

Pauri 10

Overview

The tenth *pauri* is accompanied by two *saloks*. The first *salok* is comprised of nine lines and the second is comprised of twelve. The first *salok* informs us that without the Creator, everything else is '*kūṛu*' (false), meaning transient or ephemeral. However, sticking to falsehood, the human mind is lured towards material things. In the second *salok*, a remedy for this has been suggested by a way of life based on forsaking '*kūṛu*' and accepting '*sacu*' (true/eternal). Attachment to false material things only breaks when the individual realizes the truth and begins to love it. In the *pauri*, there is a wish to seek the dust of devotees' feet, who live by the truth, because their company inspires the remembrance of IkOankar by forsaking the false.

saloku m: 1.

kūṛu¹ rājā kūṛu parjā kūṛu sabhu sansāru.
 kūṛu mandap² kūṛu māṛī kūṛu baisaṅhāru.
 kūṛu suinā kūṛu rupā kūṛu painaṅhāru.
 kūṛu kīā kūṛu kapaṛu kūṛu rūpu apāru.
 kūṛu mīā kūṛu bībī khapi hoe khāru.
 kūṛi kūṛai nehu lagā visariā kartāru.
 kisu nāli kīcai dostī sabhu jagu calaṅhāru.
 kūṛu mīṭhā kūṛu mākhīu kūṛu ḍobe pūru.
 nānaku vakhāṅai benatī tudhu bājhu kūṛo kūṛu.1.

Literal Translation

False is the king, false is the citizenry; false is the entire world.

False are the tents, false is the attic; false is the occupant.

False is the gold, false is the silver; false is the wearer.

False is the body, false is the dress; false is the boundless beauty (of the body).

¹ Word '*kūṛu*' (false) is not an adjective; it's a masculine noun. This is why, even with feminine words '*māṛī*' (attic), '*kāīā*' (body), '*bībī*' (wife), etc. the word is still masculine singular '*kūṛu*'. –Prof. Sahib Singh, *Gurū Granth Sāhib Darpaṅ*, Vol Ten, Raj Publishers, Jalandhar, 1963, page 647.

² Just like the other nouns used in this *salok*, word '*mandap*' (large open tents, tented halls/pavilions) is also encountered as a singular form (*mandapu*) in some manuscripts; for example in the manuscript dated 1733 CE, lying in the village Mai Desa.

*False is the husband, false is the wife; (who) having indulged, stay distressed.
The love of the false (human) is attached to the false; Creator has been forgotten.
With whom to have friendship? The entire world is transient.
The false is sweet, the false is (like) honey; the false drowns the (entire) boatload.
Nanak says a prayer (that, O Creator!) Without You, (all) is false and only false.*

Interpretive Transcreation

Transient is the king, transient is the citizenry; transient is the entire world.
Transient are the pavilions, transient is the attic; transient is the one who dwells in these places.
Transient is gold, transient is silver; transient is the one who wears gold and silver.
Transient is the body, transient is the attire adorning the body; transient is the limitless beauty of the body.
Transient is the husband, transient is the wife; who, having indulged in momentary material pleasures, remain distressed.
In this way, immersed in falsehood, the transient being's love is attached to the transient world and its temporary material objects, and the Creator of this world has been forgotten.
Then, whom should one befriend? The entire world is transient.
All things are transient, yet the temporary world still feels sweet like honey; this transience drowns everyone.
Nanak offers a prayer: O Creator! Without You, everything else is transient and temporary.³

Word Meaning

kūru = untrue/false, lie; transient, temporary.⁴

noun, nominative case; masculine, singular.

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhraṅsh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

³ *binu sace sabh kūru hai ante hoi bināsu. 1. rahāu.* –Guru Granth Sahib 49

⁴ The real meaning of the word '*kūru*' in this *salok* is 'false,' which is 'not true' (not stable), 'transient' or 'temporary.' Please check the following line in this *salok* itself. *kisu nāli kīcai dostī sabhu jagu calaṅhāru.* (With whom to have friendship? The entire world is transient.) The use of word '*sacu*' (eternal/always stable) in the second *salok* (*sacu tā paru jāṅīai* - Truth is then known), makes it clear that word '*kūru*' in the first *salok* has been used to express the opposite meaning of '*sacu*.'

rājā = king, the ruler who rules the subjects.
noun, nominative case; masculine, singular.
 Apabhransh – *rājā*; Sanskrit – *rājan* (राजन् - king).

parjā = subject, citizenry.
noun, nominative case; feminine, singular.
 Old Panjabi/Braj – *parjā*; Prakrit – *parjāa*; Sanskrit – *prajā* (प्रजा - offspring, progeny, subjects).

sabhu = all, entire.
adjective (of sansār), nominative case; masculine, singular.
 Old Panjabi – *sabhu*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarav* (सर्व - all, every one).

sansāru = world.
noun, nominative case; masculine, singular.
 Apabhransh/Prakrit/Pali/Sanskrit – *sansār* (संसार - that which is transient, the world).

mandap = large open tents, tented halls/pavilions.⁵
noun, nominative case; masculine, plural.
 Apabhransh/Prakrit – *mandap*; Sanskrit – *mandapah* (मण्डपः - a place made for a special or auspicious occasion with bamboos, straws or clothes, temple, tent).

mārī = attic, loft space or room just below the roof.⁶
noun, nominative case; feminine, singular.
 Lahndi – *mārī*; Sindhi – *mārī* (top floor, open tented space for special occasions);
 Prakrit – *māḍia/māl* (a constructed house, gathering/congregation); Pali – *māl* (open tented space for special occasions, tent, a decorated outer part of a building);
 Sanskrit – *māḍ* (माड - top floor of a house).

baisaṅhāru = one who sits (there), occupant.
active voice participle (noun), nominative case; masculine, singular.
 Old Panjabi – *baisaṅhāru*; Apabhransh – *baisaṅ* (to sit); Sanskrit – *upveshnam+kār* (उपवेशनम्+कार - the act of sitting, to sit+doer).

⁵ In the old times, an open platform like a temple used to be made for a happy occasion like marriage and was called 'mandap.' In modern times, this setup has been replaced with decorated/adorned tents.

⁶ Here 'mārī' (attic) seems to suggest a grand palace like a house with an attic/loft.

suinā = gold.

noun, nominative case; masculine, singular.

Old Panjabi – *suinā*; Apabhransh – *suin*; Prakrit – *soṇṇa/suaaṇ* (gold); Pali – *suvaṇṇ* (of good color, gold); Sanskrit – *suvarṇa* (सुवर्ण - white colored, bright colored, gold).

rupā = silver.

noun, nominative case; feminine, singular.

