

## Pauri 15

### Overview

The fifteenth *pauri* is accompanied by four *saloks*. There are seven lines in the first *salok*, six lines in the second *salok*, two lines in the third *salok*, and ten lines in the fourth *salok*. These *saloks* provide spiritual lessons with the ceremony of *janeu* (Hindu sacred thread) as a backdrop. Through narrative description, the first *salok* introduces the idea of a *janeu* of virtues, in contrast to the temporary *janeu* made merely of thread. The second *salok* conveys that wearing a physical *janeu* is useless if the individual wearing it continues to indulge in immoral acts and corrupt deeds. The third *salok* informs that only loving devotion is accepted at the IkOankar's court, not religious symbols put on for show. The fourth *salok* points to the moral degeneration of the Brahmin who puts the *janeu* on others. The *pauri* concludes that one who lives by accepting the Command receives honor in IkOankar's court.

According to the Janamsakhi tradition, the *saloks* recorded with this *pauri* were uttered by Guru Nanak Sahib while addressing Pandit Hardial, when his father, Kalu, called the Guru for the *janeu* ceremony.<sup>1</sup> This narrative has been described as thus in the Miharbān Vālī Janamsākhī:

When the Guru reached the age of nine, the *janeu* ceremony (*upanyan* or *janeu* ceremony)<sup>2</sup> was conducted; they started putting the *janeu* around the Guru's neck. The Brahmin Pandit coated the cooking square [with cow dung] and shared the teaching. The ways of doing *Sandhyā* (a mandatory Hindu worship done during the transition period of day/night) in the morning and the evening, *tarpan* (offering made

<sup>1</sup> "In the Miharbān Vālī Janamsākhī and Bhāī Manī Singh Janamsākhī, the age of the Guru at the time of this ceremony is mentioned to be nine years. This episode is not recorded in the Valāit Vālī Janamsākhī and Bhāī Bāle Vālī Janamsākhī.... There is a big difference in the narrative of this ceremony in the Miharbān Vālī Janamsākhī and Bhāī Manī Singh Janamsākhī. Bhāī Manī Singh Janamsākhī mentions an elaborate ceremony conducted by his father, in which Rai Bular killed and brought a deer, distributed the meat of ten goats, prepared stuffed bread for the saints, and distributed pudding...In contrast to this, Miharbān Vālī Janamsākhī, which was written much earlier than Bhāī Manī Singh Janamsākhī, does not mention any of the above ceremonies." –Dr. Kirpal Singh, *Janamsākhī Paramparā: Itihāsak Drishṭikon* Tom, Punjabi University, Patiala, 2009, page 5.

<sup>2</sup> The text within the parenthesis has been given in the footnotes by the editor. We are giving it along as a meaning for clarity. It should be construed as is in other such instances also.

to divine entities), and the Gayatri Mantra, were explained. The Pandit started informing them about the customs of wearing and maintaining the sanctity of the tuft of hair (hair lock on the head as worn by the Brahmins), *janeu*, loin cloth, rosary, and the code of the Shastras and Vedas. He started telling them about the six practices (to read and teach, to conduct and cause another to conduct yagna, to give and accept charity). He started teaching about the service of the *Sālgirām* (an ammonite used in worship). Whatever the Vedas said in the Hindu dharma, all were taught. Then, the Pandit set up the cooking square, bathed the Guru, and started putting the *janeu* on the Guru. The Guru said, “O Pandit! Please explain the discipline of putting on this *janeu*?” The Pandit said, “O Nanak! This is the reason for putting this *janeu*. It is worn because it is a custom for Kshatriya and Brahmin to not eat food that is defiled [when it is prepared] without coating the cooking square [with cow dung]. The Kshatriya and Brahmin are bound by the discipline of *janeu*. Do not go near a foul thing while wearing the *janeu*, and stay away from a foul lifestyle. And do not go near the cooking square without bathing. When a *janeu* is put on someone, then one has truly followed the responsibility of a Kshatriya. One should observe Gayatri, Tarpan, Sandhya, and do service; live the right way. For this reason, *janeu* is put on the Kshatriya and Brahmin. Without a *janeu*, the discipline of Kshatriya and Brahmin cannot be preserved.” Then the Guru said, “O Pandit! Is the discipline of Kshatriya and Brahmin preserved through the *janeu* or through deeds?” When the Guru said this, everyone in the gathering was surprised, “O Supreme Being! He is a child, but what is he saying?” The Pandit said, “Please describe the conduct by which the discipline of a Kshatriya and Brahmin is preserved.” Guru Baba Nanak uttered Bani as instruction:

*salok*

*daiā kapah santokhu sūtu jatu ganḍhī satu vaṭu. ehū janeū jā kā haī ta pāḍe ghatu.  
na ehū tuṭai n malu lagai nā ehū jalai na jāi. dhannu su māṇas nānakā jo gali  
cale pāi. 1.*

Its meaning:

Then Guru Baba Nanak said, “Listen O Swami Pandit! Its discipline cannot be simply preserved by twisting a thread out of the cotton. That [real] *janeu* is bringing compassion within; the cotton should be of compassion. When contentment entered, that cotton of compassion turned into yarn. In it, there is tied a knot of chastity and a twist of contentment. Such a *janeu* accompanies one. If there is such a *janeu*, then please put it on me; if not, why waste the yarn? When put in fire, the cotton yarn will burn.” He said, “The world says that the yarn has broken; then one may ask, O Swami! Put a *janeu* on me only if it does not break. Yarn is spun out of cotton, which in turn is twisted into the thread. But if it breaks, people say it has broken. What is lost by not wearing this thread; which the Brahmin repeatedly puts on by twisting?

This thread is made of weak yarn, which breaks, O Swami! If this thread were strong, why would it break? This thread [of compassion, contentment, chastity, truth] is strong, and it has been put on me by the Supreme Being. [None can equal it], no matter how many more threads you may put.” The *janeu* was put on Guru Nanak. Then the Brahmin said, “Well this *janeu* that we have put, is twisted based on the worldly customs, but the one that you explained; which does not break, and reaches the court of the Divine, tell us about it.” Guru Baba Nanak uttered Bani:

Salok

nāi manniai pati ūpajai sālāhī sacu sūtu.  
dargah andari pāīai tagu no tūṭasi pūt.4.1.

Its meaning:

Guru Nanak said, “Listen, O Swami! If one listens to and accepts the name of the Divine, then the Divine preserves one’s honor, and one also praises the Divine and lives truthfully. If one wears a *janeu* of truth, then it has the strength of truth. The yarn of that thread does not break. It stays intact both here and hereafter, O Swami! This is the essence of this *janeu*.” Then the Pandit and everyone else bowed to the Guru, “Hail Nanak! Great Nanak! True Nanak!”<sup>3</sup>

**saloku m: 1.**

**daiā kapāh santokhu sūtu jatu ganḍhī satu vaṭu. ehu janeū jā kā haī ta  
pāḍe ghatu.  
na ehu tuṭai n malu lagai nā ehu jalai na jāi. dhannu su māṇas nānakā jo gali  
cale pāi.  
caūkari muli aṇāīā bahi caūkai pāīā. sikhā kanni caṛāīā guru brāhamaṇu thiā.  
ohu muā ohu jhaṛi pāīā vetagā gaīā.1.**

### Literal Translation

*Cotton of compassion, thread of contentment, knots of continence and twist of truthful conduct. This is the janeu of the being; if (it) is (with you) O Pandit! then put it (around my neck).*

*Neither does it break, nor dirt clings (to it); neither does it burn, nor gets lost.*

*O Nanak! Blessed are those beings who walk, having worn (it) around (their) neck. (The Brahmin) caused (the janeu) to be brought for the price of four sea-shells, having been seated in cooking square (of the client, he) put it (around the client’s neck).*

*A teaching was whispered into the ear, (and thus) the Brahmin became guru.*

<sup>3</sup> Srī Miharban Jī Soḍhī, Janam Sākhī Srī Gurū Nānak Dev Jī, (editor.) Kirpal Singh, Shemsher Singh Ashok, Sikh History Research Department Khalsa College, Amritsar, 1962, page 20-21

*(But when) that (client) died, that (janeu burnt and) fell off, (and the client) departed (this world) without the sacred thread.*

### Interpretive Transcreation

O Pandit! The real *janeu* is that, which has compassion as its cotton, contentment as its thread, control over the senses as its knots, and truthful conduct as its twist. If you have such a *janeu* of virtues, then put it around my neck; a *janeu* of mere cotton without these virtues loses its meaning.<sup>4</sup>

Such a sacred thread neither breaks, nor gets soiled; neither burns in fire, nor gets lost. O Nanak! Blessed is the one who practices IkOankar-like virtues (wears this sacred thread) in life.

The Brahmin bought this sacred thread for four sea-shells, and while sitting in the cooking square of the client's house, he put the sacred thread around the client's neck. The Brahmin read a special *mantra*<sup>5</sup> as an initiation teaching into the ear of the client, and thus became his spiritual mentor.<sup>6</sup> When that client died, the sacred thread was burnt and fell down; thus, the client departed from this world without the sacred thread.<sup>7</sup>

### Word Meaning

*daiā* = compassion, kindness.

