

## Pauri 14

### Overview

The fourteenth *pauri* is accompanied by two *saloks*. The first *salok* has eight lines, and the second *salok* has ten lines. The first *salok* advises people to stay humble by using the metaphor of the Silk-cotton tree which is useless in terms of flowers, fruits, and leaves. The second *salok* depicts that loving devotion to IkOankar carried out with complete faith is the right path for human life; apart from this, any other ritualistic lifestyle or pretension is useless. The *pauri* explains that those human beings who take pride in their beautiful bodies and wealth and are discourteous to others due to their pride, have to ultimately leave everything behind, and depart from this world empty-handed. Having committed bad actions, all that remains with that person is remorse.

### saloku m: 1.

**simmal rukhu sarāirā ati dīragh ati mucu.**

**oi ji āvahi ās kari jāhi nirāse kitu.**

**phal phike phul bakbake kammi na āvahi pat.**

**miṭhatu nīvī nānakā guṇ caṅgiāīā tatu.**

**sabhu ko nivai āp kau par kau nivai na koi.**

**dhari tārājū tolīai nivai so gaūrā hoi.**

**aprādhī dūṇā nivai jo hantā mirgāhi.**

**sīsi nivāiai kiā thīai jā ridai kusudhe jāhi.1.**

### Literal Translation

*Silk-cotton tree is straight as an arrow, very tall (and) thick.*

*Those (birds) who come having hope return hopelessly, for what reason?*

*(Its) fruits are bland, flowers tasteless; (its) leaves are of no use.*

*O Nanak! Sweetness (lies) in the lowly, (this) is the essence of (all) virtues and goodnesses.*

*Everyone bows for their (own selfish interests), none bows for (welfare of) the other.*

*Having placed on the weighing scale, (when) weighed, that (side which) drops is heavier.*

*The hunter who hunts the deer, bows (down) twice as much.*

*What (purpose is) served by (merely) bowing (the) head, if (they) wander with malice in the heart.*

### Interpretive Transcreation

Silk-cotton tree is straight like an arrow, very tall and thick.<sup>1</sup>

But why do the birds, who come to it with a hope of relishing its flowers and fruits, return disappointed?

Because the fruits of the silk-cotton tree are bland and flowers tasteless; even its leaves are of no use.

O Nanak! Sweetness lies in the beings who live in humility; living in humility is the essence of all virtues and goodness.<sup>2</sup>

Everyone bows for their own selfish interest; no one bows for the welfare of others. But, if something is placed on the weighing scale, then it becomes evident that the side of the scale that drops, is heavier.

But the hunter who hunts deer, bows twice as much while taking aim.

What purpose is served by merely bowing the head, if the beings wander with malice in the heart.

### Word Meaning

*simmal* = (of the) silk-cotton (tree).

*noun, genitive case, masculine, singular.*

Old Panjabi – *simmal/simbal*; Bengali – *simul*; Prakrit – *simbali/simbhali/sambali*;

Pali – *simbali*; Sanskrit – *shimbal* (शिम्बल - flower or fruit of some plant), *shalmalih* (शलमलि: - the silk cotton tree).

*rukhu* = tree.

*noun, nominative case; masculine, singular.*

Apabhransh – *rukhu*; Prakrit/Pali – *rukha*; Sanskrit – *rukshah* (रुक्ष: - tree).

<sup>1</sup> *ucā lammā jhanṭulā vici bāg disandā. moṭā muḍhu patāli jaṛi bahu garab karandā. pat supatar sohaṇe vīsthāru baṇandā. phul rate phal bakbake hoi aphal phalandā. sāvā totā cuhcuhā tisu dekhi bhulandā. picho de pachutāidā ohu phalu na lahandā. 10. –Bhai Gurdas, Var 36, Pauri 10*

<sup>2</sup> This line is translated like this as well: ‘O Nanak! Sweetness and humility alone are the essence of all virtues and goodness.’ But the word ‘nīvī’ (in/among the humble) is an obstacle in arriving at this interpretation. Secondly, in the context also, referring to the tall (arrogant) Silk-cotton tree, it has been said that the tree is devoid of sweetness because of its arrogance about being tall. Sweetness is in those who live in humility. For this reason, humility is the essence of all virtues and goodness. The next line ‘*nivai su gaūrā hoi*’ also corroborates this (humility). By giving the example of a hunter who bows doubly, the last lines (*aprādhī dūṇā nivai jo hantā mirgāhi. sīsi nivāiai kiā thīai jā ridai kusudhe jāhi. 1.*) also warn us that bowing or being humble is of no use if there is malice in the heart.

*sarāirā* = like an arrow, straight as an arrow.

*adjective (of rukhu), nominative case; masculine, singular.*

Apabhransh/Prakrit – *sar*; Sanskrit – *sharah* (शरः - arrow).

*ati dīragh* = very big, very tall.

*adjective (of simmal rukhu), nominative case, masculine, singular.*

Braj – *ati*; Sanskrit – *ati* (अति - more, a lot/extra, prominent; a prefix) + Old

Panjabi/Apabhransh – *dīragh*; Sanskrit – *dīrgh* (दीर्घ - long, tall; of long duration).

*ati mucu* = very thick, huge.

*adjective (of simmal rukhu), nominative case; masculine, singular.*

Braj – *ati*; Sanskrit – *ati* (अति - a lot, extra/more, prominent; a prefix) + Sindhi – *mucu* (lump, heap), *muco* (tuft of hair or grass); Sanskrit – *mucca* (मुच्च - lump).

*oi* = those (birds).

*pronoun, nominative case; third person, masculine, plural.*

Apabhransh – *oi/oh*; Prakrit – *aho*; Pali/Sanskrit – *asu* (असु - this/that).

*ji* = who.

*pronoun, nominative case; third person, masculine, plural.*

Maithili – *ji*; Lahndi/Apabhransh/Prakrit – *jo*; Sanskrit – *yah* (यः - who/which).

*āvahi* = they come.

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

Apabhransh – *āvahi*; Prakrit – *āvanti*; Pali – *āyānti*; Sanskrit – *āyānti* (आयान्ति - they come, they arrive/reach).

