāthe esī lākha uṭha samara¹
sāthe:

tene cāra lākha uṭha dhānu¹ sātha:247

D 230 K 254.

yeka ye(ka) munīvara sāthe āmsī lākha uṭa malase sāta:
tenā cyāra cyāra lākha uṭa tām dānā hāta:230

With each and every saint, there are eighty lakhs of
samara camels (D. Every saint will get eighty camels with
him),

He has four lakhs of dhanu (D. dana) camels with him.

1. These could be different species of camels, or even
different names for the camel. The Arabs are reputed to
have five hundred names for the camel; the Sindhis also
have many names for the camel.

Kx 248.

eka eka munīvarane sāthe eva dara cāle sahī jāṇa:
eka ekane puṭhe to sāta lākha to jhule nīsāṇa:248

D 231 K 255.

to yeka yeka munīvara sāthe yevā dara cāle sahī jāna:
to yeka yekanā sāthe sāta sāta lākha jhalake
nīsyāna:231

Know truly that such armies go with each and every saint,
At the back of every one seven lakhs of emblems dangle (D.
shine).

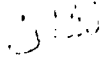
Kx 249.

te sarave sāhā āgara nīsāna¹ vādye bahu nīsāna:
bījo koṛī adhāra vādye rinītorā²:249

D 232 K 256.

to sara (ve) śāhā āgala nīśāna vāje sura:
bīju khevanī aṭhāda³ vāje naratura⁴:232

Then, in front of the Shah, many drums beat,
Also, eighteen krores of war horns play.

1. There are two words nīśāna in Gujarati; one is from the Persian  and means 'flag, mark;' the other one is an old Gujarati word which means 'a drum which is played at regular intervals of four hours.'

2. A ranatura is a wind instrument, usually blown at times of war.

3. There are no such words as khevanī, athāda or naratura.
The second line of D does not make sense.

Kx 250.

vādye dhama dhamāmā¹ bhera bharāi²:
bahu nāda nīśānī dharatī tharahare:250

D 233 K 256.

to vāje dadāmā bhāī bhera bhugaṃla avara nīśāna:
tām vāje ānaṃta dādī baḍe ranamsīgī tāla³:233

The big drum beats _____ (D. The big drum beats, brother,
with it a horn and other emblems),
With the many sounds of drums, the earth shakes (D. There
countless sticks beat, and warhorns play a tune).

1. A dadāmu is 'a big drum' which beats in front of an army.
2. The phrase bhera bharāi is not intelligible, in fact the whole first line of Kx is not clear.
3. The D text seems to be corrupt, and only a possible translation is given.

Kx 251.

te vāḍye dhamara¹ raṇasagi² tāṇa:

te vāḍye māhādaṛā³ dhamadhamakāra:251

D 234 K 258.

tām vāje māmdaṛa³ ghummaghumakāra:

vāje caṁga⁴ avara vāsalī bāyena⁵:

tām paḍā⁵ kanura⁵ vāje bahota vāna:234

So a drum and a war trumpet play the beat of music,
And the circle of players sound dhamadhama (D. There the
circle of players sound ghumaghuma, and a bell and other
horns play).

1. Dhamara is probably damara, which is a kind of drum.
2. Raṇasagi is probably ranasimṅa, which is a 'war trumpet.'
3. This is not clear; it could refer to a circle of
players (Shastriji), or it could be from the word mādaṛa
which is a musical instrument.
4. Caṁga is 'a bell,' from the Turkish
5. These words are not clear; the whole verse is rather
unintelligible, and only a possible translation is given.

Kx 252.

te vāje caga ne ura vāsaṇī vaṇo:
tīhā abhudhakī¹ nārī vadyāve vena²:252

D nil K 259.

tiam vaje jamga ura vasalium vena:
tiam avadhutaki¹ nari vajave vena:259

There a bell and other instruments play,
There the wife of the ascetic plays the bina.

1. An abadhuta is an ascetic.
2. Vena is probably 'a bīnā' which is a musical instrument.

Kx 253.

bījā vādyitra anupa vāṇa:
bījā vādyitrano pāra na jāṇa:253

D 235 K 260.

tām bījā vājanatrīnā anopana vaina:
tām avara vājamtrīnā bījā pera¹ nā jāṇa:235

The other instruments have a matchless sound,
Know that there were countless other instruments.

1. Read pāra.

Kx 254.

sāhāne mireo sehena kuchu kaheo na jāe:
 daṛa to dharatie na miāe:254

D 236 K 261.

tā sānā mālasone¹ kachu kahyā na jāye:
 tā pāedaṛa dharatīmā na māye:236

The army that has met the Shah cannot be adequately described (D. The men of the Shah cannot be adequately described),

The earth cannot contain such an army (D. The foot soldiers cannot be contained in the earth).

1. The correct word is māṇaso. In some dialects of Gujarati mālaso does occur, since 'n' and 'l' are readily interchangeable. Mālasone means 'to the people' whereas the scribe probably meant 'of the people,' which is māṇasonum.

Kx 255.

to isavara mähā jara¹ sähāne pāse:
rathe besī cāleo jāe:255

D 237 K 262.

tām vīsavara brahmām jāī śāhake pāsa:
tām śāhā pāse rathe baisī cāiyā jāye:237

Then Isvara and Brahma go to the Shah,
They sit in the chariot and proceed.

1. Mähā jara must be an error; the first line of Kx does not make any sense, therefore the first line of the D version is used in the translation. Cf. Kx 4 which says that Brahma as assumed the name of the Prophet Muhammad, and Kx 5 which says that Isvara is Adam.

Kx 256.

te sarave miṛe munīvara deva:
te mähā vasata¹ te nava giraha² cāleā sähāne sātha:256

D 238 K 263.

tā sarave malyā munīvara deva:
temā vasaṁta navadhārī³ cāle śāhāne sātha:238

So all the saints and the devas meet,
That great spring, those nine stars, they too go with the
Shah. (D. Among them, the navadhārī spring goes with the
Shah).

1. Vasānta is 'spring,' though it sounds very odd here.
2. According to ancient Indian thought, there are nine celestial bodies: sun, moon, mangara, budha, gura, sukra, sani, rahu and ketu.
3. The meaning of navadhārī is unclear.

Kx 257.

tāre utara dakhāṇa purabha pāchama je koe hatā
munīvara deva:
jāre sāhānu sehena ulaṭe tāre koṛī¹ āve taratakheva:257

D 239 K 264.

tāre utra dakhana puraba pāchama: je kāī hatā munīvara
deva:
jāī ulaṭyā sāhāne senamā āve tatakhena:239

Then from the north, the south, the east, the west,
wherever there were saints and devas,
They all rush to join the Shah's army at once.

1. Korī is probably an error for dhori, from the Gujarati doḍavum 'to run.'

Kx 258.

sāhānu miṛio sehena anata anupa sāra:
dhujā nejānu ata na pāra:258

D 240 K 265.

śāhāne mālasone anāṁta ānopama sāra:
judhā neja na anāṁta ne pāra:240

The army of the Shah, which has collected, is truly incomparable (D. The Shah's men are truly incomparable), There is no limit to the number of spears (D. There is no limit to the number of warriors and spears).

Kx 259.

sāhāne dīṭhe ānadha thāe:
eka eka munīvara kāi vākhāṇeā nahī jāe:259

D 241 a. b. K 266.

jo śāhānā daṛa dīṭhā anāṁda thayā:

to yeka yeka munīvara kahī vakhānā na jāye:241

Seeing the Shah is joy (D. Seeing the Shah's army is a joy),

Each and every saint is beyond description.

Kx 260.

te deva sarave ghoṛā pākhara jhaṛake ghaṇu:
silehe¹ bagatara peherī baethā gura nara² dhanī:260

D 241 c. d. K 267.

tām deva saravenā ghoḍānā pākhara jhalake āpāra:
sīle bakhatara perī baiṭhā gora nura dhanī:241

There the harnesses of the horses of all the devas shine very bright (D. matchlessly),

Having put on the iron armour, the guru Nara lord sits (D.

Having put on the armour, the light of the guru sits).

1. See above Kx 149, Notes 1 and 4.

2. Nara is an epithet of the Imam (see above Kx 54, Note 2).

Kx 261.

te devane sera¹ musataka bahu ragī bhāta:
devane dasa seranī kamāṇa hātha:261

D 242 K 268.

tām devane sero mustaka bahu raṁga bhāra²:
tām devanī kamāṇa dasa manamī hāta:242

A sehrā of multi-coloured design is on the head of the
deva,

A bow of twenty pounds (D. ten maunds) is in the hands of
the deva.

1. See above Kx 199, Note 2.

2. This should read bhāta instead of bhara.

Kx 262.

tenu aḍhāra¹ seranu taragasi tīra:
jethī daitanu chede sīsa:262

D 243 K 269.

tām ārāḍa serano tarakasano tīra:
tethī daītano chedīyo sīra:243

He takes an arrow of eighteen seras (thirty-six pounds)
 from the quiver,
 With it, he bursts the head of the demon (D. he burst).

1. Eighteen is the number of totality (see Kx 127, Note 3
 and Kx 235, Note 1).

Kx 263.

sāhāne keṛe kaṭārī madhagaṛa¹ taravāra:
 sarave devatā bādhe hathīāra:263

D 244 K 270.

tāmhā śāhāne keḍe kaṭāra: churī magadara talavāra:
 tām sarave deva bāmdhe hātīyāra:244

At the Shah's waist are a dagger, a knife, a fencing stick
 and a sword;

There all the devas prepare to fight.

1. This should read magadara, as in D.

Kx 264 D nil K 271.

gāje guraje kāṭe jema pāsa¹:

tethī māre daitane kare nisakha²:264

The guruji thunders, as he cuts (what is) nearby (K. as he cuts the head),

With that he hits the demon, and destroys all doubt in him (K. and destroys all hope in him).

1. K has sīsa instead of pasa, which makes more sense.
2. K has nīrāṣa instead of nisakha, which makes more sense.

Kx 265.

bādhe hathīāra deva miṛiā ekaṭhā:

jāi lāgā guranarane¹ pāhe:265

D 245 K 272.

tām bāmdī hatiyāra: deva male ākhadaṁ:

deva jāi lāgyā goranuranā¹ pāye:245

The devas, having gathered together, prepare to fight (D.

Now ready to fight, the devas meet all together),

They went and touched the feet of the guru Nara (D. The

devas went and touched the feet of the light of the guru).

1. Kx has guranara; D has guranura (see above Kx 54, Note 2).

Kx 266.

sāhānu cāra disīnu sehena raga ekathā thāe:
te bahu rupavatā kaheā na jāe:266

D 246 K 273.

te 'sāhānā cayāra dīsānā raṁga yekathā thayā:
tāmhā bahu rupavanta: kahyā na jāye:246

The colours of the Shah's armies of the four directions
gather together;

They are very beautiful; they cannot be described.


Kx 267.

je karatā juga māhe munīvara huā sujāna:
tenu saradha¹ sehena raga huu vākhāṇa:267

D 247 K 274.

te karatā jugamā munīvara huvā sujāna:
tenā sarada raṁga huvā sena vakhāṇa:247

Whatever wise saints there were in the Kṛta era,
The colour of their army became red.

1. Saradha is rather an unrecognisable corruption of the Persian  'red.' The word surakha is also used in Gujarati, but the usual words for red are lala or rato. There is a mysticism of colours in oriental religions which may be connected with this passage.

Kx 268.

te devane saradha ghorāne rupa apāra:
saradha vasatara tene peheraṇa sāra:268

D 248 K 275.

devanā sarada ghodō rupa āpāra:
to sarada vastara tene perana sāra:248

The deva's red horse is matchless in beauty,
He wears red clothes.

Kx 269.

saradha vāgo ne saradha sirabadha jāṇa:

tene saradha kerano paṭako saradha vākhāṇa:269

D 249 K 276.

tenā saradā vāgā nā sarada serā bādhyā jāna:

tenā keḍānā paṭakā sarada vakhāṇa:249

Know that he has a red suit of clothes, and a red turban,
(D. and a red sehrā),
The cummerbund around his waist is red, too.

Kx 270.

tene saradha dhadyā potānā nīśāṇa:

tene paganī mojarī saradha vākhāṇa:270

D 250 K nil.

tenā sarada dhajā potānā nīśāṇa:

tenī paganī mōcadī sarada vakhāṇa:250

The red flag is his own emblem,
His slippers are red.

Kx 271.

karatā jugamā munīvara jāna:
te sarave saradha sehena kare vākhāna:271

D 251 K 277.

karatā jugamā munīvara jāna:
te sarave sarada karya vakhāna:251

Know all the saints of the Krta era,
All their army is in red (D. They are all red).

Kx 272.

karatā juga māhe rugha veda saradha jo jāna:
sarave sehena tihāthī ho pirimāna:272

D 252 K 278.

karatā jugamā ragu veda sarada jo jāna:
sarave sena tathā huvā pramāna:252

Know that the Rig Veda in the Krta era was red,
All were from the army, for certain (D. All the army
appear accordingly, for certain).

Kx 273.

tretā juga māhe munīvara bhaeā:
tehene jaradha¹ ragaja thaeā:273

D 253 K 279.

tratā juga munīvara bhāī:
tenā jarada sena aneka ragamjā thayā:253

In the Treta era there were saints (D. In the Treta era, saintly brother),
Their colour became yellow (D. Its yellow army became many-coloured).

1. jaradha is from the Persian zard 'yellow.'

Kx 274.

tene jaradha ghorā ne jaradha palāṇa:
tene jaradha dhadyā potānā nīśāṇa:274

D 254 K 280.

tenā jarada ghodā jarada paṛāṇa:
tenā jarada vāghā potānā nīśāṇa:254

They have yellow horses and yellow saddles,

Their yellow flag is their own emblem (D. His yellow suit is his own emblem).

Kx 275.

tene jaradha vāgo saraveku āe:

tene jaradha mojarī peherana pāe:275

D 256 K 281.

tenā jarada vāgā sarave thayā:

tenī jarada mojadī paherana sāra:256

All have the same kind of yellow costumes (D. All their costumes are yellow),

Their slippers are yellow, too.

Kx 276.

tene jaradha sirabadha vasatara jāna:

tene kerano paṭako jaradha vākhāna:276

D 255 K 282.

tenā jarada sarabada vastara jāna:

teno keḍaro¹ paṭako jarada vakhāna:255

Know that the cloth of the turbans is yellow,
Their cummerbunds are yellow too.

1. This should read kedano instead of kedaro.

Kx 277.

te sarave tretā juga māhe munīvara jāna:
tehene jaradha sehena sarave kareo vākhāṇa:277

D 257 K 283.

tām sarave tratā juga munīvara jāna:
tenā jarada sena: sarave karyā vakhāṇa:257

Know that all the saints in the Treta era,
All praised their yellow army.

Kx 278.

tretā juga māhe jujara veda te jaradha jāna:
tiḥāthī jaradha sehena huu pirimāṇa:278

D 258 K 284.

tām tratā jugamā jujara veda jo jāna:

tathā jarada sena huvā pramāna:258

Know that in the Treta era, the Yajur Veda was yellow;
And the army wore yellow too.

