

Pauri 16

Overview

The sixteenth *pauri* is accompanied by two *saloks*. The first *salok* has four lines, and the second *salok* has twenty-two lines. Both *saloks* highlight the difference between the statements and the actions of the Hindu priest (Brahmin) and the officials (Kshatriya), and inform us that in real terms, an individual can become pure/clean/unpolluted only by remembering the Truth and bringing it into one's behavior. The *pauri* conveys that everyone from the rulers to the grasscutters, are all equal under the glance of IkOankar. If IkOankar wills it, then even a mighty ruler can be turned into a grasscutter.

salok m: 1.

gaū birāhmaṇ kau karu lāvahu gobari taraṇu na jāī.
dhotī ṭikā tai japmālī dhānu malechām khāī.
antari pūjā paraḥi katebā sañjamu turkā bhāī.
choḍīle pākhaṇḍā. nāmi laīai jāhi tarandā.1.

Literal Translation

(You Hindu officials, on the one hand) levy tax on the cow and Brahmin; (while on the other hand, believe that the cow's dung and the janeu made by that Brahmin will purify you; but by coating the cooking square) with cow dung, swimming across (the world-ocean) is not possible.

(On the one hand you wear) loin-cloth, (apply) mark (on your forehead), (hold) rosary (in your hand as per sanatan tradition); (but on the other hand, you) eat food (given by those Muslims you call) uncivilized (malech).

O Brother! (You) worship (deities) inside (your own home, but outside of your home you) read semitic texts (and practice) discipline of Muslims.

Forsake pretenses. (Only) by reciting Nam, you will swim across.

Interpretive Transcreation

On the one hand, you Hindu officials, working as tax collectors for the officials of Muslim administration, levy taxes on cows and Brahmins, and on the other hand, you believe that the cow's dung and the *janeu* prepared by the same Brahmin can make you pure; but by applying a layer of cow dung to the cooking square, swimming across this world-ocean is not possible.

On the one hand, you wear a loin-cloth around your waist as per the Sanatan tradition, apply mark on the forehead, and hold a rosary in your hand for the

recitation of mantra, but on the other hand, you eat food given to you by the same Muslims you call uncivilized.

O Sibling! You worship deities as per the Sanatan tradition inside your own house, but when outside of the house, you read the Quran and practice Islamic discipline. Give up such pretenses. You will swim across this world ocean only by Identifying with IkOankar (reciting Nam) with a true heart.

Word Meaning

gaū = cow.

noun, dative case; feminine, singular.

Awadhi/Lahndi – *gaū*; Sindhi – *gauū*; Prakrit – *gaū/gaūa/gaūā* (cattle); Pali – *gavuñ/gavañ* (cows and horses); Sanakrit – *gavu/gav* (गवु/गव - cow or bull).

birāhmaṇ = Brahmin, first of the four varnas in the Sanatan tradition.

noun, dative 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).

kaū = to, for.

postposition.

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

karu = tax.

noun, accusative case; masculine, singular.

Maithili/Gujarati/Braj/Apabhransh/Prakrit/Sanskrit – *kar* (कर - tax, levy).

lāvahu = (you) levy.

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

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

gobari = with the cow dung.

noun, instrumental case; masculine, singular.

Old Panjabi/Bhojpuri/Awadhi/Braj – *gobar*; Prakrit – *govvar/govar* (cowdung); Sanskrit – *gorvar/govar* (गोर्वर/गोवर - pulverised cow dung).

*taraṇu*¹ = swimming (is not possible), swimming across (is not possible).

abstract participle (noun), accusative case; masculine, singular.

Old Panjabi – *taraṇā* (to cross); Lahndi – *taraṇ* (to swim); Sindhi – *taraṇu* (to cross, to escape, to float/swim); Kashmiri – *tarun* (to cross); Apabhransh/Prakrit – *tarai*; Pali – *tarati* (crosses); Sanskrit – *tarati* (तरति - crosses a river, escapes, floats/swims).

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).

jāī = be, (cannot) be, is (not) possible.

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

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

dhotī = dhoti, loin-cloth.

noun, accusative case; feminine, singular.

Sindhi/Braj/Mundari – *dhotī*; Apabhransh – *dhovati* (loin-cloth); Sanskrit – *dhotta/dhaut* (धौत/धौत - cloth/washed).

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

noun, accusative case; masculine, singular.

Old Panjabi/Oria/Lahndi – *ṭikā*; Lahndi – *ṭikā* (mark); Sindhi – *ṭiko* (mark, stain, caste-mark); Dard Languages – *ṭik* (spot); Apabhransh/Prakrit – *ṭikka* (caste-mark); Sanskrit – *ṭikka* (टिक्क - mark, spot).

tai = and.

conjunction.