*ās* = hope, expectation.

*noun, accusative case; feminine, singular.*

Old Marwari/Apabhransh – *ās* (hope); Prakrit/Pali – *āsā* (hope, expectation);

Sanskrit – *āshas* (आशस् - wish, expectation).

*kari* = having (hope).

*perfect participle (adverb).*

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

*jāhi* = they go away, they return.

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

Apabhransh – *jāhi/jāhi/jāsi*; Prakrit – *jāi/jāṁti*; Pali – *jāi/jāṁti*; Sanskrit – *yānti* (यान्ति - they go).

*nirāse* = hopelessly, disappointed.

*adjective (of oi ji), nominative case; third person, masculine, plural.*

Old Panjabi – *nirāse/nirās*; Sindhi – *nirāso*; Apabhransh – *nirās*; Prakrit – *ṇirās/ṇirāso*; Pali – *nirās*; Sanskrit – *nirāsh* (निराश - without hope).

*kitu* = why, for what reason?

*adverb.*<sup>3</sup>

Braj – *kitu*; Apabhransh – *kitta/kittu*; Prakrit – *kitto*; Sanskrit – *kutah* (कुतः - from where, for what).

*phal* = fruits.

*noun, nominative case; masculine, plural.*

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

*phike* = tasteless, bland, insipid.

*adjective (of phal), nominative case, masculine, plural.*

Lahndi – *phikkā*; Sindhi – *phiko* (tasteless, bland); Kashmiri – *phirik* (hollow); Sanskrit – *phikka* (फिक्क - stained, defective, incomplete).

*phul* = flowers.

*noun, nominative case; masculine, plural.*

Lahndi – *phulla*; Sindhi – *phulu*; Apabhransh/Prakrit/Pali – *phulla* (flower); Sanskrit – *phulla* (फुल्ल - expanded, blooming of flowers).

*bakbake* = tasteless, eating which leads to vomiting or nausea.

*adjective (of phul), nominative case; masculine, plural.*

Old Panjabi – *bakbakā*<sup>4</sup> (tasteless, nauseating).<sup>5</sup>

<sup>3</sup> An interrogative adverb.

<sup>4</sup> Bhai Maia Singh, The Punjabi Dictionary, Nirmal Publications, New Delhi, 1998, page 80

<sup>5</sup> “Sanskrit – *apakka* (taste of an unripe fruit). Word *bakbak* seems to have developed from *apakka*.” –Bhai Vir Singh, Srī Gurū Granth Sāhib Kosh. Singh Brothers, Amritsar, 2003, page 453

*kammi* = in use, of use.

*noun, locative case; masculine, singular.*

Lahndi/Apabhransh – *kamm*; Prakrit – *kammaṇ/kamm/kammā*; Pali – *kamm*;  
Sanskrit – *karman* (कर्मन् - work, task).

*na* = no, not.

*particle.*

Old Panjabi – *nā/na*; Marwari/Awadhi/Lahndi/Sindhi/Kashmiri/Apabhransh – *na*;  
Prakrit – *ṇaa/ṇā*; Pali – *nā/na*; Sanskrit – *nah* (नः - no/not, denoting negation).

*āvahi* = they come (in use), they are (of use).

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

Apabhransh – *āvahi*; Prakrit – *āvanti*; Pali – *āyānti*; Sanskrit – *āyānti* (आयान्ति - they come, they arrive/reach).

*pat* = leaves.

*noun, accusative case; masculine, plural.*

Old Panjabi – *patā/patar/pat* (leaf); Apabhransh – *patta*; Prakrit – *patta/pattiā*; Pali – *patta*;  
Sanskrit – *patram* (पत्रम् - wing/feather, leaf, leaf of a book).

*miṭhatu* = sweetness.

*noun, accusative case; feminine, singular.*

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

*nīvī* = in the lowly, in the humble, in those who walk/live in humility.

*noun, locative case; masculine, plural.*

Old Panjabi – *nīvā* (low, bent); Lahndi – *nīvām* (low); Sanskrit – *nīpah* (नीपः - situated lower, deep).

*nānakā* = O Nanak!

*noun, vocative case; masculine, singular.*

*guṇ* = (of) virtues.

*noun, genitive case; masculine, plural.*

Lahndi – *guṇ* (merit); Sindhi – *guṇu* (kindness, skill); Apabhransh – *guṇ* (virtue, goodness); Prakrit/Pali – *guṇ* (quality, good quality); Sanskrit – *guṇah* (गुणः - type/species, quality, good quality).

*caṅgiāṭā* = (of) goodnesses, (of) virtues.

*noun, genitive case; feminine, plural.*

Old Panjabi/Lahndi – *caṅgiāṭ*; Apabhransh/Prakrit – *caṅg+āṭ*; Sanskrit – *caṅg* (चङ्ग - wise, handsome, good/nice).

*tatu* = gist, essence.

*noun, nominative case; masculine, singular.*

Sindhi – *tatu*; Braj – *tat*; Apabhransh – *tatta*; Prakrit – *tatta/tacca* (reality, truth); Sanskrit – *tattvam* (तत्त्वम् - real/actual state/situation).

*sabhu ko* = everyone, everybody.

*pronoun, nominative case; third person, masculine, singular.*

Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, everyone/everybody) + Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā* (somebody, anybody); Sanskrit – *kah* (कः - where, anybody).

*nivai* = bows.

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

Old Panjabi – *nivai*; Apabhransh – *nivai*; Prakrit – *ṇamaï/ṇavaï*; Pali – *namati*; Sanskrit – *namati* (नमति - bends/bows).

*āp* = (for) oneself, (for) their selfish interest.

*pronoun, dative case; third person, masculine, singular.*

Apabhransh – *āpu*; Prakrit – *āppan*; Sanskrit – *ātmani* (आत्मनि - self).

*kaū* = to, for.

*postposition.*

Old Panjabi/Braj/Apabhransh – *kaū*; Prakrit – *kao*; Sanskrit – *kakash* (कक्ष - which).