*noun, accusative case; feminine, singular.*

<sup>4</sup> *pati viṇu pūjā sat viṇu sañjamu jat viṇu kīhe janeū.* –Guru Granth Sahib 903  
*nānak sace nām binu kiā ṭikā kiā tagu.* –Guru Granth Sahib 467

<sup>5</sup> Mantra for wearing *janeu* is this: *yajñopavītaṅ parmaṅ pavitra prajāpataterayatsahajaṅ purstāt. āyushyamagraṅ pratimunc shubhraṅ yajñopavītaṅ balamastu tejah.* (यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात्। आयुष्यमग्रं प्रतिमुंच शुभ्रं यज्ञोपवीतं बलमस्तु तेजः): –Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib, Vol Six, Bhai Vir Singh Sahit Sadan, New Delhi, 2002, page 2905

<sup>6</sup> In earlier times, after this ceremony, the client, who accepted *janeu*, used to start acquiring education from the Guru. But over time, this changed, and presently, the incantation that the Brahmin spells in the ear of the client is considered enough – no effort is made towards character building. Just by virtue of conducting the ceremony, the Brahmin starts calling himself the Guru. –Bhai Vir Singh, Bhai Vir Singh Sahit Sadan, Santhyā Srī Gurū Granth Sāhib, New Delhi, 2002, page 2905

<sup>7</sup> This hints at the fact that when the human being headed to the next world, it became a Sudra, due to the physical *janeu* having been left in this world itself. –Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib, Bhai Vir Singh Sahit Sadan, New Delhi, 2002, page 2905

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

*kapāh* = cotton, which is spun into a yarn/thread.

*noun, accusative case; feminine, singular.*

Asami/Lahndi – *kapāh*; Sindhi – *kapah/kapāh*; Apabhransh – *kappāsu/kapāsi*; Prakrit – *kappās* (cotton, wool); Pali – *kappās*; Sanskrit – *karpāsah* (कर्पासः - cotton plant, cotton).

*santokhu* = contentment, satisfaction.

*noun, accusative case; masculine, singular.*

Apabhransh – *santokh/santos*; Prakrit – *santos*; Sanskrit – *santosh* (सन्तोष - contentment).

*sūtu* = yarn, thread.

*noun, accusative case; masculine, singular.*

Braj – *sūt*; Apabhransh/Prakrit – *sutta*; Pali – *sutta/suttak* (thread, rope); Sanskrit – *sūtram* (सूत्रम् - thread, rope).

*jatu* = chastity, continence, control over senses.

*noun, accusative case, masculine, singular.*

Old Panjabi – *jatai/jatu*; Braj – *jat* (to stop); Sanskrit – *yatah* (यतः - committed, one who has self-control, suppressed, to control).

*ganḍhi* = knots, knots tied to the *janeu* (sacred thread).

*noun, accusative case; feminine, plural.*

Old Panjabi – *ganḍhi/ganḍh*; Lahndi – *ganḍh* (joint); Sindhi – *gaumḍho* (sphere; knot in the body); Apabhransh/Prakrit – *ganḍhi* (knot); Pali – *ganth* (joint, restriction); Sanskrit – *granthah* (ग्रन्थः - knot; granth/book).

*satu*<sup>8</sup> = truthful conduct.

*noun, accusative case; masculine, singular.*

Old Panjabi – *sat* (truth); Sindhi – *sato* (courage); Prakrit – *satta* (strength, essence); Sanskrit – *sattav* (सत्तव - existence, reality; true character).

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<sup>8</sup> Just like '*mahatu*' has come from '*mahattav*' (importance) and '*sarbasu*' has come from '*sarvassav*' (all/entire), the word '*satu*' is an evolved form of Sanskrit '*sattav*' (सत्तव - true character).

*vaṭu* = twist, a twist given to the thread while making a *janeu* (sacred thread).

*noun, accusative case; masculine, singular.*

Old Panjabi – *vaṭu*; Lahndi – *vaṭṭa* (twist/helix, twist of a rope); Sindhi – *vaṭṭu* (twist); Sanskrit – *vart* (वर्त - turning round).

*ehu* = this, of this kind, such (a).

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

Apabhransh – *ehu/ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एषः - this).

*janeū* = *janeu*, a religious symbol made of a thread worn on the body as per the Hindu religious custom.<sup>9</sup>

*noun, accusative case; masculine, singular.*

Old Panjabi – *janeū*; Lahndi – *janjū/jaṅṅū*; Sindhi – *janjo*; Prakrit – *janṅovia*; Pali – *yannopavīt* (the sacred thread); Sanskrit – *yajñopavītam* (यज्ञोपवीतम् - investiture with the sacred thread, the sacred thread).

*jīa* = (of) the being, (of) the soul.

*noun, genitive case; feminine, singular.*

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

*kā* = of.

*postposition.*

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

*haī* = is, (you) have.

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

Old Panjabi – *haī*; Braj – *hai/hai*; Apabhransh – *hai*; Prakrit – *asaī/ahai*; Sanskrit – *asti* (अस्तः - is, to happen).

*ta* = then.

*conjunction.*

<sup>9</sup> A *janeu* is prepared by putting knots on a special thread. Seven knots are applied to it. The *janeu* of the Brahmins has one knot that is larger than the others (*brahamgranthi*). Made of three strings (*sūtra*), this thread is worn after acquiring a spiritual mentor. These three strings represent the Hindu trinity of Brahma, Vishnu, and Mahesh.

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

*pāḍe* = O Pandit!

*noun, vocative case; masculine, singular.*

Old Panjabi – *pāḍā/paḍā*; Braj – *pāmḍe/pāmḍeya* (a Brahmin caste, learned, *paḍit*); Apabhransh – *pāmḍe*; Prakrit – *paḍia*; Pali – *paḍiḍṭa* (learned man); Sanskrit – *paḍit/paḍit* (पण्डित/पंडित - learned, clever; scholar, teacher).

*ghatu* = put it (around the neck).

*verb, imperative future tense; second person, masculine, singular.*

Old Marathi – *ghāṭṭaṇā* (to pour, to throw, to put in or on, to wear); Lahndi – *ghattaṇ* (to pour, to drop, to spread out); Apabhransh/Prakrit – *ghattai* (pours, throws, sends); Sanskrit – *ghalati* (घलति - pours).

*nā* = no, not, neither/nor.

*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).

*ehu* = this (sacred thread), it.

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

Apabhransh – *ehu/ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एषः - this).

*tuṭai* = breaks, does break.

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

Old Panjabi – *tuṭaṇā/tuṭaṇā*; Sindhi – *truṭaṇu* (to break); Apabhransh/Prakrit – *tuṭṭai/tuṭṭai* (is broken); Sanskrit – *truṭyati* (वृट्यति - is broken, falls asunder).

*malu* = dirt/soil, filth.

*noun, accusative case; feminine, singular.*

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

*lagai* = (dirt) clings, gets (soiled).

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

Old Panjabi – *lagaṇā*; Lahndi – *laggaṇ*; Sindhi – *lagaṇu* (to be applied, to be attached); Prakrit – *laggai* (touches); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adheres to/sticks to/attaches to).

*jalai* = burns, does burn.

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

Old Panjabi – *jalaṇā*; Sindhi – *jalaṇu* (to burn); Prakrit – *jalai*; (burns, is burnt); Pali – *jalati* (burns, glows/shines); Sanskrit – *jvalati* (ज्वलति - burns brightly).

*jāi* = goes away, is lost, gets lost.

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

Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes, departs).

*dhannu* = blessed.

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

Lahndi/Braj – *dhann*; Apabhransh – *dhann/dhaṇṇ* (gratifies/obliged); Prakrit – *dhaṇṇ* (fortunate); Sanskrit – *dhanya* (धन्य - thank, prosperous).

*su* = those (human being).

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

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

*māṇas* = humans, beings.

*noun, nominative case; masculine, plural.*

Old Panjabi – *māṇas*; Apabhransh – *mānus/manus*; Prakrit – *maṇus/māṇus*; Pali – *manus* (man); Sanskrit – *manushah* (मनुषः - human; man).

*nānakā* = O Nanak!

*noun, vocative case; masculine, singular.*

*jo* = who, whoever.

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

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

*gali* = around the neck.

*noun, locative case; masculine, singular.*

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

*cale* = they walk, they live.

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

Old Panjabi – *calai*; Apabhransh – *calai*; Prakrit – *callai*; Sanskrit – *calyati* (चलयति - walks).

*pāi* = having worn.

*perfect participle (adverb).*

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).

*caūkaṛi* = for four sea-shells (formerly used as the smallest unit of money).

*adjective (of muli); instrumental case; masculine, singular.*

Old Panjabi – *caū* (four); Apabhraṅsh/Prakrit – *caū*; Pali – *catu*; Sanskrit – *catur* (चतुर - four) + Old Panjabi – *kauri/kaūḍī*; Nepali – *kauri*; Lahndi – *kaūḍī*; Sindhi – *koḍī*; Prakrit – *kavaḍḍī*; Sanskrit – *kapardah/kapardakah/kapardikā* (कपर्दः/कपर्दकः/कपर्दिका - cowry, a small shell that can be used as a coin).