Kx 279.

duāpura juga māhe munīvara huā sujāna:

sāma sehena huu pirimāna:279

D 259 K 285.

tām dvāpāra jugamā munīvara huvā sujāna:

tenā sāma sena huvā pramāna:259

In the Dvapara era, there were wise saints,
Their army were black, for certain.

Kx 280.

te sāma ghorō ne sāma palāna:

te sāma dhadyā potānā nīsāna:280

D 260 K 286.

tenā sāma ghoḍa ne sāma palāna:

tenā śāma potānā dhajā nīśāna:260

Their black horses, and black saddles,
The black flag is their very emblem.

Kx 281.

tene paganī mojarī peheraṇa pāe:

tene sāma vasatara to peheraṇa āhe:281

D 261 K 287.

tenī paganī mojadī sāma pehera(na) sāra:

tenā śāma vastara peherana sāe¹:261

They have slippers to wear on their feet (D. The slippers
on their feet are black, truly),
They wear black costumes.

1. This is probably a variation of sāra or sahī.

Kx 282.

tene sāma siribadha sāma raga jāṇa:

tene kerano paṭako sāma vakhāṇa:282

D 262 K 288.

tenā sāma sarabada sāma ragam jo jāna:
teno keḍano paṭako sāma vakhāna:262

The colour of their turbans is black,
Their cummerbunds are black, too.

Kx 283.

duāpura juga māhe sāma veda¹ jāna:
teāthī sāma sehena huu pirimāna:283

D 263 K 289.

dvāpara jugamā sāma veda jo jāna:
tenā sāma sena huvā pramāna:263

Know that in the Dvapara era, the Sama Veda was black,
Their army wore black, too.

1. Sāma is the name of one of the Hindu vedas (see above
Kx 4, Note 2 and Kx 21, Note 1); the word sama also means
'black.'

Kx 284.

āja kalajuga māhe deva munīvara huā sujāna:

āja anata kiroṛī setara sehena vākhāna:284

D 264 K 290.

to āja karajugamā munīvara sujāna:

āja setaja¹ sena ananta kroḍī vakhāna:264

Today in the Kali era, there have been devas and saints,
Today, the army of countless krores is described as white.

1. Setaja is probably setara, from sveta meaning 'white.'

Kx 285.

sāhā dhala dhala¹ asuāra:

setra vāgo sāhāne peherana sara:285

D 265 K 291.

te setara ghode saha dura dula asavara:

to setara vaga saha peherana sara:265

The Shah rides Dula Dula (D. The Shah rides the white horse
Dula Dula);

The Shah wears a white suit of clothes, truly.

1. See Kx 190, Note 1 and Kx 194, Note 1. The last Kalki incarnation is supposed to ride a white horse.

Kx 286.

tene setra tīra ne setra kamāna:

tene setra dhadyā ne potānā nīśāna:286

D 266 K 292.

tenā setara tīra ne seta(ra) kamāna:

te seta(ra) potānā dhajā nīśāna:266

He carries a white arrow, and a white bow;
The white flag is his emblem.

Kx 287.

tene setra sirabadha setra jāna:

tene paganī mojarī setra vākhāna:287

D 267 K 293.

tenā setara sarabada setara jāna:

tenī paganī mājadī setara vakhāna:267

Know that he wears a white turban,
His slippers are white, too.

Kx 288.

te setra sehena sähānu āe:
sira meghā damara chatra¹ dharāe:288

D 268 K 294 a.

tena setara sena huvā vakhāna:
tene setara paṭako bādhā jāna:
tenā setra raṁga karyā vakhāna:268

D 269 K 294 b.

megha dabaṁra chatra śāhā upara tāmhā:269

The army of the Shah is (in) white,
(D. and K. He wears a white cummerbund),
Over his head, a royal umbrella is held.

1. This description is typical of old Gujarati poetry: the royal umbrella or awning has clouds painted on its inside to represent rain clouds gathered in the dome of the sky (Shastriji).

Kx 289 D nil K 295.

karajuga mahe athara veda setra jana:

tihathi setra sehena huu pirimana:289

Know that in the Kali era, the Atharva Veda is white,
For this reason, the army wears white for certain.

Kx 290.

te cāra juganā cāra vāṇa¹ sehena utama sāra:

gura kahe bhākī avara varaṇano ata na pāra:290

D 270 K 296.

ye cāra ja(ga)nā cyāra varana: saina utama sāra:

gora kahe āvara ragamno anata na pāra:270

These four-coloured armies of the four eras are the best
truly;

The guru says that there are countless other colours, too.

1. Vana could mean 'speech,' but here it probably is an
error for varna 'colour.' This theory of the four different
colours for the four different eras is unusual. I have
not come across it in any other ginan literature. In actual
fact, black is the colour of the Abbasids, and white is

that of the Umayyads, both of whom were opposed to the Shiites. (Our text has black as the colour of Dvapara, and white as that of the Kali era). The Shiite colour is green, but green does not appear in the Satpanthi colour scheme. Popular Hinduism too has different colours for the different eras, but they are not the same as the Satpanthi ones.

Kx 291.

jāre sarave sehena sāhā dekhese naiane:
hasī karī rikhīpara¹ bolese varī:291

D 271 K 297.

jāre ye sarava sena dakhyā naino:
tām hasī harakhyā sāhā bolyā vaina:271

When the Shah views all this army (D. When the eyes beheld all this army),
There laughing with joy, the sage (D. the Shah) will speak again. (D. spoke).

1. Rikhipara is probably an error for rikhisara, especially since in the Khojki script the 's' and the 'p' can be easily mixed up. D has Shah which is a better reading.

Kx 292.

te sarave devane sâhâ kahe: tume cālo sadyāna:
have tume karo japuadīpa māhe milāna:292

D 272 K 298.

tām sarave deva asaka¹ cālyā sujāna:
have tame jabudīpamā karo melāna:272

So the Shah tells all the devas, "Come, wise ones (D.
There all the wise devas started out, without doubt),
Now all of you meet in India."

1. This could be read ashamka 'not doubting,' or asamkhya
'countless.' The Kx reading makes much better sense,
especially in view of the following line.

Kx 293.

je dina chamichare cālotaro cetara guravāra¹:
te dina sāmī mārō caṛese dona² thāe suāra:293

D 273 K 299.

jo ye dana chamachara calotra guravāra:
te dīna svāmī mārā caḍe thāye asavāra:273

On that day of the year _____, the month of Caitra,
on Thursday,

On that day my Lord will mount and ride.

1. No one seems to be able to work out this date. Chamichare is from the Sanskrit samvatsara 'year;' calotaro could be 104 or 1004, or some other number. Caitra is the sixth month of the Samvat era, and guruvara is 'Thursday.' The Ismaili Satpanthis say that this is the day when the hidden Imam will be zāhir or 'open' to the world, while the Imam Shahi Satpanthis say that it is the day of the coming of the Mahdi. There has been much speculation among the Ismailis about the day of zuhūr (see Intro. pp. 14-15, also Divan of Khaki Khorasani, Introduction, pp. 10-11).

Kx 294.

gharathī pagalā cāra sāhā cālī nīsareā:
tāre tīhāthī nāra eka sāmāhī āvii sacare:294

D 274 K 300.

to ye gheratī pagalā cālī sāhā nasaryā:
tāre nāra yeka sāmā āvī samcarī:274

The Shah had barely gone four steps from the house,
Then one woman comes in front of him.

Kx 295.

tene abukhaṇa peheraṇa soṛahā siṇaghāra¹:
musatake kubha bee bhareā nīra:295

D 275 K 301.

tene perī ābukhaṁna soṛā sīnagāra:
mastaka kubhaṁ² be bharīyā nāra³:275

She is wearing all the sixteen ornaments,
On her head, she carries two vessels filled with water.

1. Sora sinagara is the complete set of ornaments which only a married woman is supposed to wear. To meet a married woman is considered a good omen in India. The demon Kaligo meets a widow when he starts out (see Kx 165, Note 1).

2. It should be kumbha, with the anusvara on the first letter; the scribe has a habit of putting the anusvara on the letter following the one which requires it.

2. This should read nira 'water,' not nara 'woman.'

Kx 296.

te kubha be upara sovaranā thāhāra:

te mātthe pace abharata bhakha bhodyana¹ adhāra:296

D 276 K 302.

kubham be upara yeka sravana thāra:

temā che pāca amtānta bhuka bhojana sāra āhāda²:276

There is a golden plate on the two vessels;

In the plate, there are all the five nectar foods, and the eighteen foods.

1. Abharata is from amrata in Gujarati; this is a liquid which is supposed to give immortality. It is translated here as 'nectar.' Bhakha and bhojana are words meaning 'food.' Adhāra 'eighteen' is the number of totality or infinity in Gujarati literature (see above Kx 127, Note 3). The implication is that all the foods were represented in the golden plate.

2. Āhāda is probably an error for adhāra.

Kx 297.

esā sakana sāhājīne thāe:

tāre gura bhirimājī boleā sata bhāe:297

D 277 K 303.

yevā sukamṇaḥ sāhojīne thayā:

tyāre gora brahmāmjī sata jo bhāī:277

The Shah meets such omens;

Then the guru Brahma has spoken the truth, brother.

Kx 298.

sāhājī bahota bhalā sakana che mähā barīā āe:

sāmī sarave daitanu darā khañīa¹ māhe jāe:298

D 278 K 304.

śāhājī bahota bhalā sakhana balīyā:

svāmī sarave daitanā dala khariyā jāye:278

The Shah meets very 'auspicious, powerful omens,

"Lord, all the army of the demon will be destroyed in a moment." (D. "Lord, all the army of the demon will fall.").

1. I have taken khania to be from khsna meaning 'a moment;' it could also be read as khina 'valley,' which would make sense. D has khariya which means 'to lose and run away, to fall down.'

Kx 299.

tīhāthī sarave daṛa sehena¹ cāleo japuadīpa māhe:
tāre sāhā gaṛa parabhata dugara sarave fuke uṛāe:299

D 279 K 305.

tāmī sarava daṛa śānā cālyā jabudīpa majhāra:
tyāre sahu gaḍa parabata ugara² sarave phuka uḍāe:279

From there all the army of the Shah started to come into
India,
Then the Shah, breathing on all the small and big mountains
mountains, lets them fly.

1. Dara and sehena both mean 'army;' here sehena is
probably a mistake for sahana 'of the Shah,' as it is in
D 279.

2. Ugara is probably an error for dugara.

Kx 300.

jāre evā khurāsānī¹ daṛa ulaṭe mājā samudhara:
tāre mājā samudhara na pāve nīra:300

D 280 K 306.

tāre yevā khurāsānanā dala ulaṭyā mājā sadhīra:

nadī samaṁdaramā na pāve nīra:280

When such an army from Khurasan overflows like a big sea
(D. very bravely),
Then in the great ocean, there is not enough water left.

1. Again a reference to Khurasan, which has no obvious
connection (see Kx 124, Note 3).

Kx 301.

to sāhānu cāleo sehena bahu ghorā uṭha:
tāre sāte samudhara miṛelī fojanī¹ ekaja ghuta:301

D 281 K 307.

to sāhānā calyā sena bahūm ghodā ulatyā:
to samaṁdara sāta malā² pelī phavajane yekaja
ghuta:281

So the Shah's army marched, with many horses and camels,
Then all the seven seas make only a mouthful for the
gathered army (D. Then the seven seas, having come together
make only a mouthful for the army).

1. Foja is from the Arabic 'army.'

2. In the Bohra dialect of Gujarati, malā, rather than marī is used.

Kx 302.

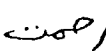
sāhānī āgelī ,fojanī¹ ekaja ghuṭa karāe:
te pāchellī fojane rehemataja² thāe:302

D 282 K 308.

to sāhoji āgara phojana yekaja ghuṭa karāye:
te pāsālī phovajane rahemata thāye:282

It (the seven seas) is only a mouthful to the Shah's army
which is in the front,
For the rear army, there is only mercy.

1. This should read fojane. The second line is not clear;
this is a possible translation.

2. Arabic:  'mercy.'

Kx 303 D nil K 309 b. 310 a.

tāre sāhānu darā mehera¹ sakhara² vice cāleo jāe:
te lakā³ darā āveo sāhāne sātha:303

The army of the Shah passes between the Meru and the Himalaya mountains,
That army came to Lanka with the Shah.

1. This is probably a reference to the mountain Meru, which, in Hindu mythology, is the center of the earth, just as Mecca is the navel of the earth in Islamic mythology.
2. There is a word in Gujarati, shikhara 'the top of a mountain;' saṁkharava, which is also used in the following verses, is a name for the Himalayas (Shastriji).
3. Lanka is another name for Ceylon, which is where Rama, the seventh incarnation of Visnu, had gone to fight the demon Ravana. This could be either a reference to Ceylon here, or lakā could be an error for loka in the second line, in which case, the translation would be: "That army of the people came with the Shah."

D 283 Kx nil K nil.

tyāre śānā dala malase kharā¹ vege cālyā jāye:
loga² ghanā ave sāne sāta:283

Then the Shah's army will meet, and move as fast as dust,
Many people come with the Shah.

1. This should read khera 'dust.'
2. Loga is colloquial for loka, especially with the Bohras.

Kx 304.

te sāmīnu sehena mehera sakhara vice na miāe:
 te sāmī cālatā sehena ghorā savā gaja dharatīe lāda¹
 caṛāe:304

D 284 K nil.

to svāmīnā dala mara saṁkharavave na māye:
 to svāmīnā dala cālatā ghodānī savā gaja līda
 cadāye:284

So the army of the Lord cannot be contained between the
 Meru and the Himalaya mountains,
 As the army marches, the droppings of the horses pile upto
 one and a quarter yards high.

1. The imagery is drawn from the everyday rural scene.

Kx 305.

sehena cālatā bahu kheha¹ ude:

tāre rāta dimasa² suja na pare:305

D 285 K 311.

ye sena cālatā khera bahuta udīyā:

tāre rāta dīvasa thāva³ na padīyā:285

As the army marches, much dust flies,
They were not aware whether it was night or day (D. Then
for nights and days, they do not camp).

1. Kheha is 'dust' in old Gujarati, khera is 'dust' in medieval Gujarati, and kheva is 'dirt' in current usage.
2. This should be dīvasa in Gujarati. The army was not aware whether it was night or day: 1) because there was too much dust flying as the army marched, and the sun was covered with this dust (this is an image which occurs frequently in Persian qasidas); or, 2) it was because they were so busy marching, that they were not aware of the passing of time. D has a different reading.
3. In thāva, 'm' changed to 'v' when nasal pronunciation was abandoned. Usually the word is thāma.

Kx 306.

tāre chupeā suraja jema bhādravā¹ rāta:

tāre dharatī page nahī jhāle bhāra²:306

D 286 K 312.

tyāre dharatī kāpe: jema suraja bhādava rāta:

tāre dhorī³ paga na jhāle bhāra:286

Then the sun hides, just as in the season of Bhādarava
(D. Then the earth trembles, just like the sun on a night
of Bhādarava),

Then the earth will not hold the weight of the feet (D.
Then the feet of the draught ox cannot bear the weight).

1. Bhādarava is the eleventh month of the Sāmvat year,
when it is intensely hot. Rāta 'night' might be an error
for ruta 'season;' which would make better sense.