Lahndi – *ruppā*; Sindhi – *rupo*; Apabhransh – *ruppa* (of silver); Prakrit – *ruppa* (lead); Sanskrit – *rūpya* (रूप्य - beautiful, a coin of gold or silver).

paiṇaṇhāru = wearer, one who wears.

active voice participle (noun), nominative case; masculine, singular.

Old Panjabi – *paiṇaṇhāru*; Kashmiri – *pahnun* (to wear clothes); Sanskrit – *pinhati+kār* (पिनहति+कार - having worn+doer).

*kāiā*⁷ = body.

noun, nominative case; feminine, singular.

Old Panjabi – *kāiā*; Apabhransh – *kāyā*; Prakrit/Pali/Sanskrit – *kāya* (काय - body).

kaṛu = cloth, attire, dress.

noun, nominative case; masculine, singular.

Lahndi – *kaṛā*; Sindhi – *kaṛu/kaṛo* (cloth, thick or coarse cloth); Apabhransh – *kappaḍ/kappaḍu/kāppaḍ* (cloth); Prakrit – *kappaḍ* (old cloth, cloth); Pali – *kappaḍ* (dirty old cloth or patch); Sanskrit – *karpaṭam* (कर्पटम् - dirty old cloth or a cloth with patches, a piece of cloth or patch, rag/tattered/torn garment).

rūpu = form, beauty.

noun, nominative case; masculine, singular.

Apabhransh/Sanskrit – *rūp* (रूप - form/beauty/appearance).

apāru = limitless, boundless, infinite.

adjective (of rūpu), nominative case, masculine, singular.

Apabhransh/Sanskrit – *apār* (अपर - whose other end cannot be known).

mīā = husband.

noun, nominative case; masculine, singular.

⁷ The nasalization of this word as 'kāiām' in modern Panjabi is unnecessary.

Old Panjabi – *mīā*; Farsi – *miyām/miyān* (head, leader, husband, master); Arabic – *amīrānā* (rich, like rich).

bībī = wife.

noun, nominative case; feminine, singular.

Farsi – *bībī* (wife).

khapi = having indulged, having consumed.

perfect participle (adverb).

Apabhransh – *khappi* (having indulged/consumed); Prakrit – *khappia* (indulges/consumes); Sanskrit – *kshapyate* (क्षपयते - finishes).

hoe = have been (exhausted, distressed, humiliated).

verb, present tense; third person, masculine, plural.

Marathi/Apabhransh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

khāru = distressed, exhausted, humiliated.

adjective (of mīā, bībī), nominative case; masculine, singular.

Old Panjabi – *khāru*; Farsi – *khār/khvār* (disgraced, distressed).

kūri = in the false; in the transient/temporary.

noun, locative case; masculine, singular.

Old Panjabi – *kūr*; Rajasthani – *kūro/kūr*; Apabhransh – *kūrā/kūr*; Prakrit – *kūḍ*; Sanskrit – *kūṭ* (कूट - lie/falsehood).

kūrai⁸ = of the false; of the transient/temporary being (who is indulged in transient material objects).

noun, genitive case; masculine, singular.

Old Panjabi – *kūrā/kūr*; Rajasthani – *kūro/kūr*; Apabhransh – *kūrā/kūr*; Prakrit – *kūḍ*; Sanskrit – *kūṭ* (कूट - lie/falsehood).

nehu = love, affection.

noun, accusative case; masculine, singular.

⁸ The presence of a *dulāvāṁ* (long vowel, 'ai') on '*kūrai*' (of the false) is incomprehensible. Word '*kūre*' can also be found in some manuscripts, which seems correct according to the writing style of the Guru Granth Sahib, because in genitive cases, '*kūrā*' usually changes into '*kūre*.' For example: *kūre mūrakh kī hāṭhīsā. 1. rahāu.* –Guru Granth Sahib 738

Lahndi – *neh*; Maithili – *neh/nehu*; Sindhi – *nehu*; Apabhransh – *neh*; Prakrit – *neh/sineh* (love); Pali – *sineh* (soft, love); Sanskrit – *snehah* (स्नेहः - love, beneficence/grace, good mannerism).

lagā = is attached.

verb, present tense; third person, masculine, singular.

Old Panjabi – *lagā*; Apabhransh – *laggā/lagga* (attached); Prakrit – *laggai* (touches/attaches along); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adhere to/sticks/attaches).

visariā = is/has been forgotten.

verb, past tense; third person, masculine, singular.

Old Panjabi – *visariā*; Bangali – *bisrā* (forgotten); Lahndi – *visraṇ* (forgotten); Prakrit – *vissarai/vimahrai*; Pali – *vissarati*; Sanskrit – *visamarati* (विसमरति - forgets).

kartāru = Creator, IkOankar.

noun, nominative case; masculine, singular.

Old Panjabi – *kartāru*; Apabhransh – *kartāru/kattāru*; Prakrit – *kattāro*; Sanskrit – *karit* (कर्त - doer).

kisu = (with) whom.

pronoun, locative case; third person, masculine, singular.

Old Panjabi/Braj – *kisu*; Apabhransh – *kassu*; Prakrit – *kassa* (which); Sanskrit – *kasya/kasyai* (कस्य/कस्यै - whose).

nāli = with.

postposition.

Old Panjabi – *nāli* (with); Kashmiri – *nāl* (chest); Prakrit – *ankvālii*, Sanskrit – *aṅkapālih* (अङ्कपालिः - to embrace).

kīcai = be done, should one have.

verb, subjunctive future tense; third person, feminine, singular.

Old Panjabi/Braj – *kīcai*; Apabhransh – *kicchai/kīcai* (does, has been done); Prakrit – *kijjaai* (has been done); Sanskrit – *kiryate* (किरयते - is done).

dostī = friendship.

noun, accusative case; feminine, singular.

Farsi – *dostī* (related with a friend, friendship, love).

sabhu = all, entire.

adjective (of jagu), nominative case; masculine, singular.

Old Panjabi – *sabhu*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, every one).

jagu = world.

noun, nominative case; masculine, singular.

Apabhransh/Prakrit – *jag*; Sanskrit – *jagat* (जगत् - world).

calaṅhāru = temporary, transient.

active voice participle (noun), nominative case; masculine, singular.

Old Panjabi – *calaṅhāru*; Lahndi – *calaṅhār* (mover/walker); Sindhi – *calaṅu* (to walk); Apabhransh/Prakrit – *callai*; Sanskrit – *calyati+hār* (चलयति+हार - walks+doer).

kūru = untrue/false, lie; transient, temporary.

noun, nominative case; masculine, singular.