*muli* = for the price, having paid the price.

*noun, instrumental case; masculine, singular.*

Lahndi – *mul*; Sindhi – *mulahu*; Apabhraṅsh/Prakrit – *mulla* (price, value/price); Sanskrit – *mūlay* (मूल्य - actual price, value).

*aṇāiā* = caused to be brought.<sup>10</sup>

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

Old Panjabi/Lahndi – *āṇāuā* (to call for); Prakrit – *āṇāvei/āṇāvaṇ/āṇāvai*; Pali – *āṇāpeti* (sends for); Sanskrit – *ānāyayati* (आनाययति - causes to be brought).

*bahi* = having been seated.

*perfect participle (adverb).*

Old Panjabi – *bahiṇā* (to sit); Lahndi – *bahaṇ* (to sit, to perch); Prakrit – *vasai*; Pali – *vasati* (lives, stays). Sanskrit – *vasati* (वसति - stays, dwells).

<sup>10</sup> *‘āṇiā’* means ‘brought’ and *‘aṇāiā’* means ‘caused to bring.’ The verb *‘aṇāuṇā’* (cause to bring) is popular in Lahndi. The word forms *‘āne/āṇai/aṇāiā,’* etc., have developed from this as well. This word has been used by the Multani Sufi poet Ghulam Farid like this: *‘cūrā aṇā ḍe jaisalmer dā’* (bring me the bangles of Jaisalmer).

*caūkai*<sup>11</sup> = in the cooking square.

*noun, locative case; masculine, singular.*

Old Panjabi – *caūkā*; Lahndi – *cauk* (crossroad); Apabhransh/Prakrit – *caūkka* (four types/kinds, crossroad); Pali – *catukka* (group of four, crossroad); Sanskrit – *catushk* (चतुष्क - a group of four, increasing by four, crossroad).

*pāiā* = put (around the neck).

*verb, past 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).

*sikhā*<sup>12</sup> = teaching, a special mantra/incantation read as an initiation.

*noun, accusative case; feminine, singular.*

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

*kanni* = into the ear.

*noun, locative case; masculine, singular.*

Lahndi – *kann*; Sindhi – *kanu*; Apabhransh/Prakrit – *kaṇṇ* (ear); Pali – *kaṇṇ* (ear, end, edge); Sanskrit – *kaṇah* (कर्णः - ear; handle of a utensil, end, edge).

*caṛāiā* = delivered, whispered, read.

*verb, past tense; third person, feminine, singular.*

Lahndi – *caṛhaṇ*; Sindhi – *caḍhaṇu* (to grow, to mount); Apabhransh – *caḍai*; Prakrit – *caḍai*; Sanskrit – *caḍhati* (चढति - rises, mounts).

*guru* = guru, mentor.

*noun, accusative case; masculine, singular.*

Apabhransh – *guru* (big, great; teacher); Prakrit – *guru/gurua* (heavy; teacher); Pali – *guru* (teacher); Sanskrit – *guru* (गुरु - heavy, serious/big/long; teacher, spiritual mentor).

<sup>11</sup> In the current Panjabi this is pronounced with a nasalization ‘*caurṁkai/caurṁkā*,’ whereas, in the case of the Guru Granth Sahib, this is not the appropriate pronunciation. Pronunciation of other such words found in the Guru Granth Sahib is also appropriate without the unnecessary nasalization.

<sup>12</sup> The word ‘*sikhā*’ is a poetic modification of ‘*sikh*’ (teaching).

*brāhmaṇu* = Brahmin, the priest who puts *janeu* around the neck of the client during the *janeu* ceremony.

*noun, nominative case; masculine, singular.*

Apabhransh – *brāhmaṇ/brāhmaṇu*; Prakrit – *bāhmaṇ*; Sanskrit – *brāhmaṇah* (ब्राह्मण - one who has sacred knowledge, first of the four castes in Sanatan tradition, one who presides over a yagna, priest, one who knows the Supreme Being).

*thiā* = became.

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

Lahndi – *thiā* (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).

*ohu* = that (client, who wears the sacred thread).

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

Old Panjabi/Apabhransh – *ohu* (that); Prakrit – *aho/amussa*; Pali – *asu/amussa*; Sanskrit – *asu* (असु - that).

*muā* = died.

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

Braj – *muā*; Apabhransh – *mua*; Prakrit – *mua/maya/mad*; Pali – *mat*; Sanskrit – *mrit* (मृत - died/dead).

*jhaṛi paīā* = fell off/down, shed.

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

Old Panjabi – *jhaṛanā*<sup>13</sup> (to fall off, be shaken off); Lahndi – *jhaṛaṇ* (to drip, to ooze); Prakrit – *jhaṛai*; Sanskrit – *jhaṛati* (झटति - falls) + Old Panjabi – *paīnā/paūnā* (to fall); Lahndi – *pevaṇ*; Sindhi – *pavaṇu* (to fall, to happen); Pali – *patati* (alights, falls); Sanskrit – *patati* (पतति - flies; Rigved - falls).

*vetagā* = *ve-tagā*, without the thread, without the sacred thread.

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

<sup>13</sup> 'jhaṛanā' (falling of the leaves), is a developed form of 'jharnā' (to flow, to drip). For similarity in the meaning of falling of fruits (*phalām ādi dā ḍigaṇā*) and flowing or dripping of water (*paṇī dā vahiṇ jāṛm ṭapkaṇ*), please see the Greek 'rheo' (flowing of water; falling of fruits, etc.). –G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 306

Old Panjabi – *ve/be*; Farsi – *be/bī* (without, devoid of)<sup>14</sup> + Old Panjabi – *tagā/tagu*;  
Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग - string, thread).

*gaiā* = went away, departed.

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

Lahndi – *gaiā*; Braj – *gayā*; Apabhransh – *gaya*; Prakrit – *gaa/gaya*; Pali – *gat*;  
Sanskrit – *gatah* (गतः - went away).

.1. = First *salok* is complete.

### Poetical Dimension

The first line of this *salok* employs metaphor. The words ‘*daīā*’ (compassion), ‘*santokhu*’ (contentment), ‘*jatu*’ (contenance), and ‘*satu*’ (truth) in this line are the subjects of comparison (*upmey*). ‘*Kapāh*’ (cotton), ‘*sūtu*’ (thread), ‘*ganḍhī*’ (knot) and ‘*vaṭu*’ (twist) are the objects of comparison (*upmān*). Thus, a series of metaphorical imagery, or a sequence of metaphors, has been drawn. Through this poetic style, the Guru is describing the composition of the spiritual *janeu* in the backdrop of the outer physical *janeu* worn for show.

In the following lines, the specialities of this spiritual *janeu* have been listed by evoking simple linguistic expressions. It is explained that such a *janeu* neither breaks, nor accumulates dirt, neither burns in fire, nor gets destroyed.

The last lines of this *salok* employ both simple linguistic expressions and satire. The practice of wearing a *janeu* without acquiring virtues is questioned, and the *janeu*, which is worn while sitting around a cooking square, is described as being worth only four *kaudīs* (sea-shells/cowries). Then, the teaching is whispered into the ear and the Brahmin becomes the Guru. But this outer *janeu* is destroyed with the death of the being, because of which the individual has to depart for the Divine court without the *janeu* (*ve-taga*).

This *salok* has a total of seven lines. The meter convention of the first and the third lines is 16+11, whereas, the meter convention of the second, fourth, fifth, and sixth lines is 13+11. The seventh line contains 16+10 meters. Therefore, this *salok* has been made with the combination of a four line verse with 16+11 characters each (*sarsī chand*) and a two line verse/couplet with 13+11 characters each (*doharā chand*).

<sup>14</sup> ‘*be*’ is a negating prefix in Farsi, which is found in Panjabi both in its original form ‘*be*’ and modified form ‘*ve*.’

m: 1.

**lakh corīā lakh jāriā lakh kūṛīā lakh gāli. lakh ṭhagīā pahināmīā rāti dinasu  
jīa nāli.**

**tagu kapahahu katīai bāmaṇu vaṭe āi. kuhi bakrā rinṇi khāiā sabhu ko  
ākhai pāi.**

**hoi purāṇā suṭīai bhī phiri pāiai horu. nānak tagu na tuṭai je tagi hovai joru.2.**

### Literal Translation

*Hundreds of thousands of thefts, hundreds of thousands of adulteries, hundreds of thousands of false (talks), hundreds of thousands of profanities, hundreds of thousands of cheatings, and hundreds of thousands of offences committed covertly, (stay) with the being day and night.*

*(During the janeu ceremony) thread is spun from the cotton,<sup>15</sup> (and) having arrived, the Brahmin twists it.*

*(Then) having slaughtered the goat, (it is) cooked, (and) eaten<sup>16</sup> (and) everyone says, (now the janeu) must be worn.*

*(When this janeu) becomes old, it is thrown away, then another is also worn.*

*(But) Nanak! (This) thread shall not break, if there is strength in (this) thread.*

<sup>15</sup> As per the Shastras, there is a custom of putting a *janeu* of cotton on the Brahmin, flaxseed or brown hemp *janeu* on a Kshatriya, and a woolen *janeu* on a Vaishya. But a cotton *janeu* for all castes is popular. –Dr. Rattan Singh Jaggi, Sikh Panth Vishavkosh, Panjabi University, Patiala, 2014, page 932-33.