2. This is a literal translation; the implication is not
clear.

3. Dhori is old Gujarati for 'draught ox;' in correct
Gujarati, it should be dhurya.

Kx 307.

tāre sāhā khaṇaga tridhāro¹ nātha dhare jāna:

sahasa² karāsu suraja ugeo pirimāna:307

D 287 K 313.

tāre sāhā khaṁdo trīdhāro lese hāta:

śāhāno teja soṛā kala suraja cadhe:287

Then the Shah will take the three-edged sword in his hand,
Just as the sun has risen in its thousand splendours (D.
The light of the Shah is like the sun rising in its
sixteen splendours).

1. See Kx 200, Note 1.

2. This should be sahasra 'a thousand.'

Kx 308.

khanagane¹ ajuāre sarave sehena cāleo jāe:

tāre sāhā āvī pohoce japuadīpa majhāra:308

D 288 K 314.

tāre khaḍāmo ājavāle sena cālo jāye:

tāre śāhā āve paṁca nadī² jabudīpa majhāra:288

All the army marches, guided by the light of the sword,
Then the Shah arrives into India (D. Then the Shah comes
to the five rivers in India).

1. This should be khadu from the Sanskrit khada.
2. There is no mention of the five rivers in Kx. The five rivers could be the Punjāb (Persian 'five waters'); or, it could be (and this more likely) a reference to Vāgara, in Cutch, where there are five rivers, one of them being the Sarasvati. This is mentioned in the Mahabharata, Vol. 16 (Shastriji).

Kx 309.

tāre deva dānavanā nīśāna vadyāve ḍhola:
eka eka varana nīśāna vadyāve tura:309

D 289 K 315.

tyāre deva dānavanā sena tām vajāve ḍholā:
yeka yeka varana nīśāna vajāve tura:289

There the drums of the devas and of the demons play (D.
There the armies of the devas and the demons play their
drums),
Each of the sections of the colours play their own horns.

Kx 310.

te sehena cālatā dharatī kabhe apāra:

te deva dhamarā¹ dhorī sira thabhāve bhāra:310

D 290 K 316.

tā sena cālatā dharatī kāpe āpāra:

tyāha deva davarā¹ dhorī sira thobe bhāra:290

As the army marches, the earth trembles greatly,
There the deva puts the burden upon the white bullock.

1. From the Sanskrit dhavala; the white bullock is the
most excellent type of bullock.

Kx 311.

evā pāchamāhethī darā āve jāna:

bhirita khadha japuadīpa jīhā hove utama thāma:311

D 291 K 317.

tā āvyā pācharathī darā āvyā jāna:

tā bhrata khadam kuvārīkā khetra¹ jāna:291

Know such an army to have come from the west (D. Know
such an army to have come from behind),

To the Bharat continent, India, which is the best of places
(D. There know the Indian continent to be the field of the
maiden).

1. Bharat khamda is another name for India, from which
the modern name Bharat is derived. Kuvāri is a 'maiden;' khetra
is 'a field,' from the Sanskrit kṣetra. Two
places are referred to by this name: 1) Cape Comorin;
2) the area covered by the river Sarasvati, which does
not meet the sea, but dries up in Cutch, and is therefore
called kumārī in the Purānās (Shastriji). In Gujarat, the
Sarasvati flows near Sidhpur and Pātan.

Kx 312.

japudīpa bhirita khadha kuārikā khetara¹ jāna:
jīhā guraki thāna² tīhā sāhā kare melāna:312

D 292 K 318.

jabudīpamā jāī utamāṁ thāma:
jabudīpa bhrata khadām kuvārīkā khetra jana:
te jāga gorane thānake: sāhā kare melāna:292

Know the Bharat continent, India, to be the field of the
maiden. (D. Having gone to the best place in India),

Where there is the place of the guru, there the Shah holds a meeting.

1. See Kx 311, Note 1.

2. The Imam Shahis explained that this was the ^{قبر}, 'grave' (Arabic) of Imam Shah at Pirana, and that the guru referred to is Pir Imam Shah himself.

Kx 313.

jāre sāhā japuadīpa nagarīa māhe āhu de sāe¹:

tāre gura emāma sāhānu rojā²sovarana tanu thāe:313

D 293 K 319.

tā jāī jabudīpa nagarīmā pāye dīyā:

tāre gora imāma sānā rojā srovananā thayā:293

Having come to India, when the Shah sets his foot in the city,

Then the grave of Imam Shah turns into gold.

1. This should read avi de pae instead of ahu de sae; in the Khojaki script, 's' can easily be taken for 'p'.

2. Roja is from the Arabic ^{قبر} 'grave.' On the question of the final arrival of the Imam at Pirana, see Ivanow,

"The Sect of Imam Shah in Gujarat;" also, verses Kx 98 to 102 above. The Imam Shahi Satpanthis claim that the Shah here refers to the Mahdi (the term Mahdi is not mentioned anywhere in the text itself); for the Ismaili Satpanthis the Shah is the Imam. It is possible that the dissenting Imam Shahis have undergone several stages:

- 1) the breaking away from the major Ismaili group, but not necessarily from the Imam in Iran (consequently, they did not reject the imāmate idea at this stage); this is probably when the basic portion of this work was projected by Imam Shah; 2) the declaring of Nur Muhammad Shah, the son of Imam Shah, to be the Imam; 3) the adopting of the theory of the Mahdi from Ithna 'Ashari Shiism.

Kx 314.

te gura emāma sāhā pāse baethā che āe:
tāre sēcā mumanane bhakasu¹ thāe:314

D 294 K 320.

tām gora imāma sāhā pāse baiṭhā che āye:
tām sēcā munīvaraku bakhsīsa thāye:294

Having come, he sits near guru Imam Shah,
Then the true believers (D. true saints) are granted

forgiveness.

1. Bhakasu and bakhsisa are both from the Persian بخش
'to give, grant.'

Kx 315.

te tatakhana¹ sagāsana sāhā baese āhe:

te gura emāma sāhā sāthe sāhā vāta karāe:315

D 295 K 321.

tām takhata sīgāsaina sāhā baisīyā:

tām gora īmāma sāhā sāte vāto kare:295

The Shah sits on the decorated throne (D. sat),

The Shah talks to the guru Imam Shah.

1. This is an error for takhta, which is from the Persian تخت 'throne, elevated seat.'

Kx 316.

te japuadīpa nagarīa māhe sāhā vadyāve tura:

bhākī avara nagarī thāese curā cura:316

D 296 K 322.

jabudīpa nagarīmā sāhā: vajāve tura:

bākī āvara nagara sarave thāye cura:296

In that city in India, the Shah plays a pipe,
All the rest of the cities will crumble.

Kx 317.

tāre sarava deva rikīsara ubhā sāhāke pāsa:

tāre sāhāne darā vice nadhī sarasatī miāe:317

D 297 K 323.

tām sarave deva rukhesara ubhā sāhāne pāsa:

tāre sāhānā darā vace nadī sarasatī:297

Then all the devas and the sages stood near to the Shah,
Then the river Sarasvati was between the armies of the
Shah.

Kx 318.

tāre gura naranu darā sarave ekathu thāe:

tāre daita kārigo pohoceo āhe:318

D 298 K 324.

tyāre goranā daṛa sarave akhadam̐ thayā:

tām daīta kārīgā dala poṭiyā:298

Then all the army of the guru Nara collects together. (D.

Then all the army of the guru became completed),

Then the demon Kaligo arrived (D. There the army of the demon Kaligo approached).

Kx 319.

tāre sehena cālatā dharatī vādye dharati

dhamadhamakāra:

pāedarano kāhī pāra na kehevāe:319

D 299 K 325.

tām sena cālanatā dharatī vāje dhamam̐dhamam̐kāra:

tām pāyedarānā anata ne pāra:299

Then as the army marches, the earth sounds dhamadhama;

There is no limit to the number of foot-soldiers.

Kx 320.

te daita evā carabaṭa kare to asīṇa¹ āhe:
te āsāna purīe atarīe² bese teṇe vāra:320

D 300 K 326.

tām daita āvyā cyārepāṭa³ tām karateva aisoālī⁴:
tām āsana purī atrīkha² baisīyā: tenā vīra:300

There the demon makes mischief _____ (D. There the demon came, from all directions, making mischief),
He sits, occupying a seat in mid-air, at that time (D. There occupying seats in mid-air, his men sit).

1. Asina is not clear.

2. This is probably from the Sanskrit amtriksa 'in mid air.'

3. Cyarepata is usually carapata or carabata.

4. The meaning of aisoali 'from all directions,' was given by Professor Bhayani, as indeed most of the translation of the D version.

Kx 321.

te āsana purī cāle ākāsa:
evā carabaṭa vesa karase daita pirikāsa:321

D 301 K 327.

tām āsana purī cāle ākāsa:

tām āve lapāṭa¹ vekha daīta kare prākarama:301

Occupying his seat, he walks the sky;

In such mischievous guise, the demon will appear before
all (D. There the demon comes in the dress of a lewd
person, performing deeds).

1. Lapāṭa is from the Sanskrit lāmpata.

Kx 322.

te daīta ana taṇu parabha calāve:

ane pānī matrīne¹ girītaja² kare:322

D 302 K 328.

tām daīta ānṁnā parabhā calāvase:

anaṁ pānī māntrī tenā ghruta thāse:302

The demon establishes (D. will establish) places for
giving out food,

And by repeating spells over water, he turns (D. will turn)
it into ghee.

1. A mantra is a 'spell' or 'a magic formula.'
2. Ghee is clarified butter, used in cooking.

Kx 323.

te venu matrī tenī khāḍhaja thāe:
 te daita kārigo kara māhe muā māi bāpa dekhāre
 soi:323

D 303 K 329.

belu māmrī khādamja thāye:
 tāi karamā muvā mābāpa dekhāde soye:303

On his repeating a spell, sand turns into sugar,
 The demon Kaligo, in the Kali era, will make dead mothers
 and fathers reappear.

Kx 324.

te kātānā ghorā khavarāve khena¹ sahī:
 te nadhī nīra ulatī vārāse tehī:324

D 304 K 330, 331.

kāstānā ghoḍāne khāno khavaḍāve sahī:

nadī ulatī vahavāde² sahī:304

He makes a wooden horse eat food, truly,
He causes the waters of a river to flow in the opposite
direction.

1. This should read khāṇa.
2. Vahavāde is old Gujarati; in modern Gujarati, the
letters have changed places, so we have vahadāve.

Kx 325.

evā carabaṭa kare daṭa āve dhāro dhāra¹:
tīhā bheimānī² dhunīā³ mirase jāṇa:325

D 305 K 330, 331.

yeso⁴ carabaṭa daṭa kare yevo⁴ thāre thāra:
tām bahu īmāna dunīyānā jāse:305

As he comes, the demon performs such tricks, from place
to place,

Know that all the faithless people of the world will meet
there (D. Then much of the faith of the world will go).

1. These are alternative forms of thāro thāra 'from place

to place.'

2. This is from the Persian, bi 'without.' In Cutchi it has become aspirated: bhi . Iman is from the Arabic

إيمان 'faith.'

3. Dhunīa is from the Arabic 'the world.'

4. Yeso and yevo both mean 'such;' in Kx we have eva.

Kx 326.

te āve daita nahī lāge vāra:

te cālī āve nadhī sarasatīa majhāra:326

D 306 K 332.

te āvyā daīta lāgī vāra:

te cālī āvyā daīta: nadī sarasatī majhāra:306

It takes no time for the demon to come (D. It took time for the demon to come),

So the demon arrives at the river Sarasvatī.

Kx 327.

te daita mähā barīhāre utarase āhe:

tenu sehena kái anaganeō kaheo na jāe:327

D 307 K 333.

te daṭṭa pāvadiye āre¹ utaryā soye:

tenā anaganatārī sena kahyā na jāye:307

The very powerful demon will descend (D. That demon descended onto the bank by wearing magic sandals), His army is so vast, it cannot be counted nor described.

1. The meaning of pāvadiye āre 'wearing magic sandals' was given by Professor Bhayani. The suffix 'ye' denotes the instrumental case. Pāvadiyo is the name of one of the passages going down to the river Sarasvati (Shastriji); thus an alternate translation would be: "The demon came to the place Pavadiyo on the river."

Kx 328.

sarave daṭṭa jodhā avī utare:

tene bohota dina te āve thāe:328

D 308 K 334, 335.

te sarava dala judhā avī utaryā:

tene bahota dana¹ āvatā (thāya):309

All the army and the warriors came;

It took them many days to come.

1. This should read dina 'days.'

Kx 329.

te daita pavarīaro¹ ihā utare:

te daitanu dara kāhī kaheo na jāe:329

D 309 K 336.

pāvadīyāre āvī utaryā:

te daitana dala kahyā na jāye:309

With magic sandals the demon comes down;
The army of the demon is beyond description.

1. See above, Kx 327, Note 1.

Kx 330.

daitane dara māhe ana na khāe koe:

sāhāne dara māhe sonīe roṭī¹ ekala hoe:

tāre be sehena dhrisaṭo dhrisaṭe mirase:

be sehena vice āsī² nāradha³ sacara:330

D 310 K 337.

te daītanā dalamā ānaṁ nā khāve kāye:

tāṁ sāhānā dalamā sonī yeka roṭī hoye:310

D 311 K 33 .

tyāre behu sena drīṣṭe drīṣṭe malāyā:

te vīca nāraṁda āvī saṁcaryā:311

Nobody eats food in the army of the demon,
In the army of the Shah, one loaf suffices one hundred;
Then the two armies will meet (D. met) eye to eye,
In between the two armies, Narada arrives.

1. Roṭī is round, unleavened Indo-Pakistani bread. Roṭī is Urdu-Hindi; in Gujarati, it is called roṭali, in Cutchi-Sindhi, it is called māni. This second line is not clear; this is a possible translation.

2. This should read āvī instead of asi.

3. Nārada is a saint in Hindu mythology, who by his mischievous pranks, makes two sides fight, so that the demons can be destroyed. He always fights on the side of the right.

Kx 331.

to doe dara vice ¹ cārā karase ghanā:
tāre deva dānavane jujhāve ghanā:331

D 312 K 339.

te doye dala vīce nāradaṁ cālā karase ghanā:
tām deva dānavane jumjāvase ghanā:312

Narada will play many tricks between the two armies,
Thus he causes (D. will cause) much fighting between the
devas and the demons.

1. The word after vice in Kx is not legible. It is
probably nārada as in D.

Kx 332.

tāre āve hanamata¹ dhadyā dharīne kare kalora:
te hāka sunīne kabheo sarave sasāra:332

D 313 K 340.

āvya hanavamta dhajā dhārī nakamramka²:
kala tenī kāla: te hāka sunīne kamapase sura:313

Then Hanuman comes, bearing the standard, and making a great noise (D. Hanuman, the standard bearer of Nakalamki comes),

Hearing his shout, the whole of creation trembles (D. His lustre is black; hearing his shout, the sun will tremble).