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhransh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

miṭhā = sweet, dear.

adjective (of kūru), nominative case; masculine, singular.

Old Panjabi/Awadhi/Lahndi – *miṭhā*; Sindhi – *miṭho* (sweet); Apabhransh – *miṭṭhā/miṭṭha* (pleasing to mind, sweet); Prakrit/Pali – *miṣṭo/miṭṭhā/maṭṭhā* (clear/clean, pure, sweet); Sanskrit – *mrishṭ* (मृष्ट - clean, pure, washed, cleaned/scrubbed, sweet).

mākhiu = (sweet like) honey.

adjective (of kūru), nominative case; masculine, singular.

Old Panjabi – *mākhiu*; Lahndi – *mākhiu/mākhiom*; Sindhi – *mākhi* (honey); Prakrit – *mākkhia* (honey, sweet); Sanskrit – *mākshik* (माक्षिक - concerning honey bee, obtained from a honey bee, honey).

ḍobe = submerges, drowns.

verb, present tense; third person, masculine, singular.

Old Panjabi – *ḍobe*; Braj – *ḍobanā*; Nepali – *ḍoban*; Panjabi – *ḍobanā*; Sanskrit – *ḍubba/ḍobba* (डुब्ब/डोब्ब - to submerge/drown).

pūru = boatload, entire group, a boat full of passengers to cross the river.⁹

noun, accusative case; masculine, singular.

Sindhi – *pūru* (group of people sitting in a boat to cross a river); Apabhransh/Prakrit – *pūr*; Sanskrit – *pūr* (पूर - filled, entire/complete).

nānaku = Nanak.

noun, nominative case; masculine, singular.

vakhāṇai = says/states; offers, makes.

verb, present tense; third person, masculine, singular.

Old Panjabi – *vakhāṇai*; Apabhransh – *vakhāṇii*; Prakrit – *vakkhāṇaai* (states, narrates/describes); Sanskrit – *vyākhyānam* (व्याख्यानम् - lecture, elaboration).

benatī = request, prayer.

noun, accusative case; feminine, singular.

Old Panjabi/Rajasthani – *benatī/benati*; Bhojpuri – *benati*; Awadhi – *binatī*; Sindhi – *vinatī* (request/prayer); Apabhransh – *biṇati/viṇati* (information/notification, request/prayer); Prakrit – *viṇṇatti* (request/prayer); Pali – *vinnatti* (information/notification, prayer/request); Sanskrit – *vajṇpati* (विजन्पति - information/notification, complaint, request/prayer).

tudhu = (without) You.

pronoun, accusative case; second person, masculine, singular.

Lahindi – *tudh*; Apabhransh – *tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

bājhu = without, devoid of.

postposition.

Old Panjabi – *bājhu*; Lahndi – *bājh/bājhū*; Apabhransh – *bājh* (without, devoid of); Prakrit – *bajjhaa*; Sanskrit – *bāhya* (बाह्य - external).

kūro kūru = false and only false, lie and only lie; transient and only transient/temporary.

noun, nominative case; masculine, singular.

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhransh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

⁹ A number of passengers that fill a ship or boat, i.e., a large group of people.

Poetical Dimension

In this *salok* of nine lines, lexical parallelism has been beautifully used. Under this literary scheme, the word '*kūru*' (false) has been used seventeen times in all. It has been used three times each in the first, second, third, fourth, and eighth line, and two times in the fifth line. Additionally, the structure of these six lines is also similar; accordingly, we have structural parallelism here. The employment of these literary tools (parallelism), and the repetition of word '*kūru*', emphasis has been laid upon the fact that every material thing and the creatures of this universe are ephemeral, short-lived and perishable.

Words like '*rājā-parjā*' (king-citizenry) in the first line, '*mandap-māṛī*' (tented pavilions-attic) in the second line, '*suinā-rupā*' (gold-silver) in the third line, '*kāiā-kapaṛu*' (body-dress) in the fourth line, '*mīā-bībī*' (husband-wife) in the fifth line and '*mīthā-mākhiu*' (sweet-honey) in the eighth line complement each other in meaning; therefore, there is an isomorphic semantic parallelism. The (last) word used at the end of these lines is related to the previous two words used in the respective lines, and thus, highlights their meaning.

' <i>rājā-parjā</i> ' (king-citizenry)	-	' <i>sansāru</i> ' (world) (first line)
' <i>mandap-māṛī</i> ' (tented pavilions-attic)	-	' <i>baisaṇhāru</i> ' (occupant) (second line)
' <i>suinā-rupā</i> ' (gold-silver)	-	' <i>paiṇaṇhāru</i> ' (wearer) (third line)
' <i>kāiā-kapaṛu</i> ' (body-dress)	-	' <i>rūpu-apāru</i> ' (boundless beauty) (fourth line)

The last line of this *salok* '*tudhu bājhu kūro kūru*' (without You, all is false and only false) is conveying the central message of the entire *salok*, which is that everything other than IkOankar is temporary and perishable. Just as this line unravels the puzzle contained in the earlier lines, it also encounters/witnesses the possibilities that are beyond the transient nature of material things and beings of this world. Phrase '*tudhu bājhu*' (without You) in this line points to this direction/idea, because except for IkOankar the entire play is perishable.

This *salok* can be categorized as '*rūpmālā chand*,' which has twenty-four (14+10 = 24) meters.

m: 1.

sacu tā paru jāṇīai jā ridai sacā hoi. kūru kī malu utarai tanu kare
hachā dhoi.

sacu tā paru jāṇīai jā saci dhare piāru. nāu suṇi manu rahasīai tā pāe
mokh duāru.

sacu tā paru jāṇīai jā jugati jāṇai jīu. dharti kāiā sādhi kai vici dei kartā bīu.

**sacu tā paru jāñīai jā sikh sacī lei. diā jāṇe jā kī kichu punnu dānu karei.
sacu tāṁ paru jāñīai jā ātam tīrathi kare nivāsu. satigurū no puchi kai bahi
rahai kare nivāsu.**

**sacu sabhanā hoi dārū pāp kaḍhai dhoi. nānaku vakhāṇai benatī jin sacu
palai hoi.2.**

Literal Translation

Truth is only realized when the true (Nam) is in the heart; filth of lies is removed, body is cleansed by washing.

Truth is then known, when (one) places love in the Truth (Nam). When the mind is delighted, having listened to Nam, then (one) finds the door of freedom.

Truth is then realized, when the being knows the way; having prepared soil of the body, sows Creator's seed (of Nam) in (it).

Truth is then known, when (one) takes true teaching; knows compassion for (every) creature (and) does some good deeds and charity.