<sup>16</sup> It was required for a child to wear a dress of goat skin during this ceremony. Dr. Pandurang Vaman Kane, Dharam Shāstar Kā Itihās, Part One, Uttar Pradesh Hindi Sansthan, Lucknow, 1992, page 213; as per the Janamsākhī Bhāi Manī Singh, for this ceremony organized for Guru Nanak Sahib, father Mahitā Kālū prepared one hundred and twenty-five *man* (one *man* equals approximately 37 kilograms) of stuffed bread, rice pudding for the Brahmins, ten goats, and five hundred *mans* of additional delicacies for the Kshatriyas. A deer was also needed for the occasion. Rai Bular promised to kill and bring one. –Dr. Kirpal Singh, Janamsākhī Paramparā, Punjabi University, Patiala, 2009, page 362

Bhai Kahn Singh Nabha (Gurumat Martand, Vol Two, Shiromani Gurdwara Parbandhak Committee, Sri Amritsar, 2008, page 499) has also mentioned the custom of slaughtering goats for a feast during the ceremony of putting a *janeu* by the Kshatriya community. These sources point to the fact that slaughtering a goat during this ceremony was popular (especially among the Kshatriya community).

### Interpretive Transcreation

Hundreds of thousands of thefts, adulteries, lies, abuses, cheatings, and offences committed covertly, stay with the being day and night. If someone does these things and continues to wear a *janeu*, then it is merely a show.

During the *janeu* ceremony, yarn is spun from the cotton to prepare the sacred thread. Then the Brahmin, arriving at the client's house, twists the thread, sitting in a purified cooking square. A goat is then slaughtered, cooked, and eaten, and everyone says that the ceremony is completed, and now the sacred thread must be worn.

When this *janeu* wears out or breaks, then it is discarded, and another thread is worn. But, Nanak! If this thread had any strength of virtues, it would not break.

### Word Meaning

*lakh* = hundreds of thousands, countless.

*adjective (of corīā, jāṛīā, kūṛīā, etc.), nominative case; feminine, plural.*

Lahndi/Apabhransh – *lakh*; Prakrit – *lakkha*; Sanskrit – *laksh* (लक्ष - hundred thousand).

*corīā* = thefts.

*noun, nominative case; feminine, plural.*

Gujarati/Marwari/Lahndi/Sindhi – *corī*; Apabhransh – *corī/coriya*; Prakrit – *corī/coriā*; Pali – *corikā*; Sanskrit – *caurikā/corikā* (चौरिका/चोरिका - theft).

*jāṛīā* = adulteries, infidelities.

*noun, nominative case; feminine, plural.*

Old Panjabi/Lahndi – *jāṛī* (adultery); Sindhi – *jāṛī* (whoremongery); Sanskrit – *jāraya* (जारय - intimacy, love).

*kūṛīā* = false (talks), lies.

*adjective (of talks); feminine, plural.*

Old Panjabi – *kūṛu/kūṛā/kūṛo*; Lahndi – *kūṛ/kūṛā*; Sindhi – *kūṛu/kūṛo*; Apabhransh – *kūṛ/kūṛā*; Prakrit – *kūṛ*; Sanskrit – *kūṛ/kūṛak* (कूट/कूटक - false, illusion, betrayal, deceit, cleverness).

*gāli* = profanities, abuses, abusive language.

*noun, nominative case; feminine, plural.*

Old Panjabi – *gāl/gāli*; Lahndi – *gāl*; Asami – *gāli*; Kashmiri – *gāli*; Apabhransh – *gālī*; Prakrit – *gāli/gālī*; Sanskrit – *gālih* (गालिः - abusive speech).

*ṭhagīā* = cheatings, swindlings.

*noun, nominative case; feminine, plural.*

Old Panjabi/Lahndi – *ṭhagī*; Sindhi – *ṭhagu* (thief), *ṭhagī* (cheating, fraud);

Apabhransh/Prakrit – *ṭhag* (thief); Sanskrit – *ṭhagga/sthag* (ठग/स्थग - cheat).

*pahināmīā*<sup>17</sup> = offences committed covertly.

*noun, nominative case; feminine, plural.*

Farsi – *pinhān/pinhām* (hidden, concealed).<sup>18</sup>

*rāti dinasu* = night and day, always.

*adverb.*

Sindhi – *rāti*; Apabhransh – *rāti/rātī*; Prakrit – *rattī/rāī*; Pali – *rattī*; Sanskrit – *rātri/rātrī* (रात्रि/रात्री - night) + Old Panjabi – *dinasu*; Lahndi – *din*; Sindhi – *diṇu*; Apabhransh – *dīnu*; Prakrit – *diṇ*; Pali/Sanskrit – *din* (दिन - day).

*jā* = being, human being.

*noun, genitive case; masculine, singular.*

Apabhransh/Prakrit – *jā*; Sanskrit – *jīva* (जीव - alive, living).

*nāli* = with.

*postposition.*

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

*tagu* = thread, sacred thread (*janeu*).

*noun, nominative case; masculine, singular.*

Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग - string, thread).

*kapāhahu* = from the cotton.

*noun, ablative case; feminine, singular.*

<sup>17</sup> *pragaṭ bhae sansār mahi phirate pahnām*. –Guru Granth Sahib 819

<sup>18</sup> 1. Change of articulation is common in Farsi words used in the Guru Granth Sahib. Similarly, Farsi word ‘*pinhān*’ has changed into ‘*pahnām*’ in the Guru Granth Sahib. –Editor, Dr. Balwant Singh Dhillon, Srī Gurū Granth Sāhib Arbī-Fārsī Shabdāvalī Kosh, Guru Nanak Dev University, Amritsar, 2014, page 306  
2. Mahan Kosh written by Bhai Kahn Singh Nabha believes the origin of ‘*pahnām/pahnāmī*’ to be Sanskrit ‘परिहृतनाम’ (notorious/disgraced/ill reputed).

Asami/Lahndi – *kapāh*; Sindhi – *kapah/kapāh*; Apabhransh – *kappāsu/kapāsi*; Prakrit – *kappās* (cotton, wool); Pali – *kappās*; Sanskrit – *karpāsah* (कर्पासः - cotton plant, cotton).

*katāi* = is spun.

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

Old Panjabi – *kataṇā*; Lahndi – *kattaṇ*; Sindhi – *kattaṇu* (to spin with a spinning wheel); Prakrit – *kattai*; Sanskrit – *kartati* (करतति - spins).

*bāmaṇu* = Brahmin, the priest who puts *janeu* around the neck of the client during the *janeu* ceremony.

*noun, nominative case; masculine, singular.*

Old Panjabi/Lahndi – *bāmhaṇ*; Apabhransh – *brāhmaṇ/brāhmaṇu*; Prakrit – *bāhmaṇ*; Sanskrit – *brāhmaṇah* (ब्राह्मणः - one who has sacred knowledge, first of the four castes in Sanatan tradition, one who presides over a *yagna*, priest, one who knows the Supreme Being).

*vaṭe* = twists.

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

Old Panjabi – *vaṭaṇā* (to twist); Lahndi – *vaṭṭaṇ* (to twist); Sindhi – *vaṭaṇu* (to twist, to plait, to wring); Prakrit – *vaṭṭei/vaṭṭai* (turns, rolls); Pali – *vaṭṭeti* (turns, twists); Sanskrit – *vartyati* (वर्तयति - causes to turn, whirls).

*āi* = having arrived (at the client's house).

*perfect participle (adverb).*

Braj – *āe*; Apabhransh – *āe/āai*; Prakrit – *āaa*; Sanskrit – *āgat* (आगत - to come/arrive).

*kuhi* = having killed, having slaughtered.

*perfect participle (adverb).*

Old Panjabi – *kuhṇā*; Lahndi – *kuhaṇ*; Sindhi – *kuhaṇu* (to kill); Braj – *kuh* (to kill); Sanskrit – *kushati* (कुषति - strikes, kills).<sup>19</sup>

<sup>19</sup> Farsi 'kushtan' (to kill) is also considered to be the origin of 'kuh.'

*bakrā* = (male) goat.<sup>20</sup>

*noun, accusative case; masculine, singular.*

Lahndi – *bakrā*; Sindhi – *bakaru/bakaro*; Braj – *bakurā/bakrā*; Prakrit – *vakkaraa* (male goat); Sanskrit – *barkar/varkarah* (बर्कर/वर्कर: - kid, lamb, goat).

*rinni* = having cooked.

*perfect participle (adverb).*

Old Panjabi – *rinnhaṇā* (to cook, to boil); Sanskrit – *riddha* (रिद्ध - cooks, is cooked).