1. See above, Kx 244, Note 1.
2. See above, Kx 6, Note 2.

Kx 333.

te cosāṭha jogaṇī sāhāne puche vīcāra:
 sāmī tame kaho to daitanu daṛa sukīne¹ karu²
 saghāra:333

D 314 K 341.

cavasāṭa lākha jogaṇī sāhāne puche vīcāra:
 svāmī kaho to daītanā dalana sāmka karu sadhīra³:314

Sixty-four (D. sixty-four lakhs) ascetic women ask the Shah his intent:

"Lord, if you command us, then we would suck dry the army of the demon and destroy it."

1. The medieval Gujarati word, from the Sanskrit sosi is

sokhi 'to suck dry.' The modern Gujarati word is sosi.

Kx uses sukīne, of which the modern Gujarati form would be sukāvīne. Cf.

2. The verb should be kariyem (see above, Kx 34, Note 2).

3. This should be saghāra, as in Kx.

Kx 334.

tāre puche pavana sāmī mune rajā dīo kaho to:
daitanu dāra mārī dīu udāe:334

D 315 K 342.

to puche pavanaṁ svāmī mohe¹ rajā devo to sahī:
to daītanā dala māru thāra:315

Then the wind asks, "Lord, if you give me permission, and order me,

I can kill the army of the demon, and make it flee." (D.

Then I would annihilate the army of the demon).

1. Mohe is an old form from Braja Bhasa. Modern Gujarati is mane.

Kx 335.

tāre bhīmasehena¹ boleā sāhājī ame venatī karuu:
sāmī tame rajā dio to ame raṇa māhe larau:335

D 316 K 343.

to bhimasena bolyā sāhājīne vīnatī karī:
tame rajā devo to āme ranamā caḍu:316

Then Bhimasena says, "Lord, we implore you,
If you grant us permission, I will fight in the battle
field.

1. See above, Kx 213, Note 1.

Kx 336.

sāmī tame kaho to saraga maḍhara feravī upara karu:
kaho to kāṛīgā dajālana¹ jīvato leine āgara dharu:336

D 317 K 344.

to svāmī tame kaho to ame saraga maḍamla pheri upara
karu:
kaho to kālīgā dānavane jīvato dharu:317

"Lord, if you tell me, I would turn the celestial sphere upside down;

If you say, I would present Kaligo, the Dadjdjal alive."

(D. Of you would so order, then I would present the demon Kaligo alive).

1. Dadjdjāl is the monster who, according to Islamic tradition (though not the Qur'an), will appear when Gog and Magog break through the wall. He will be evil, and will try to lead men astray; he will be powerful, but his power will disappear before Jesus and the Mahdi, and the Mahdi shall slay him. Then the Mahdi will establish a reign of righteousness, and then the Last Judgement will come. (See "Dadjdjāl" in the Encyclopaedia of Islam.) The Kx MS. here is equating the demon Kaligo, whom the last Kalki incarnation is supposed to kill, with the Islamic Dadjdjāl, whom the Mahdi (or for the Ismailis, the Shah, or Imam) is supposed to kill.

Kx 337.

tāre sāhājī boleā bhīmasu sataja bhāi:

tame pāce pa 1 cho mähā barīāī:337

D 318 K 345.

to sāhojī bolyā bhīmasena satajo bhāī:

tame pāca putra mähā baliyā sahī:318

Then the Shah said to Bhimasena, "That is true, brother,
Each of you five brothers is very strong."

1. The rest of the word is not legible. In D we have
putra 'sons.'

Kx 338.

tāre esī vāta sāhebhe bhīmasu kahī:

tāre taratakheva surajā rānī kamaṛā kuara āveā

sahī:338

D 319 K 346.

to yesī vāta sāha bhīmasu kahī:

tatakhena surajā rānī kamaṛā kuvāra āvyā sahī:319

Just as the Shah spoke thus to Bhima,

At that very moment, Queen Suraja, and Prince Kamala
appeared.

Kx 339.

jīhā gura nārāeana¹ baethā ekathā:

tīhā surajā rānī kamaṛā kuara paraṇāma karī lāgā

sāhane¹ pāhe:339

D 320 K 347.

jām srī gora nārāyena deva bothā akhadām:

tām surajā rānī kamaṛā kuvāra pranāma karī lāgā

pāye:320

There, where the guru Narayana sat in one place (D. sat complete ?),

There, Queen Suraja and Prince Kamala, having greeted him, touch the feet of the Shah (D. touched his feet).

1. Nārāyana is another name of Viṣṇu (see above, Kx 184, Note 1). In Kx, Narayana is equated with the Shah.

Kx 340.

tāre surajā rānī kamaṛā kuara venatī kare che gura
narasu¹ āe:

sāmī mārā amane purabha janamanā² bhakaso pāpa:340

D 321 K 348.

to surajā rānī kamarā kuvāra vīnatī gora nurasu kare
che āpāra:

svāmī āmārā purava jalamanā baṁkhśo pāpa:321

Then Queen Suraja and Prince Kamala beseech the guru Nara

(D. the light of the guru):

"Our Lord, forgive the sins of our previous lives.

1. See above, Kx 54, Note 2.

2. This amounts to accepting the theories of karma and
the reincarnation of souls.

Kx 341.

sāmī āja purabha janamanā pāpa¹ amārā gaeā:

ame gura naranā carananā darasaṇa kīā:341

D 322 K 349.

svāmī āja puraba jalamano pāpa amārā gayā:

ame gora nara² carananā darasana thaṁyā:322

"Lord, today the sins of our previous lives have gone,

We have attained the vision of the feet of the guru Nara.

1. The Satpanthi Ismailis believe that if they have the didar (vision) of the Imam their sins are washed off.
2. D MS. also has guru Nara here.

Kx 342.

sāmī ame madhamathī¹ utama thiā āja:
sarave dukha dāradhara gaeā che āga:342

D 323 K 350.

svāmī āme madhamatī utamañ thayā:
āja sarave dukha dālīmdra āmārā gayā:323

"Lord, today from the mediocre, we have become superior,
All our feelings of pain and debasement have gone away."

1. This is from the Sanskrit madhyama; the 'y' has been dropped.

Kx 343.

te heta dharī sāhā māro ____ vasata¹:
suñō surajā rāñī kahu eka vāta:343

D 324 K 351.

tām heta dharī śāhā māro bole sata:

suno surajā rānī kahūm ekūjo vāta:324

Then lovingly, my Shah speaks the truth

"Listen Queen Suraja, I shall tell you one thing.

1. The first line in Kx 343 is incomplete; the D version is used for the translation.

Kx 344.

āja juga māhe daita dusatā¹ kārigo āhe:

sagarī sagha pohotī² have māreu jāe:344

D 325 K 352.

ā jugamā daita drustā¹ kālamgo āye:

sagali saṁghāpata tenī mārī jāye:325

"Today, in this era, the evil Kaligo has come (D. In this era, the shameless Kaligo has come),
All his _____ will be destroyed."

1. Dusta is 'evil;' drusta means 'shameless.'

2. The meaning of sagha pohoti is unclear; there is a

Sindhi word ڦٽاڻ meaning 'corrupt,' perhaps it means
'a corrupt design' or 'evil design.' K has sam̐dha potī.

Kx 345.

te guranara esā vacana boleā sataja bhāe:
te devane karī paranāma mātā putra daitane dāra māhe
jāe:345

D 326 K nil.

tām goranara¹so vacana bolyā sataja bhāī:
tām devane karī pranāma ne daitāne dalamā jāye:326

There, truly, the guru Nara said such words, brother,
Then having greeted the deva, the mother and son leave
for the army of the demon.

1. D MS. uses gora nara again here.

Kx 346.

te sāmīne dāra māhethī surajā rāñī kamaṛā kuara radhā
māgī nīsareā:
te daita kārīgāne dāra māhe āvī sacareā:346

D 327 K 353.

svāmīnā dalamātī surajā rānī kamamlā kuvāra: rajā
māgīne nasaryā:

tām daīta kālagonā dalamā jāī samcaryā:327

Having taken permission, Queen Suraja and Prince Kamala
departed from the army of the Lord,
They arrived at the place where the army of the demon
Kaligo was.

Kx 347.

daīta āvato putra dīṭhā nāra:

daīta kāṛigo che boleō bhupāra²:347

D 328 K 354.

daīta āvatā dekhī puta nāra:

tām daīta kālīgo bhole¹ bhopāla:328

When the demon Kaligo saw his son and wife coming,
The demon Kaligo, the protector of the earth, spoke.

1. This should be hole 'he speaks.'

2. Perhaps the demon is called bhupara 'the protector of
the earth' sarcastically.

Kx 348.

tame suṇo kamaṛā kuara sataja bhāi:

tame ihā āveā koṇa guṇa bhāi:348

D 329 K 355.

tame sunā kamaṛā kuvāra sataja bhāi:

tame āyā kone kārana:329

"Prince Kamala, listen to the truth, brother,
For what reason have you come here, brother?"

Kx 349.

te tame amane¹ cīṇaba nagarīano² āpeo rādya:

te cīṇaba choṛī kema āveo āja:349

D 330 K 356.

te āme tamane cīna desanu āpuu³ rāja:

to desa choḍī kīva⁴ āvyā āja:330

"We gave you the kingdom of the city of Cinaba (D. of the
country of Cina),
So why have you left Cinaba (D. the country) and come here
today?"

1. This should be ame tamane as in the D MS.
2. Nagarī usually means 'city,' but the MS. uses it to mean 'country' as well.
3. This should read apyum (see above, Kx 34, Note 2).
4. Kiva is Apabram̐sha, but here it might be an error for the old Gujarati kima (Shastriji).

Kx 350.

tāre boleā kamārā kuara surajā rāñīe sataja bhāī:
e abhagasu¹ judha kāhī kareo na jāi:350

D 331 K 357.

bolyā surajā rānī kamām̐rā kuvāra sataja bhāī:
ye ābham̐gasu kāhī jhudha karā na jāye:331

Then Prince Kamala and Queen Suraja spoke the truth,
brother:

"One cannot really fight the Indestructible One.

1. See above, Kx 142, Note 1.

Kx 351.

e deva trana bhamāṇa sisitaṇu dhanī jo āhe:
te abhagasu judha karēo kema jāi:351

D 332 K 358.

ye deva trībhavana srīṣṭāno che dhanī:
to ye ābhaṅgasu judha kema karaso rāye:332

"This deva is the master of the creation of the three
worlds;
So how can one fight with this Indestructible One.

Kx 352.

te deva sirī macha¹ rupe vāreā veda:
sakhaā daitano musataka chedeo teja:352

D 333 K nil.

ye deva srī māṁcha rupa valyā veda:
tyāre saṁkhāsura daītanā mastaka chedo tyāhā:333

"That deva, in the form of Sri Macha, returned the veda,
He is the same who burst the head of the demon Sakha (D.
the demon Samkhasura).

1. Macha 'fish' is supposed to be the first incarnation of Visnu (see Intro. pp. 17-20).

Kx 353.

e deva korabha¹ rupe mudhakīṭaka saghāreo:
rina māhe dhareo:353

D 334 K nil.

ā deva srī krumāṁ rupe maducetaka daīta saghāryo:
tyāre tene caudā ratana kāḍyā srī harī:334

"That deva, in the form of a tortoise, destroyed the demon Mudhakitaka (D. Maducetaka),
And put him in the field (D. Then Sri Hari took out the fourteen jewels).

1. Korabha, or rather kurma 'tortoise' is the second incarnation of Visnu (see Intro. p. 20).

Kx 354.

tāre tenā catura dasa kā__ḍa¹ sirī harī:
te deva vārāhā² rupe dhareo vi__sa³: pirithamī

dāra vicāe:354

D 335 K nil.

ā deva srī vārā rupe dharī vālase:

prathavī rākhī dāde ucāra:335

*Then Sri Hari _____ the fourteen _____,

That deva assumed the form of a boar _____ (D. will return)
and kept the earth upon his fangs.

1. Something has dropped from the middle of this word,
so the meaning of the entire first line is not clear.
2. Varāha 'boar' is the third incarnation of Visnu (see
Intro. p. 21).
3. This word is not clear in the MS.

Kx 355.

deva sirī nārasaga¹ rupe haraṇākasa² hareo:

sirī vāemana³ rupe barī⁴ chareā⁵:355

D 336 K nil.

ā deva srī narasīga rupe: yene haranākāsava tyāhā

hanyā:

te vāmāna rupe rājā balī chalyā:336

"The deva, in the form of Sri Narasimha, abducted (D. killed) Haranākasa,
In the form of Sri Vāyamaṇa, he cheated the king Bali.

1. Narasimha, literally 'man-lion' is the fourth incarnation of Visnu (see Intro. pp. 21-23).
2. The Sanskrit for this name is Hiranyakaśipu; the old Gujarati form is Hiranyakaśyapa.
3. Vāyamaṇa, as the batuka or 'short man' is the fifth incarnation of Visnu (see Intro. pp. 23-24).
4. Bali is the king of pātāla 'the underworld' in Hindu mythology.
5. Chalyā 'cheat' is a rare usage, even in old Gujarati (Shastriji).

Kx 356.

e deva faṇasarāma¹ rupe sisitara arajāna² kātī³
pajhare dīo:
sirī rāma⁴ rupe dasa musataka to rāvaṇa chedeo:356

D 337 K nil.

ā deva prasaraṇa rupe: sāsā ārajuna kātī pījamre dīyā:
srī rāma rupe dasa mastaka rāvanā chedīyā:337

"That deva, in the form of Prasarama, cut King Sasrarjuna,
and put him in a cage,
In the form of Sri Rama, he burst the ten heads of Rāvana.

1. Prasarama is the sixth incarnation of Visnu (see Intro. pp. 24-25).

2. The correct name is Sahasrarjuna, meaning 'the thousand armed.'

3. Rama is the seventh incarnation of Visnu, and is the hero of the epic Rāmāyana. He killed the ten headed demon Ravana, the king of Ceylon (see Intro. pp. 25-28).

Kx 357.

te deve māreo rāvana paravāra:

samatha¹ rādyā bhibhīkhaṇane² sopeo tee:357

D 338 K 359.

tām rāvana mārī pravāryā³:

rāja bhībhakhana āpyā sahī:338

"That deva killed Ravana, with his progeny (D. There he
killed Ravana, and went),
He entrusted the whole kingsom to the care of Vibhikṣana.

1. This word is from samasta 'whole' or 'complete.'
2. The correct name is Vibhiksana.
3. Pravarya is probably from the Gujarati paravaravum 'to go;' in Kx paravāra is used, which is from the Gujarati parīvāra 'family, progeny.'

Kx 358.

deve sirī kāna¹ rupe bahu calatraja kīā:
te caudha² bhamana mukha māhe dhareā³:358

D 339 K 360.

ā deva kāna rupe bahu calitra karyā:
cavadā² bhavana tām mukhamā dharyā:339

*The deva, in the form of Kṛṣṇa, performed many feats,
He put the fourteen worlds in his mouth.