Truth is then known, when (one) resides at the inner-pilgrimage site; having asked the true Guru, keeps sitting (there and) dwells.

Truth (Nam)¹⁰ is the medicine of all (diseases, which) expels sins by washing. Nanak says a prayer, (may the company of) those (be received) who have Truth in the fringe (of their hems).¹¹

Interpretive Transcreation

The Eternal can only be realized when the eternal Identification (Nam) dwells in the heart; this realization removes the filth of falsehood from the self.

The eternal One can only be realized when love of Identification (Nam) is cultivated and the mind is delighted by listening to Identification (Nam), then one finds the doorway to freedom.

The eternal One can only be realized when the being learns the way to live a truthful life and sows seed of Identification (Nam) of the Creator by preparing the body (soil).

The eternal One can only be realized when one seeks true teaching from Wisdom (Guru), shows compassion for every creature and does good deeds.

¹⁰sansāru rogī nāmu dārū mailu lāgai sac binā. –Guru Granth Sahib 687

¹¹ binvanti nānaku jin nāmu palai soī sace sāhā. 3. –Guru Granth Sahib 543
tiṅ maṅgā ji tujhai dhiāide. 9. –Guru Granth Sahib 468

The eternal One can only be realized when one resides at the inner-pilgrimage site¹² of spiritual wisdom. Taking guidance from the eternal Wisdom (true Guru), one stays steadfast (keeps sitting there) and does not allow the mind to waver (dwells within).¹³ The Identification (Nam) of the Eternal is the cure for all diseases, which washes away the dirt of all transgressions. Nanak prays: May I be in the company of those who are in a constant state of connection with the Eternal.

Word Meaning

sacu = truth; the Eternal (IkOnkar).

noun, accusative case; masculine, singular.

Old Panjabi – *sac/sacā/saci/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

tā paru = only then.

conjunction.

Lahndi/Sindhi/Nepali/Kashmiri/Apabhransh/Prakrit – *tā* (then); Sanskrit – *tatah* (ततः - like this, then).

jāñīai = is known/understood/realized, can be known/understood/realized.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *jāñīai*; Apabhransh – *jāñībe*; Prakrit – *jāñai*; Sanskrit – *jānāti* (जानाति - knows).

jā = when.

conjunction.

Apabhransh – *jā*; Prakrit – *jāv*; Sanskrit – *yāvat* (यावत् - when, as much).

ridai = in the heart.

noun, locative case; masculine, singular.

Old Panjabi – *ridai*; Braj – *ride*; Sanskrit – *hridaye* (हृदये - in the heart).

sacā = true; eternal Identification (Nam).

noun, nominative case; masculine, singular.

Old Panjabi – *sac/sacā/saci/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

¹² *gur giānu sēcā thānu tirathu das purab sadā dasāharā.* –Guru Granth Sahib 687

¹³ The method of cleansing oneself on inner-pilgrimage has been described in Japu Sahib thus: *suñiā manniā mani kītā bhāu. antargati tirathi mali nāu.* –Guru Granth Sahib 4

hoi = is, dwells.

verb, subjunctive future tense; third person, masculine, singular.

Marathi/Apabhransh – *hoi*; Prakrit – *havaï/bhavaï*; Sanskrit – *bhavati* (भवति - happens).

kūr = (of) lie/falsehood.

noun, genitive case; masculine, singular.

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhransh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

kī = of.

postposition.

Old Panjabi/Braj – *kā/kī/ke* (of); Apabhransh – *ker* (of); Prakrit – *kārito*; Sanskrit – *kritah* (कृतः - to do).

malu = dirt, filth.

noun, accusative case; feminine, singular.

Bhojpuri/Awadhi/Lahndi – *mal*; Sindhi – *malu*; Prakrit/Pali – *mal*; Sanskrit – *malah* (मलः - dirt, filth, impurity).

utarai = (if/when it) is removed.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *utarai*; Apabhransh – *utarai/utarai*; Prakrit – *uttaraai* (goes out, crosses, climbs down/ alights/descends); Pali – *uttarati* (crosses, comes out of water); Sanskrit – *uttarati* (उत्तरति - elevates; climbs down/alights/descends; Rigved - crosses over).

tanu = body; self/inner self.

noun, accusative case; masculine, singular.

Apabhransh – *tan/tanu*; Prakrit – *taṇ/taṇū*; Pali – *tanu* (body); Sanskrit – *tanu* (तनु - body, person, self).

kare = (if/when one) does/makes (clean), cleanses.

verb, subjunctive future tense; third person, masculine, singular.

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

hachā = good, pure, clean.

adjective (of tanu), accusative case; masculine, singular.

Old Panjabi – *hachā* (good); Lahndi – *hacchā* (clean); Apabhransh – *hacca/accha*; Prakrit/Pali – *accaa/accha* (clean, transparent, pure); Sanskrit – *accha* (अच्छ - clean, transparent).

dhoi = having washed.

perfect participle (adverb).

Old Panjabi – *dhoi* (having washed); Apabhransh – *dhoyaï*; Prakrit – *dhoia/dhovaaï*; Pali – *dhovati*; Sanskrit – *dhauvati* (धौवति - washes).

saci = in the Truth; in the eternal Identification (Nam).

noun, locative case; masculine, singular.

Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - true).

dhare = (when one) places, (when one) cultivates.

verb, subjunctive future tense; third person, masculine, singular.

Braj – *dhare*; Apabhransh – *dharai* (captures/holds/catches, places/puts); Prakrit – *dharrai* (captures/holds/catches); Pali – *dharati* (captures/holds/catches, supports); Sanskrit – *dharati* (धरति - captures/holds/catches, puts/places).

piāru = love, affection.

noun, accusative case; masculine, singular.

Old Marwari/Bhojpuri/Lahndi/Prakrit – *piār* (love); Prakrit – *piār* (love); Sanskrit – *priyakār* (प्रियकार - exhibit kindness).

nāu = Nam, Identification.

noun, accusative case; masculine, singular.

Old Marathi/Rajasthani/Apabhransh – *nāu*; Prakrit – *ṇām*; Sanskrit – *nāman* (नामन् - name).

suṇi = having listened (to), by listening (to).

perfect participle (adverb).

Lahndi – *suṇaṇ*; Sindhi – *suṇaṇu* (to listen/hear); Prakrit – *suṇii/suṇaṇ*; Pali – *suṇāti*; Sanskrit – *shriṇoti* (शृणोति - hears/listens).

manu = mind.

noun, nominative case; masculine, singular.