*khāiā* = ate, (is) eaten.

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

Old Panjabi – *khāṇā*; Lahndi – *khavaṇ* (to eat); Apabhransh/Prakrit – *khāi/khāi*; Pali – *khādati* (eats); Sanskrit – *khādati* (खादति - chews, bites; Rigved - eats).

*sabhu ko* = all, everyone.

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

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

*ākhai* = says.

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

Old Panjabi – *ākhai*; Apabhransh – *ākhai*; Prakrit – *ākkahai*; Sanskrit – *ākhyāti* (आख्याति - says).

*pāi* = must be worn.

*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).

*hoi* = when it becomes.

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

<sup>20</sup> There was a tradition popular among the Kshatriyas while wearing a janeu, according to which, an ear of the goat was cut and the blood from it was applied at a mark on the forehead, and the goat was then served among the family. –Giani Haribans Singh, Gurū Granth Sāhib Darshan Nirṇai Saṭīk, Patiala, 2011, page 278

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

*purāṇā* = old.

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

Old Panjabi/Lahndi – *purāṇā*; Sindhi – *purāṇo*; Braj – *purāṇā*;

Apabhransh/Prakrit/Pali/Sanskrit – *purāṇ* (पुराण - ancient, old).

*suṭṭai* = is thrown away, is discarded.

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

Lahndi – *saṭṭan*; Sindhi – *saṭṭanu* (to throw); Apabhransh/Prakrit – *siṭṭha*

(created/built, arranged/made provision for); Pali – *saṭṭha* (separated); Sanskrit – *sriṣṭa* (सृष्ट - freed/liberated; Rigved - thrown, taken out; took birth).<sup>21</sup>

*bhī* = also.

*conjunction.*

Sindhi – *bhī*; Prakrit – *avi*; Sanskrit – *api* (अपि - also, and).

*phiri* = then.

*adverb.*

Old Panjabi – *phiri/pheri*; Lahndi – *phir* (to turn/return, later, again); Braj – *phiri*

(again, later); Dard Languages – *phiri* (swirl/whirl); Sanskrit – *pher* (फेर - turn/return or cause to turn/return, case to revolve).

*pāṭai* = is worn.

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

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāṇu* (to obtain); Apabhransh –

*prāvai*; Prakrit – *pāvai* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

*horu* = another, other, new.

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

Old Panjabi – *hor/horu/hori*; Lahndi – *hor*; Prakrit – *avar*; Pali/Sanskrit – *apar*

(अपर - more).

<sup>21</sup> 'saṭṭan' is an old Panjabi form, which has changed into 'suṭṭan/siṭṭan' in the current Panjabi sub languages and dialects.

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*tagu* = thread, *janeu*.

*noun, nominative case; masculine, singular.*

Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग्ग - string, thread).

*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).

*tuṭai* = can/would break, shall break.

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

Old Panjabi – *tuṭanā/tuṭanā*; Sindhi – *ṭuṭaṇu* (to break); Apabhransh/Prakrit – *tuṭṭai/tuṭṭai* (is broken); Sanskrit – *truṭyati* (त्रुटयति - is broken, falls asunder).

*je* = if, even if.

*conjunction.*

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

*tagi* = in the thread, in the *janeu*.

*noun, locative case; masculine, singular.*

Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग्ग - string, thread).

*hovai* = if there were, if (it) had, if there is.

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

Old Panjabi – *hovai*; Apabhransh – *hob/hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

*joru* = force, strength, power.

*noun, nominative case; masculine, singular.*

Old Panjabi/Braj – *jor*; Farsi – *zor* (force, power, strength).

.2. = Second *salok* is complete.

## Poetical Dimension

The first two lines evoke syntactic structural parallelism through phrases like ‘*lakh corīā*’ (hundreds of thousands of thefts), ‘*lakh jāīrīā*’ (hundreds of thousands of adulteries), ‘*lakh kūīrīā*’ (hundreds of thousands of false talks), ‘*lakh gālī*’ (hundreds of thousands of profanities), and ‘*lakh ṭhagīā*’ (hundreds of thousands of cheatings). Thus, it has been stated that the being is surrounded by infinite faults or vices.

Employment of the compound word ‘*rāti dinasu*’ (day and night) is also special; ‘*rāti dinasu*’ means all of the time, which implies that there is no time when the human being can stay away from these faults or vices.

The next four lines employ satire. The outer physical *janeu* is critiqued in these lines, due to its temporal nature, as it is thrown away upon getting old and worn out.

The last line of the *salok* is symbolic, which states that if the thread has any strength, then it should not break, a quality which the outer physical *janeu* certainly does not possess. For this reason, one ought to acquire IkOankar-like qualities and wear a spiritual *janeu*, which does not ever break and always stays with them.

The meter convention in the first two lines of this *salok* is 16+13, whereas the rest of the lines have a meter convention of 13+11. The second line is of 16+11 meters and the fifth line is of 13+13 meters. This *salok* is also a combination of a four line verse with 16+11 characters each (*sarsī chand*) and a two line verse/couplet with 13+11 characters each (*doharā chand*).

m: 1.

**nāi manniai pati ūpajai sālāhī sacu sūtu. dargah andari pāīai tagu no tūṭasi pūt.3.**

## Literal Translation

*By accepting the Nam (of the praiseworthy IkOankar), honor (of the being) grows; praise (of IkOankar) alone is the true thread.*

*(With the support of this alone, honor) is received in the Court; (then such a) sacred janeu does not (ever) break.*

## Interpretive Transcreation

Honor cannot be gained just by wearing an external *janeu*. A being gains honor only by accepting and practicing the Identification (Nam) of IkOankar. Praise of IkOankar

alone is the true *janeu*. Because, through praise alone, honor is received in the court of IkOankar, and the sacred *janeu* of IkOankar's praise never breaks.<sup>22</sup>

### Word Meaning

*nāi* = through/by Nam; by Identification (Nam).

*noun, instrumental case; masculine, singular.*

Old Panjabi/Old Marathi/Rajasthani/Sindhi, etc. – *nāu*; Old Marwari/Marathi, etc. – *nāv*; Kashmiri – *nām/nāv*; Prakrit – *ṇām*; Sanskrit – *nāman* (नामन् - name).

*manniai* = by accepting/devoting to (Nam); by accepting (the Identification - Nam).  
*causative participles (noun), instrumental case; masculine, singular.*

Old Panjabi – *manṇāṇā*; Lahndi – *manṇāṇ* (to obey, to acquiesce; to promise); Sindhi – *manṇāṇu* (to respect, to obey); Apabhransh – *maṇai*; Prakrit – *maṇṇae* (thinks); Pali – *mannati* (thinks, deems; is sure of); Sanskrit – *manyate* (मन्यते - thinks; honors).

*pati* = honor, respect.

*noun, accusative case; feminine, singular.*

Braj – *pat/patu/pati* (convention, honor); Sanskrit – *pati* (प्रतिष्ठा - glory, fame, glory).

*upajai* = is produced, grows; is gained, is received.

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

Apabhransh – *upajai*; Prakrit – *uppajjai*; Pali – *uppajjati*; Sanskrit – *utpadyate* (उत्पद्यते - sprouts/germinates).

*sālāhī* = *sālāh+hī*, (IkOankar's) praise alone.

*noun, accusative case; feminine, singular.*

Apabhransh – *sālāhah*; Prakrit – *salāhā* (praise); Sanskrit – *shalāghā* (शलाघा - boast, praise).

*sacu* = true, real.

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

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

*sūtu* = yarn, thread, sacred thread.

*noun, accusative case; masculine, singular.*

<sup>22</sup> *sacu nāmi pati ūpajai karami nāmu kartāru. ahinisi hirdai je vasai nānak nadarī pāru. 4. 1. 31.* –Guru Granth Sahib 358

Braj – *sūt*; Apabhransh/Prakrit – *sutta*; Pali – *sutta/suttak* (thread, rope); Sanskrit – *sūtram* (सूत्रम् - thread, string, rope).

*dargah* = (in) the court (of IkOankar).  
*noun, locative case; feminine, singular.*  
 Farsi – *dargāh/dargah* (court).

*andari* = in/into, within.  
*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 – *aṅtar* (inside, interval), *aṅtarā/aṅtaren/aṅtare* (between, inside);  
 Sanskrit – *antar* (अन्तर - interior, near; Rigved - neighbouring).

*pāīai* = is obtained, is received.  
*verb, subjunctive future tense; third person, masculine, singular.*

Old Panjabi – *pāuṅā*; Lahndi – *pāvaṅ*; Sindhi – *pāiṅu* (to obtain); Apabhransh – *prāvai*; Prakrit – *pāvai* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

*tagu* = thread, sacred thread.  
*noun, nominative case; masculine, singular.*

Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग्ग - string, thread).

*tūṭasi* = breaks.  
*verb, present tense; third person, masculine, singular.*

Old Panjabi – *tuṭaṅā/tuṭaṅā*; Sindhi – *ṭruṭaṅu* (to break); Apabhransh/Prakrit – *tuṭtai/tuṭtai* (is broken); Sanskrit – *truṭyati* (वृट्यति - is broken, falls as under).