1. In Gujarati, Kṛṣṇa, the eighth incarnation of Visnu, is often called Kāna (see Intro. pp. 28-30).
2. We have caudha in Kx, and cavada in D; in medieval Gujarati, the 'u' and 'v' are easily interchangeable.
3. This is probably a reference to an incident in the Tenth Book of the Bhagavata Purana: When Kṛṣṇa was still a child, his mother was scolding him for having stolen

butter. She wanted to tie him up, but he refused to be tied. Every time she tried to tie him, the rope fell one measure short; so eventually she despaired of ever being able to tie him. Just at this point, the child Kṛṣṇa felt sorry for his mother, and allowed her to tie him up; he also opened his mouth, and in a split moment, she saw all creation in it. The fourteen worlds represent the total creation.

Kx 359.

deve māreo kasa¹ kārana avatāra:

deva jādhava² koṛa kīdho saghāra:359

D 340 K 361.

tām deva māro kamsaṁ kārana āvatāra:

tām deva dānavanā kuṛanā kīdhā saṁgara :340

"The deva killed Kamsa, the purpose for which he had incarnated himself,

The deva destroyed the progeny of the Yādvas (D. of the demon).

1. King Kamsā was the evil uncle of Kṛṣṇa. It had been foretold to him that his sister's eighth son would kill

him, so he tried to destroy all the sons of his sister. Nevertheless, Kṛṣṇa was miraculously saved, and Kṛṣṇa eventually killed him (see Intro. pp. 28-30).

2. Jādhava is Yādva, the tribe of Kṛṣṇa; here it probably refers to the family of Kamsa. In the D MS. we have danava 'demon.'

Kx 360.

sirī deva budha¹ rupe daita durajodhana² haṇeo gaeo:
tihathī³ jagata⁴ pādhave⁵ dhuāre ubho raheo:360

D 341 K 362.

ā deva srī bodha rupe daita jarājodhamna hānī gayā:
tathā bhaga(ta) pāṇḍamvane dvāre jāī ubhā rahyā:341

"Sri deva, in the form of Buddha, destroyed the demon Duryodhana,
And then he went and stood at the threshold of the devotee Pandavas.

1. Buddha is accepted as the ninth incarnation of Viṣṇu by Hinduism. The Satpanthi interpretation of the ninth Buddha incarnation is totally distorted and unhistorical (see Intro. pp. 30-34).

2. Duryodhona is the cousin of the Pandavas, and fought against them in the Indian epic Mahabharata. He was not killed by Buddha, as this Satpanthi text relates.
3. This word is not legible.
4. Here the word jagata makes no sense; perhaps it should be jagana for yagnā or a 'sacrifice' that the Pandavas were supposed to be making when Buddha went to see them.
5. This is a Hindi-Urdu, as well as a Cutchi plural (see above, Kx 213, Note 1).

Kx 361.

e deva bhagata sakhāio¹ che sadhā kirapāra:

e dharanī dhare² che dhīna dhaeāla³:361

D 342 K 363.

ā deva bhagata sakhāīyā sadā kīrapāla:

to deva dharanī dharyo che dīna dayāla:342

"That deva has befriended the devotee, he is ever merciful,

He is the sustainer of the earth, the compassionate to the poor.

1. Sakhī is 'a friend;' but the word sakhāio is seldom used as a verb, as it is here.
2. Dharaṇī dhara is an epithet of Viśnu, who is supposed to be the sustainer of the earth, while the gods Brahmā and Shivā are the creator and the destroyer, respectively (see Kx 77, Note 2).
3. Cf. the commonest Islamic formula for God, the basmala as well as the shahada, the Islamic Profession of Faith, both of which contain the phrase 'the Compassionate, the Merciful' (also see Kx 77, Note 3).

Kx 362.

te deva āja dasamu avatāra nikalaki¹ avatāra abhaga²
avatāra:

te tu bharathāra āja kema na cetore kārīgā gemāra³:362

D 343 K 364.

to deva āja karajugamā nakalamka ābhaṅga āvatāra:

to tu bharatāra: āja keva⁴ na cetore kālīgām

gavāra:343

"That deva is, today, the tenth incarnation, the Nikalamki incarnation, the Indestructible incarnation (D. So today in the Kali era, the deva is the indestructible Nakalamka

incarnation),

So, O husband, why do you not take heed, you ignorant Kaligo?"

1. See Kx 6, Note 2.
2. See Kx 142, Note 1.
3. See Kx 141, Note 3.
4. This is a medieval form of the modern kema 'why.'

Kx 363.

e devanā dasa avatāranā guṇa¹ rāṇīe kaheā sataja bhāi:
tāre daita kārīgāne mana māhe kirodha na miāe:363

D 344 K 365.

ā devanām dasa āvatāra gīnyā kahu sātaja bhāi:
tyāre dāi(ta) kālīgāne manama krodha na māye:344

The queen told the stories of the ten incarnations of that deva truly, brother (D. "I have recounted the ten incarnations of the deva truly, brother."),
Then the anger of the demon could not be contained.

1. Literally, guṇa means 'qualities' in Gujarati. It is translated here as 'stories.'

Kx 364.

hāre¹ rānī tu ana maro bharakhīe² ane tu vākhānīe²

harī:

te tu ama ghara nārī kesī esatrī³:364

D 345 K 366.

anaṁ hāre rānī bharakho ana (maro) ta vakhāna haranā

karo:

to tu ama ghera nāra kema suhāye³:345

"O Queen, you eat my food, and you praise Hari,

So what kind of a wife are you in my house?

1. Hāre is a verse tag for songs.

2. Bharakhīe, vākhānīe are Cutchi second person, singular, feminine forms; Gujarati would be bharakhe, vakhāne.

3. Cf. Rāvana Mandodari Saṁvāda, where the wife of Ravana, the demon, takes the side of Sita, the wife of Rama, against her own husband. In medieval Gujarati literature-

i. e. from the sixteenth century onwards the wife of the demon, or an evil element taking the side which represents the right and the good, is a convention (Bhayani).

Traditionally, the Indian wife is supposed to regard the husband, whether he is good or evil, as a semi-god and never oppose him; therefore, this departure in Gujarati literature is interesting. The D MS. uses the word suhāye

'to look beautiful and good;' only a wife who conforms
looks beautiful and good.

Kx 365.

jenī tu nārī so sirevo cho pae:
te abhagane hu māru thāe:365

D 346 K 367.

jenā nārī tu seve pāye:
te ābha(mga)ne hu māru uthāye:346

"Woman, the one whose feet you serve,
I shall kill that Indestructible One.

Kx 366.

jenā samaraṇa karo cho rāta ne dīhā¹:
tenā abha kātī lāvu sīsa:366

D 347 K 368.

jenā tu sumamra(ṇa) kare che rāta dana¹:
āba tenā hu kātī lāu sīra:347.

"The one whom you are remembering night and day,
Now I shall cut his head off and bring it to you.

1. Dihā is probably an old Gujarati form; modern Gujarati is dīvasa, and Cutchi is dīm meaning 'day.' In the D version, it should read dīna from Hindi, instead of dana which is an error.

Kx 367.

have huu tenu sehena mārī dekhāru:
to hu daita kārigo māhā barivata:367

D 348 K 369.

tōm have hu tanī¹ nīsānī mārī karī dekhādu:
to daīta kālīgo māhā balīvaṃta:348

"Now I shall kill his army and show you (D. So now I shall kill him and make it a sign to you),
That I, demon Kaligo, am very powerful."

1. This should read tenī.

Kx 368.

tāre boleā surajā rāñī kopeā taratakāra:
surajā rāñī hāthe dadho līdhā sabhāra:368

D 349 K 370.

to bolyā surajā rāñī tatakāla:
tyāre surajā rāñīye daṁḍo līdho hāte sabhāla:349

The Queen Suraja, getting angry, spoke at once,
Queen Suraja deliberately took up a stick in her hand.

Kx 369.

te janamamā je satīnā mukha māhethī mārā na() kahī:
te dadho leine daitane (ga)radhana¹ māhe dee:369

D 350 K 371.

to satī jalamma madha mara naha kahī:
to daṁḍo laī daītanā garadaṁ(na)mā deye:350

That virtuous woman, who had never uttered the word "die"
in her life,
She took up a stick, and she hits the neck of the demon
with it.

1. Garadana is from the Persian 'neck.'

Kx 370.

jāre te satīnā mukha māhethī mārā nīsareā:
tāre tihā daitanu musataka¹ tuti¹ dharanīe upara
pareo:370

D 351 K 372.

jāre te satīnā mukhamāti mera nīsare:
te daītanā mastaka tyāhā dharanī dhara paḍe:351

When the word "Die" came out of the mouth of that
virtuous woman,
Then the head of the demon fell upon the ground there.

1. These words are barely legible in the MS.

Kx 371.

tāre te sehena māhethī pareo pukāra:
surajā rānīe māreo potānu bharathāra:371

D 352 K 373.

to tāre sarave senamā padī pukāra:

ye surajā rānīne¹ māre potāno bharatāra:352

Then a shout arose throughout that army,

"Queen Suraja has killed her own husband."

1. In Gujarati, it should be rānīe (see Kx 20, Note 3).

Kx 372.

tāre sarave jodhā rīse uṭhī karī:

have enā sehena kahī jāe ()rī¹:372

D 353 K 374.

tām sarave judhā uṭhāyā mähā rīsa karī:

have yene māru kāhām jāye che harī:353

Then all the warriors swarmed in great anger,

"Now we shall kill him; where can Hari go?"

1. Some words are not legible here; the D version has been used for the translation.

Kx 373.

e rāñīe ene _____e¹ māṭe māreo potānu bharathāra:
te abhagano sira kātī lāvīe turatakāra:373

D 354 K 375.

rāñīe anasele² jamnamā māryo potāno bharatāra:
to abhagam tenā sarave lāvīe tatakāla:354

"The Queen has killed her own husband _____;
So let us cut and bring the head of the Indestructible
One at once." (D. "So let us bring everything from the
Indestructible One.")

1. This is not legible in the MS., so the meaning of the
whole line is not clear.

2. The meaning of anasele in D is not clear. The K version
reads: "e rāñī tame siā māṭe māreo potānu bharathāra?"
meaning, "O Queen, why did you kill your own husband?"

Kx 374.

tāre halahalakāra bee sehena māhe hoe:
tāre raṇa khetra māhe bee sehena āveā sāma sāmuā
joe:374

D 355 K 376.

tyāre harahamṛakara bahu dalamā hoye:

tāre rānī kārana svāmī sāmā dalamā āvyā joye:355

Then there is a great commotion in both the armies (D.

Then there is a great commotion in the army),

Then both the armies come face to face in the battlefield

(D. Then for the sake of the queen, the Lord comes to the opposing army).

Kx 375.

sapaṭa¹ pirabhāte jema ugeā sura:

ema sāmā sāmūā vādye ranatura:375

D 356 K 377.

śā prabhāte bhoma uge sāra:

yema svāmī sāmā vajarānī tāri²:356

As soon as the sun arose in the early morning (D. The

Shah, like the rising sun in the morning),

Warhorns begin to play back and forth.

1. Sapaṭa is probably zapato or sapāto 'quickly' in Gujarati.

2. The text of the second line of the D version is corrupt.

Kx 376.

te doe dara māhe jodhā laṛe:

te doe dara māhe eka na āve hāra:376

D 357 K 378.

to do dalamā judhā laḍe uparācāra:

to do dalamā yeka na āve hāra:357

The warriors from both the sides fight (D. in quick succession),

But neither of the two armies is defeated.

Kx 377.

te malakesara¹ daitasu laṛe che bhīma rāe:

to māre jodhāne gadhā kare² pirāna:377

D 358 K 379.

to malakesarasu laḍe bhīma rāye:

māryā judhā gadā kaṁna³ kāhadyā prāna:358

King Bhima is fighting with the demon Malakesara,
He hits the warrior with the mace, and drives his soul
out.

1. See Kx 152, Note 1.

2. This should probably be kādhe 'to take out' rather
than kare 'to make.'

3. Kamne is an old Gujarati word, meaning 'near, with.'

Kx 378.

ragatakesara¹ daitasu laṛe che nikara² rāe:
jene bāranu³ nahī koi ata na pāra:378

D 359 K 380.

to ragamtesara daītasu laḍe nakula la⁴ rāye:
jeno bala nahī ataṁ ne pāra:359

King Nakula fights with the demon Ragatakesara (D.
Ragamtesara),

There is no limit to his arrows (D. There is no limit
to his prowess).

1. See Kx 155.

2. See Kx 213, Note 1.

3. This can be read as bana 'arrows' or bara, which is probably an error for bara 'prowess.'

4. The la is superfluous here.

Kx 379.

ranakesara¹ daitasu laṛe bhuta pacāsa:
te laṛe jodhā ne bole vāsa²:379

D 360 K 381.

ranakesara daītasu laḍe bhuta pīsāla³:
bhīḍe judhā tā bole vīcāra:360

Fifty ghosts fight with the demon Ranakesara (D. Ghosts and spirits fight with the demon Ranakesara),
The warriors fight and shout (D. The warriors close in, speaking their thoughts).

1. See Kx 154.

2. This should probably read vāta, not vāsa. I have translated it as 'shout.'

3. There is no such word as pisala in Gujarati; it is probably an error for pīcāśa (see Kx 154, Note 4).

Kx 380.

tahie gajakesara¹ che mähā balivata:
te saga tare² che vīra haṇamata³:380

D 361 K 382.

daīta gajakesara che mähā balīvaṁta:
tesu lade vīra hanaṁvaṁta:361

Gajakesara is very brave indeed,
The hero Hanuman fights with him.

1. See Kx 153.

2. This should be lare 'to fight', instead of tare.

3. See Kx 244, Note 1 and Kx 332, Note 1.

Kx 381.

haṇamata vīra parabhata lese sabhāṛa:
daīta gajakesarane ratha upara dese roṛa¹:381

D 362 K 383.

hanavaṁta prabata lese sabhāla:
daīta gajakesaranā ratha upara dese rola:362

Hanuman will take up a mountain with deliberation,

He will throw it onto the chariot of the demon
Gajakesara.

1. There is no such word rola, but in Cutchi the word
rora means 'to throw into disorder.'

Kx 382.

te daita āvato paravata lese sabhāra:
tenā kaṇa kaṇā¹ vicethī kare niridhāra:382

D 363 K 385.

tām daita āvatā parabatane lese saṁbhāla:
te kaṭakā vace kare nī(ra)dhāra:363

The demon will deliberately catch the mountain;
He breaks it up into pieces, for certain.

1. Kaṇa kaṇa means 'small pieces' in Cutchi.

Kx 383.

te hanamata vīra bijo parabhata lese uṭhāe¹:
te daita gajakesarane māre ṭhāe:383

D 364 K 386.

to hanavaṁta vīra bīju pravatane lese uthāye:
tām daīta gajakesarane māre uthāye:364

The brave Hanuman will pick up another mountain,
He strikes the demon Gajakesara dead with it.

1. The monkey god Hanuman is supposed to have had the power to pick up mountains. There is a story in Hindu mythology, how Hanuman was once asked to find a certain medicinal plant before sunset. This plant was supposed to grow on a specified mountain. Hanuman set off, but by the time it was growing dark, he had not found the plant specified; so he picked up the whole mountain and brought it back.