*par* = (for) the other, (for) someone else.

*pronoun, dative case; third person, masculine, singular.*

Sindhi – *paru*; Apabhransh – *par* (belonging to someone else); Prakrit/Pali – *par* (other, separate); Sanskrit – *par* (पर - far off, distant, other).

*koi* = none, no one.

*pronoun, nominative case; third person, masculine, singular.*

Apabhransh – *koī/koī*; Prakrit/Pali – *ko*; Sanskrit – *kah* (कः - someone, who).

*dhari* = having placed.

*perfect participle (adverb).*

Apabhransh – *dhari* (having placed); Prakrit – *dharaii/dharaaii* (holds, catches); Pali – *dharti* (holds, supports); Sanskrit – *dharti* (धरति - holds, keeps).

*tārājū* = weighing scale.

*noun, locative case; masculine, singular.*

Old Panjabi – *tarājū/tarājī*; Farsi – *tarāzū* (weighing mechanism, weighing scale).

*tolīai* = if (it is) weighed, (when) weighed.

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

Old Panjabi – *tolāṇā*; Lahndi – *tolāṇ*; Kashmiri – *tolun* (to weight); Prakrit – *tolei/tolai* (weighs); Sanskrit – *tolyati* (तोलयति - lifts, weighs, considers).

*su* = that (side of the weighing scale).

*pronoun, nominative case; third person, masculine, singular.*

Apabhransh/Prakrit – *su/so*; Sanskrit – *sah* (सः - he)

*gaūrā* = heavy, heavier.

*adjective (of palaṛe), nominative case; masculine, singular.*

Old Panjabi – *gaūrā*; Lahndi – *gaūrā* (heavy, heavy); Sindhi – *gauro* (heavy); Apabhransh – *guruu/guru/guruk* (big, great; teacher); Prakrit – *guraa/gurruk/guru* (heavy; teacher); Pali – *guruk*; Sanskrit – *guru* (गुरु - heavy, serious/big/long; teacher, spiritual mentor).

*hoi* = is.

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

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

*Aprādhī* = sinner, guilty, hunter.

*noun, nominative case; masculine, plural.*

Braj – *Aprādhī*; Sanskrit – *Aprādhin* (अपराधिन् - criminal, guilty).

*dūṇā* = doubly, twice as much.

*adverb.*

Lahndi – *dauṇā/dūṇā*; Sindhi – *dauṇo*; Apabhransh – *dūṇ/dūṇu*; Prakrit – *dūṇ* (double); Sanskrit – *dugun/davigun* (दुगुण/द्विगुण - two times, two-folded/double).

*jo* = who.

*pronoun, nominative case; third person, masculine, singular.*

Lahndi/Apabhransh/Prakrit – *jo*; Sanskrit – *yah* (यः - who/which/that).

*hantā* = kills, hunts.

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

Braj – *hantā*; Prakrit – *hantu*; Pali – *hantar* (weapon, killer/murderer); Sanskrit – *hantri* (हन्तृ - striker, killer, murderer).

*mirgāhi* = deer.<sup>6</sup>

*noun, accusative case; masculine, plural.*

Braj – *mirag*; Sanskrit – *mrig* (मृगः - one with four legs, deer).

*sīsi* = by (bowing) head.

*noun, instrumental case; masculine, singular.*

Maithili/Lahndi/Braj – *sīs*; Apabhransh – *sīs*; Prakrit – *sissa/sīs*; Pali – *sīs* (head); Sanskrit – *shīrsh* (शीर्ष - peak, skull, head).

*nivāiai* = by bowing.

*causative participles (noun), instrumental case; masculine, singular.*

Old Panjabi – *nivāuṇā*; Lahndi – *nivāvaṇ*; Sindhi – *nivāiṇu* (to make bow/bend); Prakrit – *ṇamei*; Pali – *nameti*; Sanskrit – *namyati* (नमयति - makes bend).

*kiā* = what?

*pronoun, accusative case; third person, masculine, singular.*

Braj – *kiā*; Apabhransh – *kiya*; Prakrit – *kia*; Sanskrit – *kim* (किम् - what).

*thīai* = (what) happens, (what purpose) is served.

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

<sup>6</sup> Word '*mirgā/mirgām*' (plural) comes from '*mirag*' (singular). To rhyme with the '*jāhi*' (they go) in the next line '*mirgā/mirgām*' have been modified into '*mirgāhi*' under the poetic system of the Guru Granth Sahib.

Lahndi – *thīā* (to be, to become, to exist, to be done); Apabhransh – *thia*; Prakrit – *thia/thiya* (standing, upright); Pali – *thit* (standing, lasting); Sanskrit – *sthit* (स्थित - standing, settled).

*jā* = if, even if.  
conjunction.

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

*ridai* = in the heart.

noun, locative case; masculine, singular.

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

*kusudhe* = impure, with malice.

adjective (of *ridai*), locative case; masculine, singular.

Old Panjabi – *ku+sudhā*; Lahndi – *suddhā* (unadulterated, pure); Sindhi – *sūdho* (pure, honest); Apabhransh/Prakrit – *suddha* (pious/sacred, innocent); Pali – *suddha* (pure, clean); Sanskrit – *shuddh* (शुद्ध - clean, bright, white; Rigved - pure, true).

*jāhi* = they go, they walk around, they wander.

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

Old Panjabi – *jāhi*; Apabhransh – *jāhi/jāhi*; Prakrit – *jāmti*; Pali – *jāmti*; Sanskrit – *yānti* (यान्ति - they go).

### Poetical Dimension

The *salok* makes an impressive use of symbolism. The first three lines use the imagery of the Silk-cotton tree, which informs us that being magnificent serves no purpose, if others cannot depend on us. The imagery of the Silk-cotton tree satirically addresses those individuals who lack virtues and are pretentious in their arrogance. In this way, the *salok* also utilizes allegory.

The fourth line conveys the central idea of the entire *salok* by providing clarity to the imagery in the previous lines, stating that humility is the essence of spiritual virtues. Thus, while serving as a central unit of the entire *salok*, this line also provides a structural frame to it and enhances its beauty.