Lahndi – *mann*; Apabhraṅsh – *mane/maṅe*; Prakrit – *maṅi/maṅ*; Sanskrit – *manas* (मनस् - mind).

rahsīai = (when it) blossoms, (when it) is delighted/joyous.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *rahsīai*; Apabhraṅsh – *rahsai* (excited, is pleased/becomes happy);

Prakrit – *rahassai* (is pleased/becomes happy); Sanskrit – *rabhasyati/rabhasati* (रभस्यति/रभसति - will express happiness, will embrace).

tā = (only) then.

conjunction.

Lahndi/Sindhi/Nepali/Kashmiri/Apabhraṅsh/Prakrit – *tā* (then); Sanskrit – *tatah* (ततः - like this, then).

pāe = finds, obtains.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *pāuṅā*; Lahndi – *pāvaṅ*; Sindhi – *pāiṅu* (to obtain); Prakrit – *pāvai*

(obtains); Pali – *pāpeti* (obtains, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

mokh = (of) freedom, (of) salvation, (of) liberation.

noun, genitive case; masculine, singular.

Sindhi – *mokhu/mokh*; Apabhraṅsh – *mokh*; Prakrit – *mokkha/mukkha*; Pali –

mokkha (deliverance); Sanskrit – *moksh* (मोक्ष - freedom, especially from worldly existence).

duāru = door, door (of salvation/liberation/freedom).

noun, accusative case; masculine, singular.

Apabhraṅsh/Prakrit – *duār*; Pali – *davār*; Sanskrit – *dvār* (द्वार - door).

jugati = way, method.

noun, accusative case; feminine, singular.

Old Panjabi/Braj – *jugati*; Apabhraṅsh – *jugati/juguti*; Sanskrit – *yukti* (संयम - union;

way, method, plan/tactics/means).

jāṅai = (when one) knows/realizes/understands.

verb, subjunctive future tense; third person, masculine, singular.

Apabhraṅsh – *jāṅe*; Prakrit – *jāṅai*; Sanskrit – *jānāti* (जानाति - knows).

jīu = being, human being.

noun, nominative case; masculine, singular.

Bhojpuri/Bengali/Sindhi/Braj – *jīu*; Apabhransh/Prakrit – *jīa*; Sanskrit – *jīv* (जीव - living, alive).

dharti = earth, soil.

noun, accusative case; feminine, singular.

Apabhransh – *dharti/dharti*; Sanskrit – *dharitrī* (धरित्री - one who holds/supports, the earth).

kāiā = body.

noun, accusative case; feminine, singular.

Old Panjabi – *kāiā*; Apabhransh – *kāyā*; Prakrit/Pali/Sanskrit – *kāya* (काय - body).

sādhi kai = having prepared.

perfect participle (adverb).

Panjabi – *sādhanā* (improve/refine/repair); Kashmiri – *sādhun* (to complete); Apabhransh – *sādhi* (to perform/accomplish/control/practice); Sanskrit – *sādhnoti* (साध्नोति - finishes, accomplishes, completes) + Old Panjabi – *kai*; Apabhransh – *kaia*; Prakrit – *karai*; Sanskrit – *karoti* (करोति - does).

vici = in, inside.

postposition.

Sindhi – *vici*; Apabhransh – *vicci*; Prakrit – *vicca*; Sanskrit – *vartmani* (वर्त्मनि - inside, in).

dei = (when one) gives; (when one) sows.

verb, subjunctive future tense; third person, masculine, singular.

Apabhransh – *de/dei*; Prakrit – *deei/dāi*; Pali/Sanskrit – *dadāti* (ददाति - gives).

kartā = (of the) Creator.

noun, genitive case; masculine, singular.

Apabhransh – *kartā*; Sanskrit – *kartā* (कर्ता - creator/doer).

bīu = seed; seed of Identification (Nam).

noun, accusative case; masculine, singular.

Old Panjabi – *bīu*; Nepali – *bīu/bīyu*; Prakrit – *bīa*; Pali – *bīj* (seed); Sanskrit – *bījam* (बीजम् - seed, semen).

sikh = teaching, lesson.

noun, accusative case; feminine, singular.

Apabhransh – *sikhī/sikhā/sikh*; Prakrit/Pali – *sikakhā*; Sanskrit – *shikshā* (शिक्षा - teaching, education).

sacī = true, enabling merger with the Truth.

adjective (of sikh), accusative case; feminine, singular.

Old Panjabi – *sac/sacā/sacī/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

lei = takes, adopts.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *lei*; Apabhransh – *leai*; Apabhransh – *le* (to take/receive/obtain); Prakrit – *lahaei*; Pali – *labhati*; Sanskrit – *labhayati* (लभयति - catches/holds/grabs, finds/searches, takes/receives/obtains).

daīā = compassion, kindness.

noun, accusative case; feminine, singular.

Old Panjabi – *daīā*; Prakrit/Pali – *daayā*; Sanskrit – *dayā* (दया - pity, compassion).

jāṇai = (when one) knows/realizes/understands.

verb, subjunctive future tense; third person, masculine, singular.

Apabhransh – *jāṇe*; Prakrit – *jāṇai*; Sanskrit – *jāṇāti* (जानाति - knows).

jīa = (of) every creature/being.

noun, genitive case; masculine, singular.

Apabhransh/Prakrit – *jīa*; Sanskrit – *jīv* (जीव - alive, living).

kī = of.

postposition.

Old Panjabi/Braj – *kā/kī/ke* (of); Apabhransh – *ker* (of); Prakrit – *kārito*; Sanskrit – *kritah* (कृतः - to do).

kichu = some.

adjective (of punnu, dānu), accusative case; masculine, singular.

Maithili/Bhojpuri/Apabhransh – *kichu*; Prakrit – *kinci*; Pali – *kinci*; Sanskrit – *kincit/kincid* (किंचित्/किंचिद् - some).

punnu = virtuous deed, good act (as opposed to sin/*pāp*); good deed, alms giving, charity.

noun, accusative case; masculine, singular.

Lahndi – *punn*; Sindhi – *punu*; Apabhransh – *punnu*; Prakrit – *puṁṇ*; Pali – *punna*; Sanskrit – *puṇya* (पुण्य - sacred, good, attractive, gainful/profitable).

dānu = donation, charity, alms.

noun, accusative case; masculine, singular.

Old Panjabi/Apabhransh – *dānu*; Prakrit – *dāṇ*; Pali – *dān*; Sanskrit – *dānam* (दानम् - to give; gift/present/ alms/donation/charity).

karei = (when one) does.

verb, subjunctive future tense; third person, masculine, singular.

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

ātam = (of) the inner self, (of) the spiritual wisdom.

noun, genitive case; masculine, singular.