Old Panjabi – *tai*; Apabhransh – *tai/ate*; Sanskrit – *tathāpi/ar* (तथापि/अर - so, then, and).²

japmālī = rosary, a rosary held in hand for the recital of a mantra/incantation.

noun, accusative case; feminine, singular.

¹ Prof. Sahib Singh designated this word as an adverb. –Prof Sahib Singh, Gurbāṇī Viākaraṇ, Singh Brother, Amritsar, 2015, page 282-83

² An abbreviated form of '*atai*.'

Braj – *japmālī*; Apabhransh – *jappamālī*; Sanskrit – *japmālā* (जपमाला - a rosary for recital of mantra/incantation).

dhānu = grain (given as alms), food.

noun, accusative case; masculine, singular.

Old Panjabi/Lahndi – *dhān/dhāñ* (rice); Sindhi – *dhānu* (grain); Prakrit – *dhāṇṇa* (corn, growing rice); Pali – *dhāṇṇa* (grain, corn); Sanskrit – *dhānyam* (धान्यम् - pertaining to grain, grain, corn, rice).

malechāṁ = (of) non-Aryans, (of) outcastes, (of) uncivilized; (of) Muslims.³

noun, genitive case; masculine, plural.

Old Panjabi – *malech*; Braj – *malecch* (dirty, those not conforming to Varnashram Dharam; Muslim); Sanskrit – *malecchah* (म्लेच्छः - unculturued, non-Aryan, impure).

khāī = (you) eat, (you) consume.

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

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

antari = inside, within.

adverb.

Apabhransh – *antari* (inside); Prakrit – *antar* (inside, near); Pali – *antar* (near, inside/between); Sanskrit – *antar* (अन्तर - inside, near, of the neighbouring).

pūjā = worship.

noun, accusative case; feminine, singular.

Apabhransh/Sanskrit – *pūjā* (पूजा - to worship).

paṛahi = (you) read.

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

Apabhransh – *paḍahi*; Prakrit – *paḍhanti*; Pali – *paṭṭhanti*; Sanskrit – *paṭhanti* (पठन्ति - they read).

³ The word 'malech' (outcaste, uncivilized, unclean, non-Aryans or non-Hindus) was used by Brahmins generally for Muslims in the medieval period. As per the Sanskrit dictionaries, *malech* is one who does not speak Sanskrit, who does not follow Hindu or Aryan customs: गोमांसखादको यस्तु विरुद्धं बहु भाषते, सर्वाचारविहीनश्च म्लेच्छ इत्यभिधीयते (one who eats cow meat, speaks against the Vedas and who does not exhibit a noble conduct, is a *malech*).

katebā = semitic texts, religious texts of the semitic tradition.⁴

noun, accusative case; feminine, plural.

Gurbani – *kateb*; Arabic – *kiteb/kitāb* (semitic religious books).⁵

sanjamu = discipline, way/method.

noun, nominative case; masculine, singular.

Braj/Apabhransh/Prakrit – *sanjam*; Sanskrit – *saṁyam* (संयम - discipline, means, way).

turkā = of turks, of Muslims.

noun, genitive case; masculine, plural.

Farsi – *turk* (resident of Turkistan); Turkish – *turk* (name of a community).

bhāī = O brother! O sibling!

noun, vocative case; masculine, singular.

Old Panjabi – *bhāī*; Sindhi – *bhāu/bhāī*; Apabhransh – *bhāi/bhāiya/bhāu*; Prakrit – *bhāā/bhāi/bhāia/bhāu/bhāua*; Pali – *bhātā/bhātik/bhātiya*; Sanskrit – *bhrātri* (भ्रातृ - sibling, brother).⁶

choḍīle = give up, forsake.

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

Rajasthani – *choḍīle* (give up); Lahndi – *choḍaṇ* (to leave); Sindhi – *choḍaṇu* (to set free, let go); Apabhransh – *choḍḍia* (having given up); Prakrit – *choḍei* (looses); Sanskrit – *kshoṭyati* (क्षोटयति - throws).

pākhandā = hypocrisies, pretenses.

noun, accusative case; masculine, plural.

Braj – *pākhand*; Prakrit – *pāsand*; Sanskrit – *pāshand/pāshṇaḍ* (पाषंड/पाषण्ड - pretense, show off).

nāi = through/by Nam.

noun, instrumental case; masculine, singular.

⁴ Kuran, Injil, Torah and Zabur.

⁵ '*kateb*' is a colloquial/folk form of Arabic '*kiteb*.' As per the Arabic lexicon, *kannā*-ending (long vowel, 'ā') of word '*kitāb*' changes into *lām*-ending (short vowel, 'e') of '*kiteb*.' For example, '*jahez*' from '*jahāz*.' '*katebā*' is a plural of '*kateb*.'