The sixth and seventh lines elaborate on the fourth line by using the symbols of a weighing scale and a hunter. The greatness of living in humility is highlighted in these lines, while also pointing out the superficial humility of the selfish people.

Permanent realities of life have been presented in the fourth, fifth, and eight lines through simple linguistic expressions, because of which these lines have become an important part of the popular lore in the form of a proverb.

Fourth line – humility is the essence of all virtues.

Fifth line – a human being bows for selfish reasons and not for the welfare of others.

Eighth line – there is no use of bowing head superficially, if the heart contains malice in it (meaning, if one is insincere).

Based on the verbiage and pronunciation, the composition of the meter of all the lines of this *salok* is 13+11. Therefore, this can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been composed by combining four *doharās*.

m: 1.

**paṛi pustak sandhiā bādañ. sil pūjasi bagul samādhañ.  
mukhi jhūṭh bibhūkaṇ sārañ. traipāl tihāl bicārañ.  
gali mālā tilaku lilāṭaṇ. dui dhotī bastra kapāṭaṇ.  
je jāṇasi brahmañ karmañ. sabhi phokaṭ niscaū karmañ.  
kahu nānak nihcaū dhiāvai. viṇu satigur vāṭ na pāvai.2.**

### Literal Translation

*(The Pandit) reads (religious) books, (offers) prayer (and engages in) argument.*

*Worships the stone idol (and sits in) meditation like a crane.*

*Lies from the mouth (and presents it as truth), as (if it is) beautiful jewelry. Reflects on three lines (Gayatri Mantra), three times (a day).*

*(Wears) rosary around the neck (and) applies mark on the forehead. (Keeps) two loin-cloths (and places a) cloth on the head.*

*(But) if (someone) knows the (right) action of (realizing) IkOankar, (then they develop this) conviction, that all (these) rituals are useless.*

*Nanak's statement: Having developed (a deep) conviction, (such an individual) meditates (on IkOankar). (But) without the true Guru, (one) cannot find the path.*

### Interpretive Transcreation

The Pandit reads religious books, offers prayer,<sup>7</sup> but still engages in arguments.<sup>8</sup> He worships the stone idol and sits in meditation just like a hypocrite (crane).

Presents the lies spoken from the mouth as truth, like beautiful plated jewelry. Reads and reflects on the Gayatri Mantra of three lines three times a day.

<sup>7</sup> *pustak pāṭh biākaraṇ vakhāṇai sandhiā karam tikāl kari.* –Guru Granth Sahib 1127

<sup>8</sup> *darogu paṛi paṛi khusī hoi bekhavar bādu bakāhi.* –Guru Granth Sahib 727

Wears a rosary around the neck and applies a mark on the forehead. Carries two loin-cloths and covers his head with a piece of cloth while performing prayers. But if one knows the supreme action of loving devotion for the realization of IkOankar, then a strong conviction develops in that person, that all these pretentious rituals are useless.

Nanak's statement: Such a person contemplates on IkOankar with a deep conviction. But, one cannot obtain this path of realizing IkOankar without the eternal Wisdom (true Guru).

### Word Meaning

*paṛi* = reads, studies.

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

Old Panjabi – *paṛi*; Apabhraṁsh – *paṛhi* (having read); Prakrit – *paṛhai*; Pali/Sanskrit – *paṛhati* (पठति - reads).

*pustak* = books, religious books, religious books like Vedas and Shastras.

*noun, accusative case; feminine, plural.*

Old Panjabi – *pustak*; Sanskrit – *pustak* (पुस्तक - book/religious book).

*sandhiā* = prayer, salutation to the deity during sunrise or sunset.<sup>9</sup>

*noun, accusative case; feminine, singular.*

Old Panjabi – *sandhiā*; Sanskrit – *sandhyā* (सन्ध्या - in the morning, afternoon, and evening prayer, morning or evening time).

*bādañ* = debate, argument.

*noun, accusative case, feminine, singular.*

Braj – *bād/vād*; Apabhraṁsh – *vād* (dispute, discussion, religious debate); Pali – *vād*; Sanskrit – *vādah* (वादः - dialogue, utterance, arguments/debate).

<sup>9</sup> A religious ritual, which is mandatory for the followers of Sanatan (Old Hindu) tradition. This ritual is done during the transition period of day/night. Worship done with complete focus is also called '*sandhiā*.' '*Sandhiā*' has been divided into three times (morning, noon, and evening), which are also called '*sandhikāl*.' There is a rule of doing morning '*sandhiā*' facing east, noon towards the north and evening one towards the west. Sage Vyas has given different names to all three: "गायत्री नाम पूर्वाह्ने सावित्री मध्यमे दिने। सरस्वती च सायाह्ने सैव सन्ध्या विषु स्मृता" (Sandhiā of the morning is called Gāitrī, of the noon is called Sāvitrī and of the evening is called Sarasvatī). For details, please check: –Dr. Rajbali Pandey, Hindū Dharam Kosh and Dr. Rattan Singh Jaggi, Bhāv Prabodhanī Ṭīkā Srī Gurū Granth Sāhib.

*sil* = stone, stone idol.

*noun, accusative case; feminine, singular.*

Lahndi/Braj/Apabhransh – *sil*; Prakrit – *silā* (piece of stone); Pali – *silā*; Sanskrit – *shilā* (शिला - stone, rock).

*pūjasi* = worships.

*noun, present tense; third person, masculine, singular.*

Old Panjabi – *pūjaṇā* (to worship); Apabhransh – *pujjaī*; Prakrit – *pūei/pujjaai*; Pali – *pūjeti* (worships); Sanskrit – *pūjyati* (पूजयति - honors, worships).

*bagul* = crane, like a crane; like a hypocrite.

*adjective (of samādhañ), accusative case; feminine, singular.*

Braj – *bagulā/baglā*; Sindhi – *bagu/bago/bagulo*; Apabhransh – *bag*; Prakrit – *bak/bakka/bag/baya* (heron/crane); Pali – *Bak* (demoiselle crane - known as *kūmj*, stork); Sanskrit – *bakah* (बकः - heron/crane; thug, hypocrite).