Old Panjabi – *ātam*; Apabhransh – *ātmā/ātam*; Prakrit – *ātamma*; Sanskrit – *ātman* (आत्मन् - soul, own self, being).

tīrathi = at the pilgrimage site.

noun, locative case; masculine, singular.

Braj – *tīrath*; Sanskrit – *tīrtham* (तीर्थम् - way, path, sacred place).

kare = (when one) keeps (dwelling, settles).

verb, subjunctive future tense; third person, masculine, singular.

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

nivāsu = dwelling, residence.

noun, accusative case; masculine, singular.

Apabhransh – *nivās*; Prakrit – *ṇivās*; Sanskrit – *nivās* (निवास - place of dwelling).

satigurū = Satiguru, true Guru; eternal Wisdom.

noun, accusative case; masculine, singular.

Old Panjabi – *satigurū*; Sanskrit – *saty+guru* (सत्य+गुरु - true+spiritual mentor).

no = to.

postposition.

Old Panjabi – *no*; Panjabi – *nūm*; Braj/Apabhransh – *kaü*; Prakrit – *kao*; Sanskrit – *kakash* (कः - which).

puchi kai = having asked, having consulted.
perfect participle (adverb).

Apabhransh – *pucchi* (having asked); Prakrit/Pali – *pucchā*; Sanskrit – *pracch* (प्रच्छ - to ask) + Old Panjabi – *kai*; Apabhransh – *kaia*; Prakrit – *karaï*; Sanskrit – *karoti* (करोति - does).

bahi rahai = (when one) keeps sitting.

compound verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *bahiñā* (to sit); Lahndi – *bahan* (to sit, to perch); Prakrit – *vasai*; Pali – *vasati* (lives, stays); Sanskrit – *vasati* (वसति - stays, dwells).+ Apabhransh – *rahai*; Prakrit – *rahai*; Sanskrit – *rahati* (रहति - stays/lives).

kare = (when one) keeps (dwelling, settles).

verb, subjunctive future tense; third person, masculine, singular.

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

nivāsu = dwelling, residence.

noun, accusative case; masculine, singular.

Apabhransh – *nivās*; Prakrit – *ñivās*; Sanskrit – *nivās* (निवास - place of dwelling).

sacu = truth; eternal Identification (Nam).

noun, nominative case; masculine, singular.

Old Panjabi – *sac/sacā/sacī/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

sabhnā = of all.

pronoun, genitive case; third person, masculine, plural.

Old Panjabi – *sabhnā*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, everyone).

hoi = is.

verb, present tense; third person, masculine, singular.

Marathi/Apabhransh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

dārū = medicine, cure.

noun, nominative case; masculine, singular.

Farsi – *dārū* (medicine).

pāp = (the dirt/filth of) sins/corrupt acts/transgressions.

noun, accusative case; masculine, plural.

Rajasthani – *pāpu*; Apabhransh – *pāp* (transgression); Pali/Sanskrit – *pāp* (पाप - goon/rogue, bad/wicked, sin).

kaḍhai = expels, removes.

verb, present tense; third person, masculine, singular.

Old Panjabi – *kaḍhai* (takes out); Apabhransh – *kaḍhai/kaḍḍhai*; Prakrit – *kaḍaḍhai* (pulls, draws a line, ploughs); Sanskrit – *kaḍḍati* (कडुति - pulls, takes out).

dhoi = having washed.

perfect participle (adverb).

Old Panjabi – *dhoi*; Apabhransh – *dhoyai*; Prakrit – *dhoia/dhovaaī*; Pali – *dhovati*; Sanskrit – *dhauvati* (धौवति - washes).

nānaku = Nanak.

noun, nominative case; masculine, singular.

vakhāṇai = says/states, offers.

verb, present tense; third person, masculine, singular.

Old Panjabi – *vakhāṇai*; Apabhransh – *vakhāṇia*; Prakrit – *vakkhāṇaī* (states, narrates/describes); Sanskrit – *vyākhyānam* (व्याख्यानम् - lecture, elaboration).

benatī = request, prayer.

noun, accusative case; feminine, singular.

Old Panjabi/Rajasthani – *benatī/benati*; Bhojpuri – *benati*; Awadhi – *binatī*; Sindhi – *vinatī* (request/prayer); Apabhransh – *biṇati/viṇati* (information/notification, request/prayer); Prakrit – *viṇṇatti* (request/prayer); Pali – *vinnatti* (information, notification, prayer/request); Sanskrit – *vijanpati* (विजन्पति - information/notification, complaint, request/prayer).

jin = (of) whom.

pronoun, genitive case; third person, masculine, plural.

Old Panjabi – *jinha*; Apabhransh – *jinī* (who has); Prakrit – *jen*; Sanskrit – *yen* (येन - through whom).

sacu = truth; true Nam; true Identification.

noun, nominative case; masculine, singular.

Old Panjabi – *sac/sacā/saci/sace*; Apabhraṁsh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

palai = in the edge/hem of garment,¹⁴fringe, in one's possession.

noun, locative case; masculine, singular.

Old Panjabi – *palai/palā*; Old Marwari – *palā*; Lahndi – *pallo/pallā* (bundle, end portion/hem of a cloth, loose end of a cloth); Sindhi – *palu* (edge/corner of a cloth); Kashmiri – *palav* (cloth); Sanskrit – *pallav* (पल्लव - a piece of cloth).

hoi = is, (who) have.

verb, present tense; third person, masculine, singular.

Marathi/Apabhraṁsh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

Poetical Dimension

In this *salok*, the first Sovereign has explained how the eternal One, the embodiment of Truth can be realized? This question is implicitly present in the entire *salok*. Five different answers have been offered to this question in five different statements to the question of '*sacu tā paru jāñīai*' (truth can only be realized). These have been beautifully answered through an impressive employment of parallelism in this *salok*.

Each statement has two lines. First line of every statement starts with '*sacu tā paru jāñīai*' (truth can only be realized). Answers to this interrogative statement have been given in the next half of the statement's first line. In the second line, it has been elaborated further.

Thus, five different answers are offered in five different statements for the interrogative statement '*sacu tā paru jāñīai*' (truth can only be realized). Then those answers are explained in the next line of each statement. In the first ten lines, that is, the first five statements, the same scheme has been followed. This discourse level structural parallelism introduces special meaning and aural aesthetics to this *salok*.

This *salok* effectively employs metaphor. Here subject of comparison (*upmey*) and the object of comparison (*upmān*) have been considered as one:

¹⁴ Edge of a garment tied in a knot to be used as a wallet/purse.