Hanuman

Kx 384.

te māhe kopi karīne hanamata jodho mara¹. māra kare:
daīta gajakesara bahuta jodha karīo che:384

D 365 K 387.

te māṭe kopī karīne hanavaṁta vīre judhā māryā joye:
daīta gajakesara bahu tāmhā judhā kare che teye:365

The warrior Hanuman, getting angry, slaughters all around

him (D. For that reason, the brave Hanuman, getting
angry, hit many warriors),
The demon Gajakesara fought well too.

1. The first mara is not too clear in the MS.

Kx 385.

bijā lare jodhā ne kare vāta:
te doe darā māhe kene na āve hāra:385

D 366 K 387, 388.

to bījā judhā laḍe bhīḍe sāra:
te do dalamā yeka na āve hāra:366

The other warriors fight and talk (D. So the other
warriors fight, closing in),
Neither of the two armies loses.

Kx 386.

tene churī kaṭārī kāḍhe jema:
jema pasato¹ māre daitane pare raṇa tasa:386

D 367 K 388.

tene churī kaṭārī kede bhama² pāse sarase³:
tāre tāñ paḍe ranāñ taise:367

As he takes out a knife and a dagger (D. Bhima has a knife, and a dagger at his waist),
Then he falls into battle thus.

1. There is no word such as pasato in Gujarati; the whole line is not clear, a possible translation is given.
2. This should be Bhīma perhaps. The whole line is unclear; a possible translation is given.
3. The correct word in Gujarati is sarasu; it is an old Gujarati word meaning 'adjoining.'

Kx 387.

jema jodhā gāje garajasu laṛe uparācāra:
te doe daṛa māhe eka na āve hāra:387

D 368 K 389, 390.

judhā gāje garaje laḍe uparācāra:
to do dalamā yeka na āve hāra:368

The warriors roar and thunder as they fight in quick

succession,

But neither of the two armies loses.

Kx 388.

tīhā hasī karī sāhā māro boleā tatakāra:

khaṇaga tridhāro¹ sāhā lese hātha:388

D 369 K 390, 391.

tām hasī karī sāhā māro bolyā tatakāra:

tām khaḍam tridhāro sāhā lese hāta sabhāla:369

There laughing, my Shah spoke at once,

The Shah will take the three-edged sword in his hand.

1. See Kx 200, Note 1.

Kx 389.

te khanu mana vīcārī lese jādhu¹ rāe:

te daitanu daṛa māre sarave tene ṭhāe:389

D 370 K 391, 392.

te khāḍu manam vīcārī mele² jadu rāye:

te daītanu sarave dala māru³ tene thāra:370

Having thought in his mind, the Yadva king will take up
the sword (D. puts down);
So he kills (D. he killed) all the army of the demon
right there.

1. See Kx 197, Note 1.

2. Mele is from the Gujarati verb melavum, which means
'to put down, to leave,' but this meaning does not fit
in here.

3. See Kx 34, Note 2.

Kx 390.

nadhī sarasatī daitane ragate vahe:
te ragate cāleo to sahu koe kahe¹:390

D 371 K 392, 393.

tyāre nadī sarasatī daītane ragante vahī:
tām ragate cāle sahu koī:371

The river Sarasvati flows with the demons' blood (D.
flowed),

"Blood was flowing," so everyone says (D. There all flow

like blood).

1. The second line of either text is not clear; this is a possible translation.

Kx 391.

cāra juga sudhī nadhī sarasatī emathī¹ rahī:
te daīta kāṛīgāne ragate paṛī rahese² sahī:391

D 372 K 393.

te cāra juganī nadī sarasatī āmatī rahī:
daīta kālīgāne ragate pura vase³ sahī:372

For four eras, the river Sarasvati has remained useless,
With the blood of the demon Kaligo, it will truly flow.

1. Emathī is probably from the Gujarati word amathum 'uselessly.'
2. Paṛī rahese is not clear; literally, it means 'will remain.'
3. Pura means 'full,' and vase is probably from the Gujarati word vaheśe 'to flow.'

Kx 392.

te deva laṛe sarave sāhāne heta:

kāṛīgānu daṛa sarave māre ranakheta:392

D 373 K 394.

tām deva laḍī sarave sena śāhā nehalatā¹:

ana kā(li)gānā sarave sena māryā ranakheta:373

All the devas fight for the love of the Shah,
They kill (D. killed) all the army of Kaligo in the
battle-field.

1. This line is not clear; this is a possible translation.

Kx 393.

sāhānu sarave sehena cāleo ekatho:

daitano sira caṛāvī¹ jāe:393

D 374 K 395.

tām śāhānā sarave sena caḍhe ākhamdīyā:

te daītānā sira caḍhayā jo jāye:374

All the army of the Shah marches together (D. complete),
The head of the demon is put up.

1. Cadāvavum in Gujarati means 'to mount, to put up.'

The text is not clear, it does not say where the head of the demon was put up. The K version reads: "daiṁtanuṁ sira khurīe cadāveyo jāhe" meaning, "The head of the demon was tied to the hoof."

Kx 394.

dhala dhalane¹ kherīāe daīta sira cāleo āhe:

leine nākheo cīna nagarīa majhāra:394

D 375 K 396.

duṛa duṛa ghoḍāne kharīsu daīta sarave cālīyā:

te laī nākhiyā cīna nagarī mahī:375

The head of the demon comes at the hoof of the Dula Dula
(D. All the demons come at the hoofs of the horse Dula
Dula),

They took it and threw it into the city of Cina.

1. See above, Kx 190, Note 1.

Kx 395.

te cīṇa māhā cīṇa daitane nagarīa māhe āe:
sarave dubāve sāhā:395

D 376 K 397.

cīṇa māhā cīṇa daitanā nagara jo joye:
te sarave mārī samadramā dubāye sahī:376

Cina Maha Cina is the city of the demon,
The Shah causes it all to sink (D. Destroying it all, he
causes it to sink into the sea).

Kx 396.

te sarave mārī dāṇava naravasa karāe:
kamarā kuara sira bharana bharāe¹:396

D 377 K 398.

tām sarava mārī daitanā nīravamsa kariyā:
tām kamarā kuvarane sira bharana jo bharīyā:377

All having been killed, the demon was left without
descendants,
The responsibility was then put on the head of Prince
Kamala.

1. See above, Kx 57, Note 1.

Kx 397.

te bhagatane bharana bharī sāhājī boleā vāna:
tāre ajarāila¹ firasatā dese faramāna:397

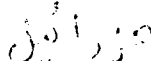
D 378 K 399.

tām bhagatane bharana sāhā bolyā vena:
tām ajarāila: firastāne dese faramāna:378

Having given responsibility to the devotee, the Shah
spoke the word,
Then he will give an order to the angel Azra'il.

1. An alternate translation of line two in Kx would be:

"Then the angel Azra'il will give an order."

Arabic :  is the angel of death. He is one of the
four archangels; the name is spelled either as Azra'il
or Izra'il (see A. J. Wensinck, "Izra'il" Encyclopedia
of Islam, 1927, pp. 570-571).

Kx 398.

je nava khadha māhe corāsī lākha¹ jīvā jonī che jāta:
te sarave kavaja karīne rākhajo tamāre hātha:398

D 379 K 400.

nava khadaṁmā cavaryāsi lakha jīvā jonī:che jāta:
te sarave kabaja karī rākhā tamāre pāsa:379

"There are eighty-four lakhs of types of beings in the
nine continents,

Take possession of them all, and keep them in your
hands."

1. The Satpanthis believe that a soul has to go through
eighty-four lakhs of lives as animals, plants ... before
it can be reincarnated as a human being again. But I have
not come across an elaboration of the various forms of
lives. The Jainas count the eighty-four lakhs of beings
as follows: 7 lakhs of prithvi or earth beings; 7 lakhs
of pānī or water beings; 7 lakhs of havā or air-beings;
7 lakhs of agnī or fire beings; 10 lakhs of vanaspatī
or vegetable beings; 14 lakhs of sādhārana vanaspatī
or ordinary vegetable beings; 2(3) lakhs of indrī jīvo
or heavenly souls; 2(3) lakhs of
4 lakhs of deva or divine beings; 4 lakhs of naraka or
hell beings; 4 lakhs of animals; and 4 lakhs of manuṣya

84 Lakh
in 9 continents

or mankind.

Kx 399.

te sarave jīva ajarāile kavaja kare:
tāre sāhāne pāse jai sacare:399

D 380 K 401.

tām sarave jīva kabaja ājarāye(la)ne¹ karyā:
tyāre śāhā pāse jāī casaryā²:380

Then Azra'il takes possession (D. took possession) of all
the souls,

Then he goes to the Shah (D. Then he went to the Shah).

1. See Kx 20, Note 3.

2. Casaryā should read samcaryā.

Kx 400.

have sāmījī je tame faramāna dīdho te ame kareo sirī
pirītama rāe:

jīva kavaja karī ekathā āge lei dharo:400

D 381 K 402.

have svāmījī tame faramāna dīyā te āme karī srīpatī¹
rāye:

jīva kabaja karī ākhadañ karī āgara dharyā:381

"Now Lord, whatever order you gave, that we have obeyed,
beloved king (D. master king),

Having taken possession of the souls, I present them
together (D. Having taken possession of the souls and
gathered them together, I present them).

1. Sripati is an epithet of Viṣṇu.

Kx 401.

tāre sāhā māro boleā sataja bhāi:

je jīva jenā te tihā karajo¹ jāi:401

D 382 K 403.

tāre tāñ sāhā māro bolyā sata bhāi:

je jīva jatanañ² karajo joye:382

Then my Shah spoke the truth, brother,

"Whose soul it is, go and give give it to him there." (D.

"Take good care of the souls.")

1. Here probably the Qur'anic idea of the resurrection of souls at the time of the final judgement is implied. Cf. the Qur'an, suras XV-36; LXXXIII-4; XVI-84; VI-36; XLV-26; LXXV-3, 4; on the point of the raising of the dead.
2. The word jatana is from the Sanskrit yatna 'to attempt;' by extension in Gujarati it means 'to protect.'

Kx 402.

tāre sāhānu faramāna ajarāila¹ firisatā ema kare:
nava khadha māhe je jenā pirāna te temāhe lei
dhare:402

D 383 K 404.

tāre śāhāno faramāna ājarāyela firastā tam:
yema karī nava khadam māhe je janam² prāna te laī
nīradhārya:383

Then Azra'il acts according to the decree of the Shah, Whose souls there were in the nine continents, he puts these back into them (D. Whatever souls there were in the nine continents, he determined).

1. See above, Kx 397, Note 1.

2. This should read jenā 'whose.'

Kx 403.

tāre esamāila¹ firisato sura dese āe:

tāre je jenā pirāna te uṭhī baethā thāe:403

D 384 K 405.

tyāre survāyeka² fīrasto sura deye:

tāre je jana³ prāna te tā uṭī baitho thāye:384

Then the angel Ismail (D. Survayela) will blow the tune,
Then whose soul it is, he will arise and sit up.

1. This is probably an error, there is no angel called Ismail. Ismail is the son of the patriarch Ibrahim, and is mentioned in the Qur'an in the following verses: sura II-125 to 133; IV-163; VI-87; XIV-39; he is identified as a prophet in the following suras: XIX-54; XXI-85; and as one of the Chosen in sura XXXVIII-49. He has nothing to do with blowing trumpets. In verse Kx 132 and elsewhere, Ismail is a man of the Shah, who goes to challenge the demon.

2. Survayela is probably an error for the Arabic *Israfīl*. Israfīl is the name of an archangel, who can be

traced to the Hebrew Serafim, as indicated by the variants Serafil and Serafin. He is called the Lord of the Trumpet, because he continually holds the trumpet in his mouth in order to be able to blow as soon as God gives the order for the blast, which will arouse men from their graves (see A. J. Wensinck, "Israfil" Encyclopedia of Islam, 1927). The implication of the verse is from the Qur'an (see suras VI-73; XVIII-99; XX-102; XXIII-103; XXVII-89; XXXVI-51; XXXIX-68; L-19; LXIX-13; LXXVIII-18 about the blowing of the trumpet; see suras XV-36; LXXXIII-4; XVI-84; VI-36; XLV-26; LXXV-3,4 about the raising of the dead).

3. This should read jenā 'whose.'

Kx 404.

te munīvara bhai satapatha sirevo s̄acasu:

tene m̄hādhina nahī lupe lagāre:404

D 385 K 406.

to munīvara bhāī ā satapāṁtha sevajo s̄acasu:

te m̄hādāna nā lope lagāra:385

So saintly brother, follow this Satpanth truthfully,
The great day will not destroy anyone who does this at all.

Kx 405.

tāre pache siriṭa sajoga sarave racanā thāe¹:
tāre sarave rakhiāne sāhā rādyā karāe²:405

D 386 K 407.

tāre pachi śāhā sarave racanā thāye:
tām sarave rakhiyāne rāja karāvase sahī:386

Then all the gathered creation is recreated,
There the Shah causes all the sages to rule.

1. This sounds like the Hindu idea of recreation after the great destruction which is supposed to come at the end of time. On the other hand, this could refer to life in the other world, after the qiyama or the great Judgement is over. The first line in D is not clear.

2. Rāja karāvavum literally means 'to cause to rule;' but idiomatically, it means 'to make someone enjoy himself' or 'to give someone a good time.'

Kx 406.

tāre sāhā māro tole¹ baesase:
tāre gura māhāmadha musatafā thāese vajīra:406

D 387 K 408.

tām sarave bheli² bese gora mahamada sāthe³ vajīra:
 tām trabhavanamā svāmī rāja karāvase: sarave
 rakhayāne da⁴ sadhīra⁵:387

Then my Shah will sit upon a large round cushion (D. There all sit together with the guru Muhammad as the vizier), There the guru Muhammad Mustafa will be the vizier (D. There the Lord of the three creations will cause all the sages to rule).

1. Tole is a Sindhi word تولى 'a large round cushion.'
2. Bheli is probably the Gujarati word bhegā, or the Cutchi word bheṛā 'together.'
3. An alternate translation of line 1 in D would be:
 "There all sit together, guru Muhammad, with the vizier."
 The Kx version is definite about the Prophet Muhammad being the vizier. The Imam Shahi Pir Saheb at Burhanpur preferred this second translation, since he claims that Imam Shah has taught that the Prophet Muhammad is the incarnation of Viṣṇu. He said that the vizier referred to in this verse must be someone else, but does not know who.
4. The da here is superfluous.
5. Sadhīra does not make any sense here.

Kx 407 D nil K 409.

trana bhavana māhe sähā māro rādyā karāese¹:

te sarave rikhiā² kare:407

My Shah will cause all the sages to rule in the three
worlds,

So all the sages will rule.

1. See Kx 405, Note 2.

2. A word is not legible in Kx; in K the word is rāja,
so I have taken rāja in the translation. Kx 407 is the
same as the second line of D 387 above.

Kx 408.

je ā deva anata kiroṛī sarava nipanā āe:

te sarave rikhiāne sähā rādyā karāe:408

D 388 K 410.

je deva āja anata kroḍī napanāye¹:

sarave rakhīyāne rāja karāve sahī:388

This deva who has created all the countless krores,

This Shah will cause all these sages to rule.