*samādhañ* = in trance, in meditation.

*noun, accusative case; feminine, singular.*

Braj – *samādh*; Sanskrit – *smādhi* (समाधि - to collect, to focus the mind on one subject/thing).

*mukhi* = (from the) mouth.

*noun, ablative case; masculine, singular.*

Braj/Apabhransh/Sanskrit – *mukh* (मुख - mouth).

*jhūṭh* = lies.

*noun, accusative case; masculine, plural.*

Sindhi – *jhūṭhu*; Braj – *jhūṭh*; Apabhransh – *jhūṭṭha/jhūṭh*; Prakrit – *jhūṭṭha/jūṭṭha/jhuṭṭha*; Sanskrit – *jhūṭṭha* (झूठ - fake, impure, wrong).

*bibhūkhaṇ* = jewelry, like jewelry.

*noun, accusative case; masculine, plural.*

Braj – *bibhūkhaṇ*; Sanskrit – *vibhūshaṇam* (विभूषणम् - ornamentation, embellishment/decoration, jewelry).

*sarañ* = beautiful.

*adjective (of bibhūkhaṇ), accusative case; masculine, plural.*

Braj – *sār* (excellent, best); Apabhraṁsh – *sāru* (best, best part); Prakrit – *sār* (power; wealth); Pali – *sār* (hard wood; value; important); Sanskrit – *sār* (सार - hardness of wood; best part; strong).

*traipāl* = (reflects) on three-lines,<sup>10</sup>(Gayatri Mantra) of three-lines.

*noun, accusative case; masculine, singular.*

Lahndi/Braj – *trai* (three) + Prakrit/Pali – *pāli* (line, row); Sanskrit – *pālih* (पालि: - end/edge, river bank/border/hem; border; category/type, line).<sup>11</sup>

*tihāl* = three times.<sup>12</sup>

*adverb.*

Old Panjabi – *tihāl*; Sanskrit – *trikālam* (त्रिकालम् - at three times – morning, afternoon, evening).<sup>13</sup>

<sup>10</sup> 1. The word '*traipāl*' implies the Gāitrī Mantra of three lines/stanzas. In the Sanatan tradition, this Mantra holds special significance in the worship of the sun. In addition to this word, 'Gāitrī' is also used for a special *varnik chand* in the Rigveda. Sāvitra (regarding sun) Mantra is in the same *chand*. Otherwise, the word 'Gāitrī' is interpreted as 'गायन्तं त्रायते इति' (one who protects the one who recites). It is also known by the names Gāitrī, Tripadā, Chandoyuktā, Mantrātmikā, Vedmātā, and Sāvitrī. This is Gāitrī Mantra: 'भूः। भूवः। स्वः। तत्सवितुर्वरेण्यं, भर्गो देवस्य धी महि, धियो यो नः प्रचोदयात्।' As per the Hindu religious dictionary it means: 'We assume/take on light/illumination for praying to Savitā deity. It inspires our intellect.' As per the Mahān Kosh: 'That Sun deity who gives life to all, saves from suffering, is the embodiment of light, is worth praying to, is the destroyer of sin, who inspires our intellects, we remember/focus on that.'

2. There is another story popular regarding the Gāitrī Mantra. As per that story, when Gāitrī was the wife of Brahmā, she had to undergo the birth/life of a cow because of her ego. Once, when she ventured into the fields of a landlord named Lodha for grazing, the landlord broke her leg with a stick. This episode has been mentioned by Bhagat Namdev in Rāg Goṁḍ: *pāmḍe tumrī gāitrī lodhe kā khetu khātī thī. lai kari thegā ṭagarī torī lāṁgat lāṁgat jāī thī. 1.* –Guru Granth Sahib 874

<sup>11</sup> The word '*traipāl*' could also have been developed from Sanskrit *tripadam/tripādi* (त्रिपदम्/त्रिपादि – three legged, three lined/versed, Gāitrī).

<sup>12</sup> From a historical linguistic perspective, Sanskrit 'ka' transitioned to 'ga' before changing into a 'ha' in Prakrit. Here also, 'ka' has been replaced by a 'ha.'

<sup>13</sup> Some scholars believe that '*tihāl*' has been derived from 'ti (three) + hāl (time). Please check: Pañjābī Kosh (Vol. Three), Bhāshā Vibhāg, Patiala, 2007, page 208

*bīcāraṅ* = reflects.<sup>14</sup>

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

Old Panjabi – *vicāraṅā* (to think, to ponder); Prakrit – *vicārai* (wanders); Sanskrit – *vicāryati* (विचारयति - wanders/moves in different directions, ponders).

*gali* = around the neck.

*noun, locative case; masculine, singular.*

Awadhi/Lahndi/Prakrit/Pali – *gal*; Sanskrit – *galah* (गलः - neck, neck).

*mālā* = rosary.

*noun, accusative case; feminine, singular.*

Rajasthani – *mālā*; Apabhransh – *māl/mālā* (rosary, rosary of flowers); Prakrit – *mālā/māliā*; Pali – *mālā* (rosary); Sanskrit – *mālā* (माला - necklace, chain, rosary).

*tilaku* = mark, caste-mark, a sectarian mark (made of sandalwood paste and applied on the forehead).

*noun, accusative case; masculine, singular.*

Sindhi – *tilaku/tiliku*; Prakrit – *tilag*; Sanskrit – *tilkam* (तिलकम् - a paste mark of sandalwood, saffron, etc. applied on the forehead).

*lilāṭaṅ* = on the forehead.

*noun, locative case; masculine, singular.*

Old Panjabi/Apabhransh – *lilāt*; Pali – *lalāt*; Sanskrit – *lalāṭam* (ललाटम् - forehead).

*dui* = two.

*adjective (of dhotī), accusative case; feminine, plural.*

Old Panjabi – *dui*; Apabhransh – *dui/duī* (both); Prakrit – *do/be/duve*; Pali – *dvī/duvī/duvi/duve*; Sanskrit – *dav/dva* (द्व/द्व - two).