*pūt* = sacred.<sup>23</sup>  
*adjective (of tagu), nominative case; masculine, singular.*  
 Braj – *pūt* (sacred); Sanskrit – *pavitra* (पवित्र - pure, sacred).

.3. = Third *salok* is complete.

<sup>23</sup> Word 'pūt' (sacred) is an adjective of 'tagu' (thread), though the *aurṅkar*-ending (short vowel, 'u') is appended only to the 'tagu.' This style is pervasive in the Guru Granth Sahib. Meaning derived by changing the sentence structure.

## Poetical Dimension

In line with the previous *saloks* in terms of construction, this *salok* also emphasizes wearing the true and stable *janeu* of IkOankar's Identification (Nam) instead of an outer *janeu* worn for mere show. Instead of focusing on the futility of the outer *janeu*, this *salok* keeps the *janeu* of the praise of IkOankar's Identification (Nam) at the center. The effect/impression of this *salok* doubles by reflecting on it in the context of the previous *saloks*. This is because, in addition to establishing the *janeu* of IkOankar's Identification (Nam), it also confirms the futility of the outer *janeu*.

The meter convention of this *salok* is 15+11 (first line) and 13+11 (second line). This can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*), because only the first line of the *salok* has fifteen instead of thirteen meters.

m: 1.

tagu na indrī tagu na nārī. bhalke thuk pavai nit dārī.  
tagu na pairī tagu na hathī. tagu na jihavā tagu na akhī.  
vetagā āpe vatai. vaṭi dhāge avarā ghatai.  
lai bhārī kare vāhu. kaḍhi kāgalu dase rāhu.  
suṇi vekhahu lokā ehu viḍāṇu. mani andha nāu sujāṇu.4.

## Literal Translation

(The Brahmin has) neither (tied a) thread to (his own) genital, nor (tied a) thread to (the genital of his) wife,<sup>24</sup> (because of which) spit<sup>25</sup> falls on the beard in the morning everyday.

Thread is neither (tied) to the feet, nor (is) the thread (tied) to the hands. Thread is neither (tied) to the tongue, nor (is) the thread tied to the eyes.

<sup>24</sup> Prof. Sahib Singh has interpreted 'indrī' and 'nārī' as 'sense organs of the body' and 'veins' respectively, where as Bhai Kahn Singh Nabha has quoted 'penis and reproductive organ/genital' as one of the many meanings of 'indrī' and 'a special symbol of woman, vaginal, vulva' for 'nārī.' The scholars of Shabdārth have also interpreted the line as 'no thread for the reproductive organs of the man and woman.' Contextually also the pointer seems towards the genitals of men and women, because there is a mention of organs like legs, hands, tongue, eye, etc. in the previous lines. Despite the difference in literal meaning, the interpretation of all the scholars is similar, which is, if the Brahmin does not desist from indulging in vices, then wearing *janeu* is of no use.

<sup>25</sup> In Guru Granth Sahib, the word 'thuk' (spit) appears as feminine: *thukā paṭā titu*. – Guru Granth Sahib 473

*(Thus, the Brahmin) himself wanders without the thread, (but) having twisted the threads, puts (them) on others.*

*Having collected a fee (the Brahmin) solemnizes wedding (of the clients' children, and) having taken out the paper (horoscope), tells (them) the way.*

*O People! Listen (and) see this strange show (of the Brahmin). (He is) mentally blind (but) the name is wise.*

### **Interpretive Transcreation**

The Brahmin has made no effort to either control his own genitals nor his wife's genitals from indulging in vices, because of which they are dishonored (spit falls on the beard) everyday.

Neither is there a sacred thread for the feet to dissuade them from walking on the wrong path, nor is there one for the hands so that they do not indulge in wrong deeds. Neither is there a sacred thread for the tongue so that it does not speak lies or slander anyone, nor is there one on the eyes so that they do not stare at other's beauty with wrong intention.

Thus, the Brahmin himself wanders around without the thread of self-restraint, but twisting the cotton yarn, puts the sacred threads on others.

Having collected a fee in the name of offerings from the client, the Brahmin solemnizes the marriage ceremony of his clients' children and taking out the horoscope, he advises them the path of life, while he himself has gone astray.<sup>26</sup>

O People! Listen carefully, and see this strange spectacle of the Brahmin, who despite being spiritually ignorant, names himself wise.<sup>27</sup>

### **Word Meaning**

*tagu* = thread, sacred thread; restraint, control over vices.

*noun, nominative case; masculine, singular.*

<sup>26</sup> He accepts a wage for solemnizing the marriage of the client's daughter, who is just like his own daughter: *sasai sañjamu gaio mūre eku dānu tudhu kuthāi laiā. sāt putrī jajmān kī sā terī etu dhāni khādhai terā janamu gaiā. 6.* –Guru Granth Sahib 435

Charging money from the parents for officiating the marriage of a girl is prohibited in Gurmat. *Rāgīs* (professional singers of *sabads* from the Guru Granth Sahib) and *granthīs* (one who knows the Granth; the religious custodian at Gurduara, the Sikh place of learning) should also take guidance from this lesson.

<sup>27</sup> Officiating marriages of daughters by accepting money, and then saying that accepting money from the house of the daughters is immoral, is quite strange. The Pandit is mentally blind, because his actions reflect ignorance; he is not aware of the next world, but he still calls himself wise:- *māiā kā muhtāju paṇḍitu kahāvai.* –Giani Haribans Singh, Gurū Granth Sāhib Darshan Nirṇai Saṭīk, Patiala, 2011, page 231

Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग्ग - string, thread).

*na* = no, not, neither/nor.

*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).

*indrī* = to/for reproductive organ, to/for the genitals.

*noun, dative case; feminine, singular.*

Old Panjabi – *indārī* (penis, male or female genital organs); Apabhransh/Prakrit – *indiya* (sense-organ, part of the body); Pali – *indriya* (faculty); Sanskrit – *indriyam* (इन्द्रियम् - power of Indra, virility; penis, sense organ).

*nārī* = to/for the woman, to/for (the genitals of) the wife.

*noun, dative case, feminine, singular.*

Braj – *nāri/nāriya/nārī* (woman, vein); Apabhransh – *nāri/nārī*; Prakrit – *ṇārī*; Pali – *nārī*; Sanskrit – *nārī* (नारी - woman, wife).

*bhalke* = in the morning, often.

*adverb.*

Panjabi – *bhalak/bhalke*; Lahndi – *bhalke* (the coming day, tomorrow).<sup>28</sup>

*thuk* = spit; damnation/dishonor.

*noun, accusative case; feminine, singular.*

Nepali/Bengali – *thuk*; Lahndi – *thukka*; Sindhi – *thuk* (spittle); Apabhransh – *thuk/thukka*; Prakrit – *thukka* (spittle, phlegm); Sanskrit – *thukka* (थुक्क - to spit).

*pavai* = falls, befalls.

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

Old Panjabi – *paiṇā/paiṇā* (to fall); Lahndi – *pevan*; Sindhi – *pavaṇu* (to fall, to happen); Pali – *patati* (alights, falls); Sanskrit – *prapti* (प्रपतति - falls).

*nit* = everyday.

*adverb.*

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<sup>28</sup> Because of the lack of research on this word, nothing can be claimed regarding its etymology.

Old Panjabi/Apabhransh – *nit*; Sanskrit – *nitya* (नित्य - continuously, constantly, always).

*dārī* = on the beard; on the face.

*noun, locative case; feminine, singular.*

Lahndi – *dārī*; Sindhi – *ḍārī*; Braj – *dārī*; Apabhransh – *dāḍhī*; Prakrit – *dāḍhiā*; Pali – *dāṭhikā*; Sanskrit – *dāḍhikā* (दाढिका - beard).

*pairī* = to/for the feet.

*noun, dative case; masculine, plural.*

Old Panjabi/Braj – *pair*; Apabhransh – *pair/paiyaṛ*; Prakrit – *pai/paya*; Sanskrit – *pad* (पद - foot).

*hathī* = to/for the hands.

*noun, dative case; masculine, plural.*

Lahndi – *hattha*; Sindhi – *hathu*; Apabhransh/Prakrit – *hattha*; Pali – *hattha* (hand, front part of the arm); Sanskrit – *hast* (हस्तः - hand).

*jihavā* = to/for the tongue.

*noun, dative case; feminine, singular.*

Braj – *jihavā*; Apabhransh – *jībh*; Prakrit – *jibbhā*; Sanskrit – *jihvā* (जिह्वा - tongue).

*akhī* = to/for the eyes.

*noun, dative case; feminine, plural.*

Lahndi – *akkha*; Sindhi – *akkhi*; Apabhransh – *akkhi*; Prakrit/Pali – *akkhi/acchi*; Sanskrit – *akshi* (अक्षि - eye).

*vetagā* = *ve-tagā*, without the thread, without the sacred thread.