⁶ Origin of the word '*bhāī*' has been given as '*bhāuṇā*' (to be pleasing) in the Mahān Kosh, which does not seem correct.

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

laiāi = by uttering/reciting.

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

Old Panjabi – *laiṇā* (to take); Lahndi – *levaṇ/laihaṇ* (to take, to receive/obtain);
Sindhi – *labhaṇu* (to receive/obtain); Prakrit – *labhai/lahai* (takes); Sanskrit – *labhate*
(लभते - catches/grabs, takes).

jāhi = will (swim across), will be able to (swim across).

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

Old Panjabi – *jāhi*; Apabhraṅsh – *jāhī/jāhi*; Prakrit – *jāṁti*; Pali – *jāṁti*; Sanskrit –
yānti (यान्ति - they go).

tarandā = (will) swim across, (will be able to) swim across.

present participle (adverb).

Old Panjabi – *taraṇā* (to cross); Lahndi - *taraṇ* (to swim); Sindhi – *taraṇu* (to cross, to
escape, to float/swim); Kashmiri – *tarun* (to cross); Apabhraṅsh/Prakrit – *taraī*; Pali –
tarati (crosses); Sanskrit – *tarati*
(तरति – crosses a river, escapes, floats/swims).

.1. = First *salok* is complete.

Poetical Dimension

Through simple vocabulary, this *salok* questions the hypocrisy of the Hindu society of that time, which was busy pleasing the Muslim rulers. It states that only by reciting the Nam (Identifying with IkOankar), and by giving up all pretenses, one can swim across the world-ocean.

The line '*choḍīle pākhaṇḍā*' (forsake pretenses) is smaller and different from the other lines. The first three lines detail different types of hypocrisies, whereas this small line clearly states that one must give up such hypocrisies, a clear deflection both in form and meaning.

The meter convention of the first three lines of this *salok* as per the vocabulary and pronunciation is 16+12. Although the first line has 17+12 meters, and the second line has 15+12 meters. When '*ṭikā*' is pronounced as '*ṭikkā*' then this also becomes 16+12 meters. These lines can be categorized under a four line verse with 16+12 characters each (*harigṭikā chand*). There are 12 meters in '*choḍīle pākhaṇḍā*' and 15 meters in '*nāmi laiāi jāhi tarandā*' (by reciting Nam, you will swim across).

m: 1.

māṇas khāṇe karahi nivāj. churī vagāini tin gali tāg.
 tin ghari brahmaṇ pūrahi nād. uṇā bhi āvahi oī sād.
 kūṛī rāsi kūṛā vāpāru. kūṛu boli karahi āhāru.
 saram dharam kā ḍerā dūri. nānak kūṛu rahiā bharpūri.
 mathai ṭikā teṛi dhotī kakhāi. hathi churī jagat kāsāi.
 nīl vastra pahiri hovahi parvāṇu. malech dhānu le pūjahi purāṇu.
 abhākhiā kā kuṭhā bakrā khāṇā. caūke upari kisai na jāṇā.
 de ke caūkā kaḍhī kār. upari āi baiṭhe kūṛiār.
 matu bhiṭai ve matu bhiṭai. ihu annu asāḍā phiṭai.
 tani phiṭai pheṛ karenī. mani jūṭhai culī bhareni.
 kahu nānak sacu dhiātai. suci hovai tā sacu pātai.2.

Literal Translation

Those who devour humans, offer Namaz (and their officials who) have Janeu around their neck, wield knife.

In those (officials') homes, Brahmins (go and) blow conch-shells. They also experience the same tastes.

False is the capital (of their religious practices), false is (their) trade. They eat, having lied.

Dwelling of shame and righteousness is far away. Nanak! Falsehood is pervading (everywhere).

There is a mark on the forehead (of the Brahmin, and) a pleated loin-cloth around the waist. In the hand is a knife; (he has become) the butcher of the world.

Wearing blue-green clothes (outside of the home, Brahmins) become acceptable. (And) taking food of the 'uncivilized' (malech, they) worship puranas (inside their homes).

(O Brahmin! On the one hand) eating goat (meat) slaughtered (while reading of Muslim prayer) in the language of (those you call) 'uncivilized;' (on the other hand saying that) no one's entry (can) be (allowed) in (our) cooking square.

(To purify it), a line was drawn, having coated the cooking square (with a layer of cow dung), (but) the liars arrived and sat on it.

(They tell others, "no one should come near our cooking square), lest it is defiled, O! Lest it is defiled and this food of ours is spoiled."

With the impure body, they do bad deeds. With the impure mind, they take handfuls (of water).