*dhotī* = loin-cloths (dhotis).

*noun, accusative case; feminine, plural.*

Sindhi/Braj/Mundari<sup>15</sup> – *dhotī*; Apabhransh – *dhovati* (loin-cloth); Sanskrit – *dhotta* (धोत्त - cloth).

<sup>14</sup> In Guru Granth Sahib, such Ṭippī-ending (nazal suprasegmental ‘ṅ’) words can be seen used as verb forms also.

<sup>15</sup> A language of Austro-asiatic language family, which is also referred to as ‘*munḍā*.’

*bastra* = cloth, a piece of cloth.

*noun, accusative case; masculine, singular.*

Old Panjabi – *bastra*; Sanskrit – *vastraṇam* (वस्त्रणम् - clothes, clothes).

*kapāṭaṅ* = on the skull, on the head.

*noun, locative case; masculine, singular.*

Sanskrit – *kapālam* (कपालम् - skull, head).<sup>16</sup>

*je* = if, even if.

*conjunction.*

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

*jāṇasi* = if (someone) knows.

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

Apabhransh – *jāṇasi* (will know); Prakrit – *jāṇai*; Pali – *jānāti*; Sanskrit – *jānāti* (जानाति - knows, understands).

*brahmaṅ* = of the Supreme Being, of (realizing) IkOankar.

*noun, genitive case; masculine, singular.*

Braj – *braham*; Sanskrit – *brahmm* (ब्रह्मम् - one that grows and prospers, Divine).

*karmaṅ* = action.

*noun, accusative case; masculine, singular.*

Old Panjabi/Apabhransh – *karam*; Sanskrit – *karman* (कर्मन् - work, task).

*sabhi* = all.

*adjective (of karmaṅ), accusative case; masculine, plural.*

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

*phokaṭ* = hollow, useless, meaningless.

*adjective (of karmaṅ), accusative case; masculine, plural.*

Old Panjabi – *phokaṭ* (dregs); Sindhi – *phokaṭu*; Braj – *phokaṭ* (uselessly); Sanskrit – *phokka* (फोक्क - hollow).

<sup>16</sup> As per Mahān Kosh '*kapāṭaṅ*' has been derived from '*kapāṭ*': "a wet silk cloth. Washed and wet cloth, which is placed on the shoulder as per the norm, while doing '*sandhiā*' prayer.

*niscaū* = determination, belief, conviction.

*noun, nominative case; masculine, singular.*

Old Panjabi – *niscaū*; Braj – *niscaya*; Apabhransh – *niçchaū/niçchaya*; Prakrit – *ṇiccaya/ṇicchaya*; Pali – *nicchaya* (certainty); Sanskrit – *nishcayah* (निश्चयः - enquiry, conviction).

*karmañ* = actions, rituals.

*noun, nominative case; masculine, plural.*

Old Panjabi/Apabhransh – *karam*; Sanskrit – *karman* (कर्मन् - work, task).

*kahu* = statement.

*noun, nominative case; masculine, singular.*

Apabhransh – *kahu* (statement); Prakrit – *kah*; Sanskrit – *kath* (कथ - to utter, to speak).

*nānak* = of Nanak.

*noun, genitive case; masculine, singular.*

*nihcaū* = having developed a determination, having developed a conviction.

*noun, accusative case; masculine, singular.*

Old Panjabi – *niscaū*; Braj – *niscaya*; Apabhransh – *nicchaū/nicchaya*; Prakrit – *ṇiccaya/ṇicchaya*; Pali – *nicchaya* (certainty); Sanskrit – *nishcayah* (निश्चयः - enquiry, conviction).

*dhiāvai* = meditates, contemplates.

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

Old Panjabi – *dhiāuṇā*; Sindhi – *dhiyāṇu* (to ponder); Sanskrit – *dhyāyati* (ध्यायति - focuses/meditates, remembers).

*viṇu* = without.

*postposition.*

Old Awadhi/Maithili/Nepali – *binu*; Apabhransh – *viṇu*; Prakrit – *viṇā*; Sanskrit – *vinā* (विना - without).

*satigur* = (without) the Satiguru, (without) the true Guru.

*noun, nominative case; masculine, singular.*

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

*vāṭ* = path, way.

*noun, accusative case; feminine, singular.*

Old Panjabi – *bāṭ/vāṭ*; Sindhi – *vāṭ*; Apabhransh – *bāṭ/vaṭṭa/baṭṭa*; Prakrit – *vaṭṭa/vaṭṭā*; Pali – *vaṭumaa* (path); Sanskrit – *vartmanih* (वर्तमनिः - track of a wheel, path).

*na* = no, not.

*particle.*

Old Panjabi – *nā/na*; Marwari/Awadhi/Lahndi/Sindhi/Kashmiri/Apabhransh – *na*; Prakrit – *ṇaa/ṇā*; Pali – *nā/na*; Sanskrit – *nah* (नः - no/not, denoting negation).

*pāvai* = can find, can obtain.

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

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

### Poetical Dimension

The first six lines of the *salok* describe useless religious practices through single-meaning vocabulary. The seventh and eighth lines clearly state that one who recognizes the supreme act of love and devotion for IkOankar also recognizes the futility of ritualistic practices. Similarly, the ninth and tenth lines also state that one who remembers IkOankar with deep conviction, realizes IkOankar intuitively. But this path of IkOankar's realization cannot be known without the true Guru.

This *salok* contains a total of ten lines. Each line has sixteen meters. Sixteen meter lines come together to make a *caupaī chand*. Therefore, this *salok* can be categorized under a four line verse with 16 or 15 characters each (*caupaī chand*). This *salok* has been formed by combining five *caupaīs*.