Line	Subject of Comparison	Object of Comparison
' <i>dharti kāiā</i> ' (soil of the body) (sixth)	<i>dharti</i> (soil)	<i>kāiā</i> (body)
' <i>kartā bīu</i> ' (Creator's seed) (sixth)	<i>kartā</i> (Creator)	<i>bīu</i> (seed)
' <i>ātam tīrathī</i> ' (inner-pilgrimage site) (ninth)	<i>ātam</i> (inner self)	<i>tīrath</i> (pilgrimage site)
' <i>sacu sabhanā hoi dārū</i> ' (eleventh) (Truth is the medicine of all)	<i>sacu</i> (Truth)	<i>dārū</i> (medicine)

Symbolic statements have been used systematically in this *salok*. For example, in the line '*kūru kī malu utarai tanu kare hachā dhoi*' (filth of lies is removed and the body is cleansed by washing), it has been explained that the influence of falsehood is removed by enshrining truth in the heart, by employing symbolism of washing the body and removing the dirt of falsehood. Similar pointers can be traced in other statements also.

Simple linguistic expression has been utilized in the fourth statement, that is, the seventh-eighth line. It has been clearly explained that truth can only be realized, if the true teaching is received (from the Guru), and a truthful lifestyle is practiced while compassionately serving and helping people.

paūrī.

**dānu mahindā talī khāku je milai ta mastaki lāīai.
kūrā lālacu chaḍīai hoi ik mani alakhu dhiāīai.
phalu tevaho pāīai jevehī kār kamāīai
je hovai pūrabi likhiā tā dhūrī tiṅā dī pāīai.
mati thorī sev gavāīai.10.**

Literal Translation

My charity is dust of the soles (of the feet); if received, then it may be applied on the forehead.

Let us forsake false greed (and) contemplate the Unseen single-mindedly.

As is the action done, so is the fruit received.

*If it is pre-written, then the dust of (the feet¹⁵ of) those is received.
With little intellect the service is lost.*

Interpretive Transcreation

My charity is the dust of the feet of those who have Identification (Nam) in their heart. If received, then it may be applied to the forehead.¹⁶

Let us forsake the transient greed of the world and its material objects, and with a focused mind, contemplate the imperceptible Creator.

One faces consequences in life according to one's actions.

The company of those who adore Identification (Nam) is received, only if such a fortune is pre-written.

The service performed in life with limited understanding becomes worthless.¹⁷

Word Meaning

dānu = gift/donation, charity, alms.

noun, nominative case; masculine, singular.

Old Panjabi/Apabhransh – *dānu*; Prakrit – *dāṇ*; Pali – *dān*; Sanskrit – *dānam* (दानम् - to give, gift, reward/prize).

mahinḍā = my, mine.

pronominal adjective, genitive case; masculine, singular.

Old Panjabi – *mahinḍā*; Lahndi – *mairḍā/maidā/maṇḍā/maidā* (mine); Apabhransh – *merā/meraa/mah/maai*; Prakrit – *mai/maṇ/mamaṇ/mae*; Pali – *mayam/maya/maṇ*; Sanskrit – *mam/mayā* (मम/मया - mine).

talī = (of the) soles (of the feet).

noun, genitive case; feminine, plural.

¹⁵ In Indian society and culture, the 'dust of feet' denotes the idea of humility and respect. In the Guru Granth Sahib it has been used symbolically to express deep love and longing for the fellow travellers on the path of truth. The Gurus sought the company of those seekers who loved the Creator and the creation in their thoughts, words and actions. Staying in such a company, one is reminded, inspired and remains motivated to tread the path of the Guru's teachings. –Extracted from:

<https://awordathought.com/dhoo%E1%B9%9B/>

¹⁶ The phrase "dust of the feet may be applied to the forehead" is used in keeping with Indic tradition. This is a sign of humility of a devotee and respect for other devotees. When we seek to be at the feet of the devotees we accept that we are devoted to and committed to the teachings of IkOankar and the path they follow.

¹⁷ *enai citi kaṭhori sev gavāiai*. –Guru Granth Sahib 146

Lahndi – *talī/talā/tal* (surface of the ground, the sole of a shoe); Kashmiri – *tal*;
Prakrit/Pali – *tal* (flat, lower, the sole of a shoe); Sanskrit – *talah* (तलः - base,
support, foundation, palm of the hand).

khāku = soil, dust, dust of the feet.

noun, accusative case; feminine, singular.

Marwari – *khāk*; Sindhi – *khāku*; Farsi – *khāk* (dust, ash).

je = if, even if.

conjunction.

Sindhi/Lahndi/Panjabi/Braj – *je*; Apabhransh – *jei*; Prakrit – *jai*; Sanskrit – *yadi*
(यदि - if).

milai = (if it) is received.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *milai*; Apabhransh – *milai/milāi*; Prakrit – *milai*; Sanskrit – *milati* (मिलति
- is received).

tā = then.

conjunction.

Lahndi/Sindhi/Nepali/Kashmiri/Apabhransh/Prakrit – *tā* (then); Sanskrit – *tatah* (ततः -
like this, then).

mastaki = on the forehead.

noun, locative case; masculine, singular.

Old Panjabi – *mastak*; Braj – *mastak*; Sanskrit – *mastakah* (मस्तकः - head,
forehead, skull).

lātai = it may be applied.¹⁸

verb, subjunctive future tense; third person, feminine, singular.

Old Panjabi – *lāuṇā*; Lahndi – *lāvaṇ* (to apply water to a field); Sindhi – *lāiṇu* (to
apply); Apabhransh – *lāi*; Prakrit – *lāei*; Sanskrit – *lāgyati* (लागयति - applies).

kūrā = false; temporary/transient.

adjective (of lālacu), accusative case; masculine, singular.

¹⁸ Passive voice.

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhransh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

lālacu = greed.

noun, accusative case; masculine, singular.

Old Panjabi – *lālacu*; Braj – *lālac/lālacu* (strong desire); Apabhransh – *lālacchu*; Prakrit – *lālaccho* (greed, desire); Sanskrit – *lālītaya* (लालितय - love, beauty, sweetness).

chaḍāi = may be forsaken/abandoned.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *chaḍānā* (to forsake/abandon); Lahndi – *chaḍāṇ* (to leave/let go); Sindhi – *chaḍāṇu* (to forsake/abandon); Apabhransh/Prakrit – *chaḍḍai*; Pali – *chaḍḍeti* (to forsake/abandon); Sanskrit – *chardati* (छर्दति - causes to flow).

hoi = being, becoming.

perfect participle (adverb).

Marathi/Apabhransh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

*ik mani*¹⁹ = single mindedly, being focussed.

adverb.