1. This is an old Gujarati causal.


Kx 409.

lāhorī amarāpurīnu mohola¹ vākhāṇēā nahī jāe:
te khaṇa² eka māhe sarave racanā guranara³ racanā
karāvese sāhā:409

D 389 K 411.

tām lodī āmarāpurīmā munīvara malyā te vakhānyā na
j(āye):
tām besī yekamā⁴ gora nara ra(ca)nā karāvase sahī:389

The living quarters of the lahori eternal abode are beyond description (D. There, the saints who met in the lodi eternal abode are beyond description),
So in one moment, the guru Nara Shah will cause everything to be created.

1. The Arabic  means 'living quarters;' it is the division of the medieval Islamic city; even today in Surat, in Gujarat, there is a mohola of the Bohras. To what lahori in Kx, and lodi in D refer is unclear.

2. Khana 'moment' is from the Sanskrit kṣaṇa; khana could also mean a 'continent,' but the first meaning is

more applicable here.

3. See Kx 54, Note 2. The D version uses gora nara also. Racanā in the second line of Kx is repeated probably by mistake.

4. Something seems to have been dropped after yekamā, so the second line of D does not make sense.

Kx 410.

te kakunī¹ gārānī rupenī iṭa:

bahota anopane² guranare uṭhāvī bhīta:410

D 390 K 412.

tam kām̐cana nagaranā rupa jo hoyā:

tām̐ bahota ānopa ragam̐ nara uṭhave bhāta:390

The dust of kāmku and bricks of silver (D. There the beauty of the golden city),

The guru Nara has caused walls of incomparable beauty to be raised up (D. There the Nara creates decorations which are incomparably colorful).

1. Kāmku is red-coloured powder, which Hindu women use to make dots on their foreheads. It is also used,

together with white chalk, or other colours, to make colorful designs near the entrance to the house or room.

2. The correct word is anupama 'incomparable.'

Kx 411.

te dise ucā moholā anopane sāra:

sovana jāreā bahu apāra:

tenā kamāraṇā māṇasata¹ kāhī kaheā na jāe:

te bahu ratana padāratha jāṛaveā sāhā:411

D 391 K 413.

desa ucam̐ mu(la)sthāna² ānopamam̐ sāra:

tām̐ sravana jadīyā bahuta āpāra:391

D 392 K 414.

tām̐ tenā kamām̐da barasāka (ka)hyā na jāye:

tām̐ bahu padāratha jadīyā sahī:392

The tall living quarters appear truly incomparable (D.

The country of Uchch Multan is truly incomparable),

An incomparable amount of gold is studded there,

The framework of its doorway is beyond description,

The Shah has had many rubies and precious stones studded

(D. There many precious stones are studded, truly).

1. This is probably a mistake for bārasākha from the word dvārasākha 'the frame of a doorway.'

2. Ucha here probably refers to Uchch Sherif, now in Bhahawalpur State in Pakistan, where Pir Hasan Kabir al Din, the father of the author Imam Shah is buried (see Intro. p. 11, Note 43). Musthāna and Mulasthān are other names of Multan, in Pakistan (see Syed Muhammad Latif, The Early History of Multan, p. 13); Imam Shah's ancestor, Pir Shams, is buried there (see Intro. p. 11, Note 41). Multan was first a center of Karmathian activities, and later, of Ismaili activities in Fatimid times, until it was destroyed by the Ghaznavids, together with Mansurah in Sind.

Kx 412.

te moti malāeka¹ tanī khāṭa jhabuke taratakhanā:
te sata ragī palaga vichāeā ghanā:412

D 393 K 415.

tām motīnī mālā kāne khara² jhalake tatakhena:
tām satra³ pa(lam)ga bīchāve ghanā:393

Beds of pearls and malaeka glitter there at that time (D.
There strings of real pearls shine in the ears at that

time),

Many seven-coloured beds have been spread out (D. There many beds with canopies have been spread out).

1. Perhaps malāeka is some kind of wood or stone, or else an error for a word with an entirely different meaning.

2. Khara 'real' describes motīnī, and this would ordinarily appear before it.

3. This is probably a dialectical variation for chatra palāṃga, which is a four poster bed with a canopy.

Kx 413.

te kakunī ratana¹ sarave munīvarane dhuāra:

te bāraka nānā khele bāra²:413

D 394 K 416.

tām vamkanaratana³ sarave munīva(ra) dvā(ra):

bālaka khele bāra:394

At the threshold of every saint, there is ratana (K. dust) of kamku,

Small children play outside (D. Children play outside).

1. Ratana makes no sense; in K, we have reti 'dust,' which makes more sense. In D, the text is corrupt. For kamku, see above, Kx 410, Note 1.
2. Bāra could be a short form of bahāra 'outside,' which is as I have translated it; also in Gujarati, bāra means 'twelve.'
3. There is no such word as vamkanaratana; the first line in D is corrupt.

Kx 414.

te sarave munīvarene¹ vasatra gamatā² jāna:
tenā anopa raga su kahu vīcāra:414

D 395 K 417.

sarave munīvaranā vasta(ra) ghabhīra² jāna:
tenā ānopa ragam so kahyā vakhāna:395

Know that all the saints wear pleasing (D. respectable) clothes,
They are of such incomparable colours, how shall I tell of them?

1. Munivarene is a plural both in Cutchi and Hindi-Urdu.
2. Gamatā is from the Gujarati verb gamavūṁ 'to like;'

it is usually used in the phrase mana gamatā 'what pleases the mind.' Gabhīra in D means 'serious' or 'respectable.'

Kx 415.

te munīvara pehere vāgo te sovana jāta:
te peheteā ajāra bahu anopa bhāta:415

D 396 K 418.

tām munīvara pere vāgo jevā srovana jāta:
te pere ijāra bahu ānopama bhāta:396

The saints wear clothes, as if of gold,
They wear trousers of incomparable beauty.

Kx 416.

te munīvare sovana mojarī peherana pāe:
tene kerano patakā kāhī kaheo na jāe:416

D 397 K 419.

tām sovana mocadī perana pāye:
tenī kedānā patakā kahyā na jāye:397

The saints wear golden slippers on their feet,
 Their cummerbunds (are so beautiful), they cannot be
 described.

Kx 417.

tene sovananī pāga te bādhi sāra:
 tene odhanī¹ pāmarī sovana cīra:417

D 398 a. b. K 420.

tām sovanā pāga bādhe sīra:
 vodhana pāmadī srovana cīra:398

They have golden turbans wrapped around their heads,
 They (the ladies) have head coverings of golden silk.

1. An odhanī is a two and a half yard-long piece of fine material, which women in Cutch, Gujarāt, Rajesthan and surrounding areas use for covering their heads. In Cutchi it is called pacherī.

Kx 418.

te munīvara pehere vāgo chātake badha¹:

munīvara rāḍya bese jema punavātā cadra²:418

D 398 c. d. K 421.

tām sarave munīvara rāja perī paṭaka bādhī:

munavara rāja besī jevā munīmaṁ cada:398

The saint wears a very striking suit of clothes,
The saint sits as a king, like the full moon.

1. In Gujarati, the word chaṭā means 'beauty, style, smartness;' the phrase chaṭā bandha is an idiom meaning 'smartly.' Line c. in the D MS. is corrupt.

2. In modern Gujarati, one would say punamano cāṁda, in Cutchi punamajo cāṁdho; the full moon is considered a sign of beauty, splendour and radiance in oriental literature.

Kx 419.

te munīvara pehere evā sinaghāra:

te munīvarane eka ekane ghare satīu nārīu pacāsa¹:420

D 399 K 422.

munavara deva pere yevā sīnaṁgāra:

yeka (ye)ka munīvara ghera satīyo pāca:399

The saints wear such ornaments,
At the house of each and every saint, there are fifty
virtuous women (D. five virtuous women).

1. D MS. has five women, while Kx has fifty women. In the Qur'an, a man is allowed no more than four wives. The Ismailis of Indo-Pakistan have usually followed Hindu customary law, as do the Imam Shahi Satpanthis, and therefore, have rarely more than one wife each. D MS. has a letter after 'ca' missing, so it may very well have been pacāsa 'fifty.' Cf. the number five as a "marriage number; "there is a story in the New Testament Matthew, 25/1 ff) where five intelligent virgins managed to procure husbands, and five unintelligent virgins who failed to find husbands; also five as the cosmological number of Vinus.

Kx 420.

te satīu rupavatīu dīse nārīu:

tehene peheraṇa abukhaṇa scrahā sinaghāra¹:420

D 400 K 423.

te rupavaṁtī dīse sara(ve) nāra:

te to sarave ābhokhaṁna pere soṛā sīnagāra:400

The (D. All the) virtuous women look beautiful,
They have all the sixteen ornaments to wear.

1. See Kx 295, Note 1.

Kx 421.

satīu pehere kācarī kadhurī¹ bhāta:
te pahere paṭorī² nava ragī bhāta:421

D 401 K 424.

te satīye perī kācalī sedumrī bhāta:
(pe)rī paṭolī navam ragī bhāta:401

The virtuous women wear bodices with kadhuri design (D.
with red designs),
They wear patolas of nine coloured designs.

1. What is meant by kadhuri design is unclear. D has sedumrī, which is probably an error for simduri 'red.'
2. Patolā is a special kind of woven cloth, silk or cotton, for which Pātan, the ancient capital of Gujarat, was famous. They still make patolā at Patan, but not much; paṭolā silk is also woven in Hyderabad, Deccan.

Kx 422.

te to pehere caṇā¹ ratana jadītra sāra:

te koṭe² hīrā gare² ratana hāra:422

D 402 K 425.

te pere cuḍo¹ rataṁna jadīta sāra:

koṭe ratanaṁ hīrā jadāta tāra:402

They wear a necklace, studded with jewels (D. They wear large heavy bangles, studded with jewels),
At the throat (they wear) a chain of diamonds and jewels.

1. Caṇā is the same as cina, which is a Gujarati name for a kind of neck ornament for women (Shastriji). D has cuḍo which are a kind of large heavy bangles.

2. Koṭa means 'throat,' while gara means 'neck,' but both can be used interchangeably.

Kx 423.

satīu pehere hāsali¹ morali² motīnī jhārī:

coke camakī pacai hīrā jarake lāge³:423

D 403 K nil.

te satīyo pere hāsata muralī jāla:

te coka camake pāca hīra ratana jhalake lālī⁴:403

The virtuous women wear neck ornaments, with designs of
nets of pearls,
In the pendant shine five diamonds (D. and rubies).

1. Hasli is Sindhi for a neck ornament of silver.
2. There is no such ornament as a moralī. The following word jārī 'a net' might indicate a design, with a peacock filigree, studded with pearls.
3. Lāge makes no sense here; it may be an error for lāla.
4. This is probably an error for lāla 'red;' otherwise it makes no sense.

Kx 424.

jharake vādye jejekāra¹:

paganā peherana vādye ramajhamakāra:424

D 404 K 426.

te vode cīra dakhanī² sāra:

page te perena vāje jhamāñjhamāñkāra:404

It glitters and sounds jeje (D. They cover (their heads)
with southern silk),

The slippers on their feet make a "ramajhama" sound (D. "jhamajhama" sound).

1. There is no subject in this line, so it is not clear what glitters.

2. Dakhani means from or of dakṣīna 'the south;' silks from South India are well-known for their good quality.

Kx 425.

te sarave satīu evā kare sinaghāra:

munīvarane ghare sarave satavatīu nārīu:425

D 405 K 427.

te sarave satīyona yevā kare sīnāṅgāra:

te munīvara ghera satīvaṁtī nāra:405

All the virtuous women wear such ornaments,

At the homes of all the saints, there are such virtuous women.

Kx 426.

te je munīvarane mana māhe echā hoe:

te mana vācā¹ fara khāve soi:426

D 406 K 428.

te jevī munīvaranā manamā īchā hoye:

te mana vācītā phara khāye soye:405

Whatever the saint desires in his heart,
He eats those fruits of his heart's desire.

1. Cf. the hadith which relates that a Bedouin once asked the Prophet if there were camels in Paradise, and the Prophet answered that whatever one desired would be in Paradise.

Kx 427.

dhupa tādha te mumane na thāe:

jene je bhāve te fara khāe:427

D 407 K 429.

dupā tado¹ te munīvava² nāi hoye:

jene jo phara bhāve so phala khāye:407

That believer will not feel heat or cold,
Whatever fruits he desires, he eats those fruits.

1. This is probably an error for tādha 'cold.'
2. Munīvava should read munīvara.

Kx 428.

dīhā¹ kasaturīnā vā vase vāā:
rātīā atarīānā² vase vāā:428

D 408 K 430.

te dehī kasturīnī vāsa vāye:
rāte amarīta jurāye³ sahī:408

In the daytime, the wind (D. the scent) of musk blows about,

At night, the scent of perfume blows about (D. At night, nectar drips).

1. Dīhā and dehī are both old Gujarati forms for 'day;' modern Gujarati is dīvasa, and Cutchi is dīm.
2. Ataria is from the Arabic atar 'perfume.'
3. The correct word is zarāe 'to drip.'

Kx 429.

te munīvara esā sukha bhogavase sāca:

te pāchara ghorā fire te cāra khāṇa¹:429

→ 4 directions!

D 409 K 431, 432.

te munīvara yevā suka bhogavase sāca:

te pāchala ghodā phīre cāra:409

The saint will truly enjoy such happiness,
Four horses wander behind him.

1. The word khāṇa seems to make no sense here.

21131 !

Kx 430.

te munīvara bhai mana vācā fara bhogave:

ane līlā lāḍa karatā:430

D 410 a.b. K 431, 432.

te munīvara bhāī mana vā(ci)tā phara bhogave:

ane līlā lāḍa lāḍavase:410

That saintly brother enjoys the fruits of his heart's
desire,
And he will be made to enjoy all kinds of indulgences.

Kx 431.

jene paja bhua¹ vāreā ātamā:

jene gura mukhe purā sirevīā satapatha:431

D 410 c.d. K 432, 433.

jene pacam bhuta ātamā jāna:

gora mukha purā sevyā satapamtha:410

Whoever has a five-element soul,

Whosoever has served the Satpanth according to the words
of the guru.

1. This seems to imply some theory that the soul is
made up of five elements, but this seems to be neither
an Islamic, nor a Hindu idea. The first line of Kx is not
very clear.

Kx 432.

eso rikhiāne rādyā karāve¹ sāhā baravata:

savā lākha varasa lage munīvara rādyā karese nava

khaḍha:432

D 411.

jevā rakhīyāne rāja karāve:

savā lākha varasa lagī vnaṁva khadaṁmā:411

The powerful Shah causes the sages to enjoy such happiness,

The saints will rule for one and a quarter lakhs of years in the nine continents.

1. See above, Kx 405, Note 2.

Kx 433.

evu rāḍya nava khaḍha māhe rikhīāne hoe:

sāhā parane vasava kumārī¹ gura nara² takhata bese
soi:433

D 412 K 435, 436.

✓
sāhā paranase vāmsaba kuvārī:

gora nura² bese takata soye:412

The sages will have such happiness in the nine continents,
The Shah will marry the virgin earth, then the gura Nara
(D. gurunura) sits on the throne, truly.