**paūrī.**

**kapaṛu rūpu suhāvaṇā chaḍi duniā andari jāvaṇā.**

**mandā caṅgā āpaṇā āpe hī kīta pāvaṇā.**

**hukam kīe mani bhāvade rāhi bhīrai agai jāvaṇā.**

**naṅgā dojaki cālīā tā disai kharā ḍarāvaṇā.**

**kari aūgaṅ pachotāvaṇā.14.**

**Literal Translation**

*(One) has to depart, having abandoned (one's) clothing and beautiful form in the world.*

*(Consequences of) bad (or) good (deeds) committed by oneself have to be received by oneself.<sup>17</sup>*

*(The one who) has issued commands (to others that are), pleasing to (one's) mind (while living in this world), has to pass through a narrow path hereafter.*

*(In the end, when the being) is made to walk naked to hell (by the messengers of death),<sup>18</sup> then (one) appears quite scary.*

*Having committed wrongdoings, (one) has to regret.*

**Interpretive Transcreation**

One has to depart from this world, leaving behind the beautiful body, and all the worn out clothing.

The consequence of bad or good actions committed by oneself, has to be endured by oneself.

The one who, while living in this world, issued commands to others as their mind willed, has to pass through a narrow path hereafter.<sup>19</sup>

In the end, when the messengers of death lay one bare of false appearance (naked) and take them to hell, then they will appear quite scary, with all of their past deeds visible.

Thus, one has to regret having committed wrongdoings.<sup>20</sup>

**Word Meaning**

*kapaṛu* = cloth, clothing, material things.<sup>21</sup>

*noun, accusative case; masculine, singular.*

Lahndi – *kapaṛā*; Sindhi – *kapaṛu/kapaṛo* (cloth, thick/coarse cloth); Apabhraṁsh – *kappaḍ/kappaḍu/kāpaḍ* (cloth); Prakrit – *kappaḍ* (old cloth, cloth); Pali – *kappaḍ* (dirty

<sup>17</sup> Meaning derived by changing the sentence structure.

<sup>18</sup> *ghaṭi galāvāṁ cālīā tini dūti amal te.* –Guru Granth Sahib 317

*jāṁ pakaṛ chalāīā kāli tāṁ kharā ḍarāvaṇā.* –Guru Granth Sahib 684

<sup>19</sup> In this line and the next, there is a reference to the Islamic belief which says that the human soul has to cross a river of fire in hell, walking over a bridge that is finer than a human hair (pul-sirāt) or cross a narrow lane.

*vālahu nikī pursalāt kannī na suṇī āi.* –Guru Granth Sahib 1377

*āvaṇu jāṇu na sujhaī bhīṛī galī phahī.* –Guru Granth Sahib 953

<sup>20</sup> *māīā mohi sabh sudhi gavāī kari avgaṇ pachotāvaṇīā. 2.* –Guru Granth Sahib 116

<sup>21</sup> “The word ‘kapaṛ’ denotes the entire wealth, and the word ‘rūp’ implies the body and its beauty.” –Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib, Bhai Vir Singh Sahit Sadan, New Delhi, 2002, page 2903

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, body.

*noun, accusative case; masculine, singular.*

Apabhransh/Prakrit – *rūp*; Pali – *rūp* (form, shape); Sanskrit – *rūp* (रूप - form, shape; beauty).

*suhāvaṇā* = pleasant, beautiful.

*adjective (of kapaṛu rūpu), accusative case; masculine, singular.*

Old Panjabi – *suhāuṇā*; Sindhi – *suhāiṇu* (to befit, to be pleasing); Sanskrit – *shobhāyate* (शोभायते - is graceful/pleasing).

*chaḍi* = having left/abandoned/forsaken.

*perfect participle (adverb).*

Apabhransh – *chaḍḍi* (having left/abandoned, having forsaken); Prakrit – *chaḍḍai*; Pali – *chaḍḍeti* (leaves/abandons); Sanskrit – *chaḍḍati* (छर्दति - causes to flow over).

*dunīā* = world.

*noun, locative case; feminine, singular.*

Arabic – *dunyā* (world).

*andari* = in, inside.

*postposition.*

Old Panjabi – *antaru/antari/andari*; Sindhi – *andaru* (the inside), *andari* (inside); Apabhransh – *antar* (in), *antari* (between); Prakrit – *antar/antarā* (inside), *andare* (in, within); Pali – *antar* (inside, interval), *antarā/antareṇ/antare* (between, inside); Sanskrit – *antar* (अन्तर - interior, near; Rigved - neighbouring).<sup>22</sup>

*jāvaṇā* = has to go, has to depart.

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

Lahndi – *jāvaṇā/jāvaṇ/jāuāvaṇ* (to go); Apabhransh – *jāvahi/jāihi*; Prakrit – *jāi/jāai*; Pali/Sanskrit – *yāti* (याति - goes)

*mandā* = bad, wrong.

*adjective (of kamm), accusative case; masculine, singular.*

<sup>22</sup> Word 'andar' is also traced to Farsi 'andarūn' (in, inside).

Lahndi – *mandā*; Sindhi – *mando*; Apabhransh – *mand* (bad); Prakrit – *mand*;  
Pali/Sanskrit – *mand* (मन्द - slow/sluggish, ignorant).

*caṅgā* = good, noble.

*adjective (of kamm), accusative case; masculine, singular.*

Lahndi – *caṅgā*; Kashmiri – *caṅgo*; Apabhransh/Prakrit – *caṅg*; Sanskrit – *caṅg* (चङ्ग - wise, beautiful, noble).

*āpaṇā* = own, (committed by) own-self/oneself.

*pronoun, genitive case; third person, masculine, singular.*

Old Panjabi – *apaṇā/āpaṇā*; Lahndi – *āpaṇā/apaṇo*; Apabhransh – *apan/appan/appaa* (own); Prakrit – *attaṇaa/appaṇaya* (own); Sanskrit – *ātmanak* (आत्मनक - own).

*āpe hī* = by oneself, by own-self.

*noun, nominative case; masculine, singular.*

Apabhransh – *āpi*; Prakrit – *āppaṇ*; Sanskrit – *ātmani* (आत्मनि - self).

*kītā* = deed committed (by one).

*causative participles (noun), accusative case; masculine, singular.*

Lahndi/Old Awadhi – *kītā*; Sindi – *kīto*; Prakrit – *kitta*; Sanskrit – *krit* (कृत - done/did).