Old Panjabi – *ik/ikā*; Sindhi – *eku*; Prakrit – *ekka*; Pali – *ek*; Sanskrit – *ek* (एक - one, only) + Apabhransh – *mane/mane*; Prakrit – *maṇi/maṇ*; Sanskrit – *manas* (मनस् - mind).

alakhu = *a-lakh*, the Unseen/Invisible IkOankar (who cannot be seen or known).

noun, accusative case; masculine, singular.

Gujarati/Braj – *alakh*; Prakrit – *alakkha*; Sanskrit – *alakshya* (अलक्ष्य - unseen, unknown).

dhiātai = may be contemplated upon, may be remembered.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *dhiāunā*; Sindhi – *dhayāiṇu* (to contemplate); Apabhransh – *dhiāvai/dhiāai*; Prakrit – *dhiāai*; Sanskrit – *dhyāyanti* (ध्यायन्ति - pays attention/notices).

¹⁹ Here, '*ik mani*' is a type denoting compound adverb.

phalu = fruit; result, consequence.

noun, accusative case; masculine, singular.

Lahndi/Rajasthani/Apabhransh – *phal*; Prakrit/Pali – *phal* (fruit, result); Sanskrit – *phal* (फल - fruit, grain, seed of a fruit).

*teveho*²⁰ = (just) like that, similar to, of the same kind.

adverb.

Old Panjabi – *teveho*; Apabhransh – *tev/tehaa*; Prakrit – *tehi/teh*; Sanskrit – *tādrish* (तादृश - like that, similar to that of that kind).

pāīai = is received, is obtained.

verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvai* (obtains); Pali – *pāpeti* (obtains, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

*jeveh*²¹ = as, just like that.

adverb.

Old Panjabi – *jeveh*; Apabhransh – *jev/jeh*; Prakrit – *je*; Sanskrit – *yādrish* (यादृश - as, like).

kār = action, work, deed.

noun, accusative case; feminine, singular.

Lahndi – *kār* (work); Sindhi – *kāri* (work, occupation); Sanskrit – *kār* (कार - action, work).²²

kamāīai = is earned/practiced, should be earned/practiced.

verb, subjunctive future tense; third person, feminine, singular.

Old Panjabi – *kamāuṇā*; Lahndi – *kamāvaṇ*; Sindhi – *kamāiṇu*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; Dard Languages – *kamāvati*; Sanskrit – *karmāpyati* (कर्मापयति - work, earn).

je = if, even if.

conjunction.

²⁰ A compound adverb of manner.

²¹ A compound adverb of manner.

²² Word 'kār' (action) is found in Farsi as well.

Sindhi/Lahndi/Panjabi/Braj – *je*; Apabhransh – *jei*; Prakrit – *jai*; Sanskrit – *yadi* (यदि - if).

hovai likhiā = (it) is written, (it) is ordained.

compound verb, subjunctive future; third person, masculine, singular.

Old Panjabi – *hovai*; Apabhransh – *hob/hoi*; Prakrit – *havaī/bhavaī*; Sanskrit – *bhavati* (भवति - happens) + Old Panjabi – *likhaṇu* (to write); Sanskrit – *likhyati* (लिखयति - is written).

pūrabi = before, previously, from the court of IkOankar.

noun, ablative case; masculine, singular.

Old Panjabi – *pūrabi*; Sanskrit – *pūrva* (पूर्व - person in front, first, east direction, previous, old).

tā = then.

conjunction.

Lahndi/Sindhi/Nepali/Kashmiri/Apabhransh/Prakrit – *tā* (then); Sanskrit – *tatah* (ततः - like this, then).

dhūri = dust, dust of the feet; company.

noun, accusative case; feminine, singular.

Old Panjabi/Sindhi – *dhūri*; Prakrit – *dhūlī*; Sanskrit – *dhūḍi/dhūli* (धूडि/धूलि - dust, powder).

tiṇā = their.

pronoun, genitive case; third person, masculine, plural.

Old Panjabi – *tinā/tinha*; Prakrit – *teṇ*; Pali – *ten*; Sanskrit – *tah* (तः - that).

dī = of.

postposition.

Old Panjabi – *de/dī/dā*; Old Panjabi/Braj – *kā/kī/ke* (of); Apabhransh – *kerio* (of); Prakrit – *kārito*; Sanskrit – *kritah* (कृतः - to do).

pātai = is found, is received, is obtained.

verb, subjunctive future tense; third person, feminine, singular.

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvai* (obtains); Pali – *pāpeti* (obtains, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

mati = with intellect/understanding.

noun, instrumental case; feminine, singular.

Old Panjabi/Braj – *mati*; Sanskrit – *matih* (मतिः - intellect, astuteness/prudence).

thorī = little, limited.

adjective (of mati), instrumental case; feminine, singular.

Old Panjabi – *thorī*; Rajasthani – *thorī/thoro*; Sindhi/Gujarati/Dard languages – *thoro*;

Apabhransh – *thod/thoḍi*; Prakrit – *thog/tho*; Pali – *thok*; Sanskrit – *stok* (स्तोक - little, limited).

sev = service, labor.

noun, accusative case; feminine, singular.

Old Panjabi/Apabhransh – *sev*; Prakrit – *sevā*; Sanskrit – *sevā* (सेवा - service).

gavāīai = is lost/wasted, becomes worthless/useless.

verb, subjunctive future tense; third person, feminine, singular.

Old Panjabi – *gavāuṇā* (cause to lose/be lost, to harm/damage/destroy); Sindhi –

gavāiṇu (cause to lose/be lost, to destroy); Prakrit – *gamei/gamāvai*; Pali – *gameti*;

Sanskrit – *gamyati* (गमयति - goes).

Poetical Dimension

First line of the *pauri* '*dānu mahinḍā talī khāku*' (my charity is dust of the soles) is a symbolic statement, that indicates intense dedication and respect towards the lovers of IkOankar, by expressing a desire to apply the dust of their feet on the forehead. This statement, which is popular as an axiom, is a beautiful example of a proverb.

In the second line, the word '*alakhū*' (the unseeable/invisible One) is describing a quality/speciality of IkOankar; consequently there is eulogy here.

By employing simple linguistic expression in the third and the fourth line, it has been suggested that one has to bear the consequences of one's actions, and the dust of the feet of the lovers of IkOankar is received only by good fortune. Here, the phrase '*pūrabī likhiā*' (pre-written) has a special significance. In the South-Asian tradition, there is a belief that the destiny of a being is prewritten/preordained. That belief is exploited here in the form of a symbolic statement/an axiom that points to an individual's fortune and actions.

The line '*mati thorī sev gavāīai*' (with little intellect the service is lost) also employs simple linguistic expression and informs that service rendered with our own limited understanding goes in vain.