1. An alternative translation could be: "The Shah will marry all the world's virgins." The first translation

was given to me by the Satpanthis at Faizpur, as well as the Imam Shahi Pir Saheb at Burhanpur. In the First Incarnation of Imam Shah, apparently the god Visnu, in the form of mach or 'fish' promised to marry the earth after his tenth incarnation was over (see Intro. p. 18, Note 83). Cf. the Hindu legend in which the god Shaligram marries the tulsi tree, on the eleventh day of the month (when the moon is waxing) of Kartic, and this occasion is celebrated as Dev Divali.

2. See Kx 54, Note 2.

Kx 434.

evu rāḍya rikhiā karese sata:

je nita nita hāla gudhāre¹ dasadha² sukarīta³ gura
mukhe purī dee:434

D 413 K 437.

yeṽā rāja rakhiye karase sata:

jeno nata nata hāla gujāre:

dasavaṁta sukarīta goramukha purī de:413

Such happiness (kingdom) the sages will truly enjoy,
Those who spend their time, day after day, giving tithe,
and doing meritorious deeds, as the guru decrees.

1. It is not quite clear what the Persian phrase جل
کسر means here. I have translated it as 'to spend one's time.'
2. See above, Kx 55, Note 1.
3. Sukrita literally means 'good action' or 'meritorious deed.' The Satpanthis at Burhanpur said that it was a small sum of money paid to the family of the Pir for the forgiveness of sins, or for putting barākā into property. To the Ismaili Satpanthi Khojas sukrit is a sweet dish made out of milk, ghee, sugar, water and cracked wheat; this is distributed to the people in the jama'at khanas when they come to drink gatpāt (see below, Kx 435).

Kx 435.

je munīvara nita nita amīhī¹ pīe ne hāla gudhāre
 tatakhana:
 te munīvara sukha bhogavase ghanā:435

D 414 K 438.

munīvara nīta nīta amī pīve hala gujāre tratakhana:
 te munīvara sukha bhoga(va)se ghano:414

The saint who drinks amī everyday, and spends his time,
 That saint will enjoy much happiness.

1. Amihī and amī are from amrata 'nectar.' For the Imam Shahi Satpanthis of the Burhanpur area, ami is the sacred water, in which a tiny clump of earth from the rozā 'grave' of Imam Shah has been ceremoniously dissolved, while a special prayer, the ghatpat dua is recited. The Faizpur Satpanthis have the same ritual, but under more Hindu influence; they call it the ghatpat puja. The Ismaili Satpanthis of Indo-Pakistan, in their jama'at khanas on Friday evenings and other special evenings, replace the usual second prayer with this special prayer, the ghatpat dua. During the recitation of the ghatpat duā, a clump of earth from Karbala(the place where the Imam Husain was martyred in 680 A. D., which has become the holiest shrine of the Shii Muslims), over which the hāzar Imam has recited some verses of the Qur'an, is dissolved. This is done on a special low table, in a white china pot containing clean water. It is then drunk by all the members of the community, who are present. This same water is given to an Ismaili on his death bed. It is also used in a special ceremony on the night of the twenty-second day of the month of Ramadhan, which is considered to be the lailat ul Qadr, for the forgiveness of the sins of any Ismaili who partakes in the ceremony. The other names for this sacred water are: 1) niyaz from the Persian 'prayer, need, supplication;' 2) pāval which probably comes from the Sanskrit pāvana 'pure;' 3) ābe shafā'a.

Ab comes from the Persian 'water,' and shafa'a from the Arabic شفاى 'to heal;' therefore 'water of healing.'

Kx 436.

je purī dasadha¹ sukarīta² na āpe dharamasārā³ māhe
jātā ārasa kare:
te pāedarā māhe paiādhā hoe fire:436

D 415 K 439.

te purī dasavānta nā de: āna dharamasālamā jātā
ārasa kare:
pāye dalamā payādā hoī phere⁴:415

Whosoever does not give sufficient tithe, and does no
good deeds, and does not attend the house prayer because
of laziness,

He will wander around on foot, among the foot soldiers.

1. See above, Kx 55, Note 1.

2. See above, Kx 434, Note 3.

3. See above, Kx 128, Note 1.

4. This should read phire, not phere.

Kx 437.

jeṇe dasadha sukarīta ne¹ kare āraṣi² apāra:
te kādhī gasa ve māthe bhāra³:437

D 416 K 440.

je kāī dasavata sukarīta na kare: ālasu āpāra:
te kāī ghāsa vahe māthe bhāra:416

The one who does not give tithe and sukrit and is
extremely lazy,
He will cut grass, and bear the burden on his head.

1. This should read na.
2. This should read ārasu.
3. The second line in Kx is not clear.

Kx 438.

je kharā dasadhī munīvara āja:
te puro amarāpurīa māhe karese rāḍya:438

D 417 K 441.

je kharā dasavaṁtī munīvara aja:
te purā āmarāpurīmā karase rāja:417

That saint who today gives correct tithe,
He will find complete happiness in the eternal abode.

Kx nil D 418 K 442.

ye gora kahe je satapamtha purā kamāve āja:
te sara(ve) rakhesara karase rāja:418

This guru says, whoever, by following Satpanth, earns
the most merit,
All such sages will enjoy themselves.

Kx 439.

je gīfala¹ dhunīā² nidhā kare:
tene dine mātho kuṭī mare:439

D 419 K 443.

je gāphala duniyā sarave dharamanī nīdām kare:
te tene dīna mātho kuṭī mare:419

Whoever is negligent in the world, whoever speaks ill
of others,
On that day, he will beat his head and die.

1. This word is from the Arabic *jāle* 'negligent, careless,' it is a term frequently used by the Sufis.
2. Dhuniā is from the Arabic *dhunīya* 'the world.'

Kx 440.

rikhīsareno rāḍya dhunīā dhekke taratakhane:
te chātī kuṭīne marase ghanā:440

D 420 K 444.

rakhasarano rāja dunīyā dekhe tatakhana:
tene dīna chātī kuṭī marese ghanā:420

The world sees the happiness of the sages at that moment,
Then many will beat their breasts and die (D. on that day).

Kx 441.

jeko¹ bahu patharane pudyā kare ane bahu pākhadhe
māhe jāe:
te teṇe dhina so tehaṇo fala khāe:441

D 421 K 445.

je koī bahu phataranī puṣā kare:

te bahuta pākhadaṃmā jāye:421

Whosoever worships stones, and goes deep into heresies

(D. Whoever worships stones),

On that day he will reap such fruits (D. He goes deeper into heresy).

1. Jeko is Cutchi for 'whosoever;' until now the scribe has been using the Gujarati equivilants, je koi, etc.

Kx 442.

jeko jīhā jevo bījaja vāvase jāna:

te tevo fara pāmase nirivāna¹:442

D 422 K 446, 447.

tene dana taise phala pāye: je kāī jaso bīja vāve
jāna:

te taiso phara pāve nīravāna:422

Know that whatever type of seed one sows here,

He will attain such fruits, to be certain.

1. Cf. the hadith

الدنيا زرع الآخرة 'this world is the
sowing ground for the other world.'

Kx 443.

jeko cotī pātarī¹ patharanī pudyā kare:

teṇe dhina nita nita savā pīhora² lage chātīa upara
laine fire³:443

D 423 K 448.

je koī pataranī pujā kare:

te tene dīna nata⁴ nīta savā pahora lagī chāta⁵ upara
laine phīre:423

Whosoever worships cotī pātarī and stones,

He on that day, and every day, will take him on his chest
for three and three quarters of an hour, and wander.

1. Coti patari is unclear.

2. A pohora is a period of three hours.

3. Cf. the Qur'an, sura III-180, "That which they hoard
will be their collar on the day of Resurrection;" also,
sura XVI-25.

4. This should read nīta.

5. This should read chātī.

Kx 444.

jeko pāne¹ pānīne tīratha jātrā jāe jāna:

te teṇa dhina savā pohora lage dube pāñīa māhe
niravāṇa:444

D 424 K 449.

jo kāī ahī pāñī pāñī¹ tīratha jātrā kare: jāna:
tene dīna savā pohara lagī pāñī māhe dubāvasu²
sahī:424

Know that whoever goes on a pilgrimage to a stone or (a
body of) water,

On that day, he will be submerged into water for three
and three quarters hours, for certain (D. We will submerge
him into water, on that day, for three and three quarters
hours truly).

1. This word could be from the Cutchi pāno 'stone;' or it
could be from pāne 'himself;' I have taken it to mean
'stone' here. In D, pāni 'water' is repeated.

2. It is not stated who the 'we' in the D MS. is; the Pir
Saheb at Burhanpur said that it should be dubāvase 'he
will submerge' leaving the agent uncertain. K has sāhā
dubāvase 'the Shah will submerge.'

Kx 446.

jeko ihā bhirāmana jogī cha dharasaṇanī¹ sevā kare

guranīte²:
 teṇe dhina nita nita savā pohora lage khādhe leine

fire:445

Kx 445.

jeko ihā bhirāmana jogī cha dharasaṇanī¹ sevā kare
 guranīte²:

teṇe dhina nita nita savā pohora lage khādhe leine
 fire:445

D 425 K 450.

je koī āhī brahmaṇa jogī sevadā³ cha darasaṇnī
 goranī puḍā kare:

to tena dīna nita nita savā pohara lagī kede laf
 phare:425

Whosoever here serves a Brahmin, an ascetic, or a teacher of the six darshanas (D. Whosoever here worships a Brahmin, an ascetic, a sevadā, or a teacher of the six darshanas),

On that day, and every day, he will carry him on his shoulder and wander for three and three quarters hours (D. will carry him on his waist and wander).

1. The six darshanas are the six schools of philosophy in Hinduism.

2. The meaning of guranite is unclear.

3. A sevadā is a Jain mendicant.

Kx 446.

jeko ihā gāe ne pīpaṛo puḍyā jāna:

te tene dhine nita nita savā pohora lage māthā upara
leine fire niravāna:446

D 426 K 451.

je koī āhī gāye pīpala puja kare:

to tene dīna savā pohara lagī phīra nīravāna:426

Whosoever worships the cow, or the pipala tree here,
He on that day, every day, takes that object on his head
and wanders for three and three quarters hours.

Kx 447.

jeko viratu¹ usavāsa² kare:

te tene dhina dehī ruḍī pāme pana gāsa vecīne bhukha
mare:447

D 427 K 452.

jo kohī āhī varata āpavāsa kare:

te tene dīna dehe ruḍī pāme: pana dhānā vecī bhuko
mare:427

Whosoever makes vows and fasts here,

On that day, he will attain a pretty body, but he will sell grass (D. grain) and starve.

1. Viritu is a Cutchi plural.
2. The first two letters in the word usavāsa are not clear. The correct word is upavāsa 'fast.'

Kx 448.

japanī tapanī pudyā¹ kare:

te rānā ajājīlane² hāthe me dee:448

D 428 K 453.

te dunīyā sarve tapa pujā¹ kare:

te sau ajājīlane hāte de:428

Whosoever worships by meditating and ascetic practices (D. All the world who practise asceticism and make puja), He places those in the hands of King Azazila.

1. On japa, see above, Kx 54, Note 3. Pujā karavum usually means 'to worship an idol' which is not allowed at all in Islam. Tapa is literally 'heat' and by extension 'ascetic practises.' Asceticism and celibacy is not approved of in Islam; cf. the saying, "No monkery in Islam."

2. Azazil, who gets his name from the biblical Azazel, is the fallen angel in the legendary tradition of Islam. (He does not occur in the Qur'an). Hadith considers Azazil as the name of Iblis before his fall (Iblis is the angel whose fall occurred when he refused to bow down to Adam, even though God ordered him to do so). See G. Vajda; "Azazil" in the New Encyclopedia of Islam, 1958, p. 811.

Kx 449.

jeko karajuga māhe bhirāhāmaṇa jogīne ana jhimāre je:
teno deva dharama pācho āpe sāhā¹:449

D 429 K 454.

kalajugamā brāmaṇna jogīne dāma jamāde jāī:
tene deva ahīnu dharamma pāchu āpāve sahī:429

Whosoever, in the Kali era, feeds food to Brahmins and ascetics (D. Whosoever in the Kali era goes and feeds money to Brahmins and ascetics),
The Shah deva will give him back the dharma he has accrued here (D. The deva will cause his dharma to be given back to him).

1. This line is not quite clear; perhaps dharma is a reference to the merit accruing from doing one's dharma 'one's duty.'

Kx 450.

sarave loka ihānī kamāi khāi raheā:
pana nādhāna¹ vara verā sūhā pāse gaeā²:450

D 430 K 455.

sarave deva āhīnī kamāi khāi rahe:
pana nīdāma vāre vare sahī pāchu gayo:430

All the people (D. all the devas) eat up their earnings from here,

But the foolish ones went to the Shah at the wrong moment (D. But the foolish one truly returned again and again).

1. Nadhāna and nīdāma are from the Persian نادر 'ignorant, foolish.'

2. This second line is not clear; I have translated vara verā as 'at the wrong moment.' In D, vāre vāre means 'again and again.'

Kx 451.

jeko jesī pudyā kare:

te tene dhina sarave chātīa upara letā fire:451

D 431 K 456.

je koī āhī jaisī pujā kar..

tene dīna savā pohora lagī chātī upara laī phare:431

Whosoever worships in whatever way here,

On that day, he will take all this on his chest and
wander (D. On that day he will take (the object of his
worship) on his chest and wander for three and three
quarters hours).

Kx 452.

te vaṇa varāe¹ sāhā adhula dhādha² karāese jāna:

jene ihā jesī pudyā kare tene dhina pāme nirivāna³:452

D 432 K 457.



te vāre velā aiso hādala dāda² karase jāna:

jene āhī jesī pujā karī tene dīna tesō phala phala⁴
pāye nīravāna:432

Know that at that very moment, the Shah will bring forth

perfect justice,

Whosoever worships in whatever way here, he on that day reaps such a reward, for certain.

1. Vana varāe is not clear; 'at that very moment' is an approximate translation.
2. Adhula (D. hadala) is from the Arabic  'justice,' but in Gujarati, it means 'proper, correct.' Dhādha is from the Persian  'justice.'
3. Cf. the Qur'an, sura III-185, "And ye will be paid on the Day Resurrection only that which ye have fairly earned."
4. Phala is repeated.

Kx 453.

je satapatha dhīāe guramukhe jāe:

jene dasa avatāranā purā sireviā pāe:453

D 433 K 458.

je satapañtha dhyāse goramukhe jāye:

jene dasamā āvatārano purā seve pāva:433

Whosoever worships the Satpanth, as the guru decrees,
Whosoever has served the feet of the tenth incarnation

completely.

Kx 454.

je pāre satapatha jema na jāne koi¹:
te pirāṇīne sāmī māro amarāpurī āpe soi:454

D 434 K 459.

je koī āhī purā pālase satapāṁtha: te jema na jāne
koye:
te prānī tamāṁne āmarāpurī sahī hoye:434

Whosoever follows the Satpanth, so as no one knows,
My Lord will truly give that soul the eternal abode (D.
That soul, to you is truly the eternal abode (to be given)).

1. Cf. Kx 7, also Intro. pp. 34,44.

Kx 455.

savā lākha varehe rikhīāne rādya karāe:
pache firīne sisitra saghārī dhare¹:455