*pāvaṇā* = has/have to receive, has/have to be received/borne.

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

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

*hukam* = commands, orders.

*noun, accusative case; masculine, plural.*

Old Panjabi/Braj – *hukam*; Arabic – *hukam* (حُكْم - order).

*kīe* = (commands) issued.

*verb, past tense; third person, masculine, plural.*

Braj/Rajasthani – *kīā/kīe*; Apabhransh – *kīā/kīāā*; Prakrit – *karī*; Sanskrit – *kritah* (कृतः - did).

*mani* = (pleasing) to the mind.

*noun, locative case; masculine, singular.*

*Apabhransh* – mane/maṇe; *Prakrit* – maṇi/maṇ; *Sanskrit* – manas (मनस् - mind).

*bhāvade* = pleasing (to the mind).

*past tense (adjective of hukam), accusative case; masculine, plural.*

Old Panjabi – *bhāuṇā* (to be agreeable or suitable); Sindhi – *bhāiṇu* (to like);

*Apabhransh* – *bhāvai*; *Prakrit* – *bhāvaei* (likes); *Sanskrit* – *bhāpyate* (भापयते - makes shine).

*rāhi* = on/in the path, through the path.

*noun, locative case; masculine, singular.*

Farsi – *rah* (path).

*bhīrai* = through the narrow (path).

*adjective (of rahi), locative case; masculine, singular.*

Old Panjabi – *bhīrā* (narrow); Sindhi/Apabhransh – *bhīr* (crowd); *Prakrit* – *bhīḍai* (meets, fight); *Sanskrit* – *bhīṭ* (भीट - to meet, throng).

*agai* = hereafter, in hell.

*adverb.*

Lahndi/Sindhi – *age*; *Apabhransh* – *aggai*; *Prakrit/Pali* – *agga/agge*; *Sanskrit* – *aggra/aggre* (अग्र/अग्रे - ahead).

*jāvaṇā* = has to go, has to pass through.

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

Lahndi – *jāvaṇā/jāvaṇ/jāuāvaṇ* (to go); *Apabhransh* – *jāvahi/jāihi*; *Prakrit* – *jāi/jāai*; *Pali/Sanskrit* – *yāti* (याति - goes).

*naṅgā* = naked; laying bare the false appearance.

*adverb.*

Lahndi – *naṅgā*; Sindhi – *naṅgu*; *Prakrit* – *ṇagga/ṇagiṇ*; *Pali* – *nagga*; *Sanskrit* – *nagn* (नग्न - naked/bare, uncovered).

*dojaki* = in hell, to hell.

*noun, locative case; masculine, singular.*

Farsi – *dozak*; Old Farsi – *dozakḥ* (hell, a place for punishing the guilty).

*cālīā* = is made to walk, is taken (away).

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

Marwari – *cālaṇo* (to go); Apabhransh – *cālia*; Prakrit – *calaī*; Sanskrit – *calati* (चलति - walks).

*tā* = then.

*conjunction*.

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

*disai* = is (going) to appear, appears.

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

Old Panjabi/Braj/Apabhransh – *disai*; Prakrit – *dissai*; Sanskrit – *drishyate* (दृश्यते - is seen).

*kharā ḍarāvaṇā* = very/quite scary, very/quite frightening.

*adjective (of being), nominative case; masculine, singular.*

Old Panjabi/Lahndi – *kharā* (chaste, pure); Sindhi – *kharo* (pure, genuine/authentic); Apabhransh/Prakrit/Pali – *khar* (hard, rough, cruel, sharp); Sanskrit – *khar* (खर - hard, sharp, pungent) + Old Panjabi – *ḍarnā*; Lahndi – *ḍaraṇ*; Sindhi – *ḍaraṇu*; Kashmiri – *ḍarun* (to fear); Prakrit – *ḍaraī* (fears); Sanskrit – *darti* (दरति - is frightened).

*kari* = having committed, after committing.

*perfect participle (adverb).*

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *kariī*; Sanskrit – *karoti* (करोति - does).

*aūgaṇ* = demerits, flaws, wrongdoings.

*noun, accusative case; masculine, plural.*

Old Panjabi – *aūgaṇ*; Lahndi – *auguṇ*; Apabhransh – *avguṇ*; Prakrit – *avguṇ*; Sanskrit – *avguṇah* (अवगुणः - lack of good qualities, defect/ flaw/demerit).

*pachotāvaṇā* = has to regret.

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

Old Panjabi – *pachotāvaṇā/pachotāṇā*; Sindhi – *pachotāu* (repentance/regret), *pachotāiṇu* (to repent); Apabhransh – *pacchuttāviya/ pacchutāvia*; Prakrit – *pacchuttāvia* (regretful); Sanskrit – *pashcottāp* (पश्चोत्ताप – regret/repentance).

### Poetical Dimension

Through the employment of simple linguistic expressions, it has been clarified in this *pauri* that one has to depart from this world leaving behind the beautiful clothes and the body. Only the deeds of the individual will go along and be counted. The individual will have to endure the consequences of his/her good or bad actions. By the use of symbols, it is stated in the ensuing lines that those who issued commands to others as pleasing to their minds, will have to pass through a 'narrow path' hereafter. The individual looks dreadful, when made to walk 'naked' to hell.

Here, 'narrow path' and 'naked' are conveying special symbolic meaning. A 'narrow path' refers to a crossing which would be difficult and painful. Similarly, the word 'naked' means that the bad deeds of the individual will be exposed. "Here, we have a beautiful figure of speech of poetry. In the world, the human being had the freedom to act as it willed, but later (instead of freedom) it has to endure narrow constraints."<sup>23</sup>

Because the line '*kari aūgaṅ pachotāvaṅā*' (one has to regret after committing wrongdoings) presents a summary of the entire *pauri*, we have discourse rareness here.

As per the verbiage and pronunciation, the meter convention of all the lines of this *pauri* is 13+15=28. The last line also contains fifteen meters.

---

<sup>23</sup> Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib, Bhai Vir Singh Sahit Sadan, New Delhi, 2002, page 2903