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

Old Panjabi – *ve/be*; Farsi – *be/bī* (without, devoid of) + Old Panjabi – *tagā/tagu*; Apabhransh/Prakrit – *tagga*; Sanskrit – *trāgga* (त्राग्ग - string, thread).

*āpe* = himself.

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

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

*vatai* = wanders.

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

Lahndi – *vattaṅ* (to wander); Sindhi – *vaṭaṅu* (to turn, to wander); Apabhraṅsh – *vattai*; Prakrit – *vattaai* (exists, is); Sanskrit – *vṛityate* (वृत्तयते - turns, moves).

*vaṭi* = having twisted.

*perfect participle (adverb).*

Old Panjabi – *vaṭaṅā* (to twist); Lahndi – *vaṭṭaṅ* (to twist); Sindhi – *vaṭaṅu* (to twist, to plait, to wring); Prakrit – *vaṭṭei/vaṭṭai* (turns, rolls); Pali – *vaṭṭeti* (turns, twists); Sanskrit – *vartyati* (वर्तयति - causes to turn, whirls).

*dhāge* = sacred threads.

*noun, accusative case; masculine, plural.*

Marathi – *dhāgā*; Lahndi – *dhāggā*; Sindhi – *dhāgo* (thread, rope); Braj – *dhāgā*; Sanskrit – *dhāgga* (धाग्ग - thread, string).

*avarā* = on others.

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

Old Panjabi – *avar/avaru/avari/avarā*; Braj/Apabhraṅsh – *avaru/avar* (more/other, second); Prakrit – *avar* (other, of the latter); Pali – *apar* (other, next); Sanskrit – *apar* (अपर - latter, other, separate, of the latter).

*ghatai* = puts.

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

Old Marathi – *ghāṭṭaṅā* (to pour, to throw, to put in or on, to wear); Lahndi – *ghattaṅ* (to pour, to drop, to spread out); Apabhraṅsh/Prakrit – *ghattai* (pours, throws, sends); Sanskrit – *ghalati* (घलति - pours).

*lai* = having taken, having collected.

*perfect participle (adverb).*

Old Panjabi – *laiṅā* (to take); Lahndi – *levaṅ/laihaṅ* (to take, to receive/obtain); Sindhi – *labhaṅu* (to receive/obtain); Prakrit – *labhai/lahaī* (takes); Sanskrit – *labhate* (लभते - catches/grabs, takes).

*bhāri* = *bhāri*,<sup>29</sup> wage, fee, offering.

*noun, accusative case; feminine, singular.*

Sindhi – *bhāri* (wages of a pimp); Apabhraṅsh – *bhāḍi*; Prakrit – *bhāḍi* (labor/wage/hire, tax); Sanskrit – *bhārti* (भार्ति - pertaining to wages).

<sup>29</sup> Here '*bhāri*' is a feminine of '*bhāri*.' For details please refer to: Prof. Sahib Singh, Gurbāṅī Viākaraṅ, Amritsar, 1970, page 392

*kare* = does, solemnizes.

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

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

*vīāhu* = wedding.

*noun, accusative case; masculine, singular.*

Lahndi – *vivāh/viāh*; Sindhi – *vihāu*; Apabhransh – *vivāh/vivāhu*; Prakrit – *vivāh/viāh*;

Pali – *vivāh*; Sanskrit – *vivāhah* (विवाहः - marriage).

*kaḍhi* = having taken out.

*perfect participle (adverb).*

Old Panjabi – *kaḍhai* (takes out); Apabhransh *kaḍhai/kaḍhai*; Prakrit – *kaḍhai* (pulls, draws a line, ploughs); Sanskrit – *kaḍhati* (कड्ढति - pulls, takes out).

*kāgalu* = paper, horoscope.

*noun, accusative case; masculine, singular.*

Braj – *kāgar*; Farsi – *kāghad/kāghid/kāghiz*; Arabic – *kāghaz/kāghiz* (paper, leaf, on which something can be written).

*dase* = advises, tell.

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

Old Panjabi – *dasaṇā*; Lahndi – *dassaṇ* (to tell); Sindhi – *ḍasaṇu* (to signal/indicate);

Prakrit – *dassaei/dassai/darisei*; Pali – *dasseti*; Sanskrit – *darshyati* (दर्शयति - sees).

*rāhu* = way, path.

*noun, accusative case; masculine, singular.*

Farsi – *rah* (path).

*suṇi* = listen.<sup>30</sup>

*verb, imperative future tense; second person, masculine, plural.*

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<sup>30</sup> It is worth noting here that the words ‘*vekhahu*’ (see/reflect) and ‘*lokā*’ (O People) in ‘*suṇi vekhahu lokā*’ (O People! Listen and see) are clearly plural, whereas ‘*suṇi*’ is usually singular. But in some places ‘*suṇi*’ (listen) is noticed as a plural as well because of poetic modifications: *sant janahu suṇi bhāiḥo chūṭanu sācai nāi*. –Guru Granth Sahib 52

*yār mīt suṇi sājanahu binu hari chūṭanu nāhi*. –Guru Granth Sahib 259

For details, please refer to: Prof. Sahib Singh, Gurbāṇī Viākaraṇ, Amritsar, 1970, page 266

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

*vekhahu* = see, reflect.

*verb, imperative future tense; second person, masculine, plural.*

Lahndi – *vekhaṇ* (to see); Prakrit – *vehai*; Sanskrit – *vikshate* (विक्षते - sees).

*lokā* = O People!

*noun, vocative case; masculine, plural.*

Braj – *lok*; Apabhransh/Prakrit – *loa*; Sanskrit – *lokaḥ* (लोकः - people, world).

*ehu* = this.

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

Apabhransh – *ehu/ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एषः - this).

*vidāṇu* = strange show/spectacle.

*noun, accusative case; masculine, singular.*

Old Panjabi – *vidāṇī/vidāṇ*; Apabhransh – *vidāṇī*; Prakrit – *vidāṇ* (miracle, play);

Sanskrit – *vidāmban* (विडम्बन् - imitation, deception).

*mani* = in the mind, mentally.

*noun, instrumental case; masculine, singular.*

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

*andhā* = blind, ignorant.

*adjective (of paṇḍit), nominative case, masculine, singular.*

Lahndi – *annhā/andhā*; Braj – *andh/andhā/andhaū*; Prakrit/Pali – *andh*; Sanskrit – *andh* (अन्ध - blind).

*nāu* = name.

*noun, accusative case; masculine, singular.*

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

*suajāṇu* = all knowing, wise.

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

Lahndi/Braj – *suajāṇ* (learned/knowledgeable); Apabhransh – *suajāṇ*; Prakrit – *su+jāṇ* (wise); Pali – *jānak*; Sanskrit – *jānat* (जानत - knowing/conversant/known).

.4. = Fourth *salok* is complete.

### Poetical Dimension

The first four lines of this *salok* exhibit syntactic structural parallelism:

*tagu na indrī* (thread neither to the genitals)  
*tagu na nārī* (thread neither to the wife)  
*tagu na pairī* (thread neither to the feet)  
*tagu na hathī* (thread neither to the hands)  
*tagu na jihavā* (thread neither to the tongue)  
*tagu na akhī* (thread neither to the eyes)

The word combinations, '*indrī-nārī*' (sense/reproductive organ-woman), '*pairī-hathī*' (feet-hands) and '*jihavā-akhī*' (tongue-eyes), used for this parallelism are very creative. '*Indrī-nārī*' appears as a symbol of the individual's spiritual conduct. Similarly, '*pairī-hathī*' is used for the individual's life/physical conduct, and '*jihavā-akhī*' has been used as a symbol of his/her mental conduct. Through these word combinations, it has been explained that the Brahmin who is wearing an outer *janeu* is completely trapped in vices in terms of spiritual, mental, and physical conduct.

The next six lines of this *salok* employ satirical poetic style to question the Pandit. They suggest that the Brahmin is wandering without a (real) *janeu*, and yet, prepares and puts (a physical) one on others. Accepting a wage, he officiates marriages and teaches others the way of life based on a horoscope.

There is semantic rareness here, because the last line of the *salok* '*mani andha nāu sujānu*' (he is mentally blind but the name is wise) offers a summary of the entire *salok*. This line critiques people like the Pandit who act wise, but in reality they are mentally blind, implying spiritually ignorant. This line is also used as an idiom; consequently there is an appearance of a proverb here.

Similarly, the second line '*bhalke thuk pavai nit dārī*' (spit falls on the beard in the morning everyday) is also used as a proverb. '*Dārī te thuk painā*'<sup>31</sup> (spit falling on the beard) is a commonly used Panjabi proverb, which means facing shame or damnation. These proverbs have further sharpened the satire emerging in this *salok*.

In this *salok* there are ten lines in total. The first four lines and the ninth and tenth lines have a meter convention of 16-16. Here, the pair to two lines each can be

<sup>31</sup> Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib (Vol six), (editor.) Dr. Balbir Singh, Language Department, Punjab, 1997, page 2908

categorized under a four line verse with 16 or 15 characters each (*caupaī chand*). The fifth, sixth, seventh, and eighth lines are metered 13-13. This can be categorized under *ulālā* or *candarmanī chand*. Thus this *salok* can be considered a combination of a four line verse with 16 or 15 characters each (*caupaī chand*) and *candarmanī chand*.

**paūrī.**

**sāhibu hoi daiālu kirpā kare tā sāī kār karāisī.**

**so sevakū sevā kare jis no hukamu manāisī.**

**hukami manniai hovai parvāṇu tā khasmai kā mahalu pāisī.**

**khasmai bhāvai so kare manahu cindiā so phalu pāisī. tā dargah paidhā jāisī.15.**

### **Literal Translation**

*(When) the Owner, having become compassionate, bestows grace (on a devotee), then, (the Owner) causes to do only that deed (which is pleasing to the Owner). That devotee (alone) serves, whom (the Owner) causes to accept (Own) command. (Only) by accepting the command (of the Owner) is (a devotee) approved (at the court of IkOankar); then (that devotee) receives the mansion of the Owner. (When a devotee) does what is pleasing to the Owner, (then the devotee) obtains that fruit which is desired by (their) mind. (Only) then (is that devotee) honored in the court (of IkOankar).*

### **Interpretive Transcreation**

When IkOankar, having become compassionate, bestows grace on a devotee, then IkOankar causes the devotee to do only that deed which is pleasing to IkOankar. That devotee alone serves IkOankar, whom the IkOankar causes to accept Own Command. Only by accepting the Command, is a devotee approved at IkOankar's Court. When a devotee does what is pleasing to IkOankar, then that devotee obtains the reward desired by the mind. Only then is the devotee honored in the Court.

### **Word Meaning**

*sāhibu* = Owner; Sovereign, IkOankar.

*noun, nominative case; masculine, singular.*

Arabic – *sāhib* (master).

*hoi* = having become.

*perfect participle (adverb).*

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

*daiālu* = compassionate, kind.

*noun, accusative case; masculine, singular.*

Prakrit – *daālu*; Sanskrit – *dayālu* (दयालु - house of compassion, compassionate).

*kirpā* = grace, blessing.

*noun, accusative case; feminine, singular.*

Old Panjabi/Apabhransh – *kirpā*; Prakrit – *karipā*; Sanskrit – *kripā* (कृपा - grace, kindness).

*kare* = does, bestows.

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

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

*tā* = (only) then.

*conjunction.*

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

*sā* = that (which is pleasing to the Divine).

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

Old Panjabi – *sā* (the same/that very); Apabhransh – *sā/su/so*; Prakrit – *so*; Sanskrit  
– *sah* (सः - he).

*kār* = action, deed.

*noun, accusative case; feminine, singular.*

Lahndi – *kār* (work); Sindhi – *kāri* (work, occupation); Sanskrit – *kār* (कार - action, work).<sup>32</sup>

*karāisī* = causes to do.

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

Old Panjabi – *karāuṇā* (to cause to be made); Apabhransh/Prakrit – *kārāvei* (causes to do); Pali – *kārāpeti* (causes to do); Sanskrit – *kāryati* (कारयति - causes to do or be done).

<sup>32</sup> 'kār' (action) is also found in Farsi.

so = that (servant/devotee).

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

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

*sevak* = servant, devotee.

*noun, nominative case; masculine, singular.*

Apabhransh/Prakrit/Sanskrit – *sevak* (सेवक - one who serves, servant).

*sevā* = service.

*noun, accusative case; feminine, singular.*

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

*kare* = does, serves.

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

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

*jis* = (to) whom.

*pronoun, dative case;<sup>33</sup> third person, masculine, singular.*

Lahndi/Braj – *jis*; Apabhransh – *jaīsaū/jaīsā* (just like); Prakrit – *jāris* (just like, just as); Sanskrit – *yādrish* (यादृक्ष/यादृश - type of which, just like).

*no* = to.

*postposition.*

Old Panjabi – *no*; Panjabi – *nūr̄m*; Braj/Apabhransh – *kaū*; Prakrit – *kao*; Sanskrit – *kaksh* (कक्ष - which).

*hukamu* = command, order; will.

*noun, accusative case; masculine, singular.*

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

<sup>33</sup> The word ‘*manāisī*’ (causes to accept) in ‘*jis no hukamu manāisī*’ (whom IkOankar causes to accept Own command) is a factitive verb (having a sense of causing a result and taking a complement as well as an object). Therefore, ‘*hukamu*’ being the direct object, is in accusative case, whereas, ‘*jis no*’ (whom) is in dative case because of being an indirect object. For details please refer to: –Bhai Joginder Singh Talwara, Gurbānī Dā Saral Viākaraṇ Bodh, Vol 1, Amritsar, 2004, Page 190.

*manāisī* = causes to accept.

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

Old Panjabi – *manāuṇā* (to persuade); Lahndi – *manāvaṇ* (to persuade another to take on an obligation); Prakrit – *maṇṇāviya* (to persuade); Sanskrit – *manyate* (मन्यते - thinks, honors).

*hukamu* = by (accepting) command.

*noun, instrumental case; masculine, singular.*

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

*manniai* = by accepting.

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

Old Panjabi – *manṇaṇu*; Lahndi – *manṇaṇ* (to obey, to acquiesce; to promise); Sindhi – *manṇaṇu* (to respect, to obey); Apabhransh – *maṇai*; Prakrit – *maṇṇae* (thinks); Pali – *mannati* (thinks, deems; is sure of); Sanskrit – *manyate* (मन्यते - thinks; honors).

*hovai* = becomes, is.

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

Old Panjabi – *hovai*; Apabhransh – *hob/hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

*parvāṇu* = accepted, approved.

*noun, accusative case; masculine, singular.*

Old Panjabi – *parmāṇ/parvāṇ* (measurement, quantity, equality of age); Apabhransh – *parmāṇ*; Pali/Prakrit – *parimāṇ* (measurement/standard, extent, limit); Sanskrit – *parimāṇam* (परिमाण - measurement/standard).

*tā* = then.

*conjunction.*

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

*hasmai* = (of) Owner; (of) IkOankar.

*noun, genitive case; masculine, singular.*

Farsi – *hasam*; Arabic – *hasam* (owner, master, husband, master).

*kā* = of.

*postposition.*

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

*mahalu* = mansion, abode.

*noun, accusative case; masculine, singular.*

Farsi – *mahal*; Arabic – *mahalla* (place of descending, place of dwelling); Arabic – *halla* (to descend/come down).

*pāisī* = obtains, receives.

*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).

*khasmai* = to the Owner; to IkOankar.

*noun, dative case; masculine, singular.*

Farsi – *khasam*; Arabic – *khasam* (owner, master, husband).

*bhāvai* = is pleasing.

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

Old Panjabi – *bhāuṇā* (to be agreeable or suitable); Sindhi – *bhāiṇu* (to like); Apabhransh – *bhāvai*; Prakrit – *bhāvaei* (likes); Sanskrit – *bhāpyate* (भापयते - makes shine).

*so* = that (deed).

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

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

*kare* = does.

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

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

*manahu* = by the mind.

*noun, ablative case; masculine, singular.*

Old Panjabi – *mann*; Apabhransh – *mane/mane*; Prakrit – *maṇi/man*; Sanskrit – *manas* (मनस् - mind).

*cindiā* = desired, wished.

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

Apabhransh – *cintai*; Prakrit – *cintei*; Pali – *cinteti*; Sanskrit – *cintayati* (चिन्तयति - thinks, cares for).

so = that (fruit/reward).

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

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

*phalu* = fruit, reward.

*noun, accusative case; masculine, singular.*

Old Panjabi – *phalu*; Lahndi/Rajasthani/Apabhransh – *phal* (reward, profit, outcome/result); Prakrit/Pali – *phal*; Sanskrit – *phal* (फल - fruit of a tree, reward, outcome/result).

*pāisī* = obtains.

*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).

*tā* = then.

*conjunction.*

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

*dargah* = (in) the court (of IkOankar).

*noun, locative case; feminine, singular.*

Farsi – *dargāh/dargah* (court, tomb, royal court, Divine court).

*paidhā jāisī* = is honored, is respected.

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

Old Panjabi – *padhā*; Sanskrit – *paridhā* (परिधा - to place around; to wear clothes)<sup>34</sup>  
+ Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति – goes, departs).

.15. = Fifteenth *pauri* is complete.

<sup>34</sup> Mahān Kosh considers the origin of '*paidhā*' to be '*paridhrit*' (परिध्रित).

**Poetical Dimension**

Through simple linguistic expressions, the *pauri* states that when the Owner becomes compassionate and bestows grace, only then is the individual able to do things that are acceptable to IkOankar. Only the one who accepts the Command of IkOankar is able to serve as a devotee. Only by accepting the Command can one find IkOankar's mansion; that individual gets the desired rewards. One who stays in the Will and accepts the Command of IkOankar, receives honor in IkOankar's court.

The meter convention of this *pauri* is 19+15 (first line), 13+13 (second line), 17+16 (third line) and 20+9 (fourth line). The fifth line has fifteen meters.

DRAFT