Nanak's statement is (that) Truth must be meditated upon (to gain internal purity). If there is internal purity, (only) then can Truth be obtained.⁷

Interpretive Transcreation

Those Muslim rulers who infringe on others' rights (devour humans) offer namaz. Their officials who wear the janeu around their necks, wield their knives; both oppress the constituents, and live off other people's labor.

Brahmins who wield their knives, go to the homes of the corrupt officials, pray and blow conch-shells. The Brahmins also relish the same tastes; they have no qualms accepting offerings from the officials they have partnered with, and eat from their ill-gotten wealth.

False is the capital of their religious practices, false is their trade. They lie to earn a living, and eat from it.

Abode of modesty and righteousness is far from them, they are neither ashamed of anything, nor are they mindful of their righteous duty. Nanak! Falsehood is pervading everywhere.

There is a mark on the forehead of the Brahmin, a saffron pleated loin-cloth around the waist. But in his hand is a knife; he has become the butcher of the world.⁸

Outside of the home, the Brahmins dress in blue-green, just like the Muslim rulers, to become acceptable to them. Accepting food from those Muslims they call 'uncivilized,' the Brahmins go home to worship Puranas as per their own Sanatan tradition.⁹

⁷ Prof. Sahib Singh has interpreted '*suci hovai tã, sacu pãiai*' with a pause at the place of the comma. But, from the perspective of poetics and principles, '*suci hovai, tã sacu pãiai*' seems correct. This is because in the Guru Granth Sahib, in almost all of the places, the word '*tã*' is used with the latter part of the sentence alone. The same holds true for the colloquial language.

⁸ *pūjā tilak karat isnānām. churī kāḍhi levai hathi dānā. 2.* –Guru Granth Sahib 201

⁹ "Only those individuals who wore a blue dress, were allowed to enter the royal court. In this context, Guru Nanak Sahib is questioning the Brahmins of the time in a satirical tone. He says that even though Brahmins consider themselves to be Divine, they eat and dress against the tenets of their faith. As per the Shastras, it is inappropriate to drink even water while sitting on a blue cloth/mat, but these clever Brahmins do not hesitate from even wearing blue dress in order to become acceptable to the rulers. At that time Brahmanism was in a predominant position in the Hindu society. Pandits used to perform a lot of worship and read a lot of religious texts, but this was only meant for pastime/amusement and outer display to people. They did not live upto the message of these texts. They were only good at being obsessed over the ideas of purity and defilement, but personally they wine and dined with the Muslim rulers. So, the Guru used these statements to jolt the

O Brahmin! On the one hand you eat a goat slaughtered while reading of Muslim prayer in the language of Muslims, and on the other hand, you say that no one should approach your cooking square, lest it is defiled.¹⁰ Having applied cow dung to purify the cooking square,¹¹ a line was drawn¹² so that no one enters it, but the Brahmins (liars) came and sat on that cooking square. They tell others, “No one should come near our cooking square, lest it is defiled, and our food is spoiled.” With an impure body they indulge in corrupt deeds. With an impure mind they outwardly fill hands with water¹³ and think that they have become pure, but their outer purity is only for show.¹⁴ Nanak’s statement is that one must contemplate on the eternal embodiment of Truth, IkOankar. By identification with IkOankar alone, purity of mind can be achieved.¹⁵ Only if there is purity of the mind, the embodiment of Truth, IkOankar, can be obtained.

Word Meaning

*māṇas khāṇe*¹⁶ = those who devour humans, who take other’s rights/share, those who consume the ill-gotten.

active participle (noun), nominative case; masculine, plural.

Old Panjabi – *māṇas*; Apabhraṅsh – *mānus/manus*; Prakrit – *maṇus/māṇus*; Pali – *manus* (man); Sanskrit – *manushah* (मनुष्य: - human; man) + Lahndi – *khāṇā* (eat, devour); Apabhraṅsh/Prakrit – *khāṇ* (eat, food); Pali – *khādan* (eat); Sanskrit – *khādan* (खादन - food, eat).

populace and the religious elite out of the bondage of slavery and awaken them.” – Giani Haribans Singh, Gurū Granth Sāhib Darshan Nirṇai Saṭīk, Patiala, 2011, page 282

¹⁰ *matu sacā akharu bhuli jāi caūkai bhiṭai na koi. jhūṭhe caūke nānakā sacā eko soi.*

1. –Guru Granth Sahib 1090

¹¹ *caūkā de kai sucā hoi. aisā hindū vekhahu koi.* –Guru Granth Sahib 951

¹² *kubudhi dūmaṇī kudaiā kasāiṇi par nindā ghaṭ cūhaṭī muṭhī krodhi caṇḍālī. kāṛi kaḍhī kiā thīai jāṛi care baiṭhīā nāli.* –Guru Granth Sahib 951

¹³ *nānak culīā sucīā je bhari jāṇai koi. surte culī giān kī jogī kā jatu hoi. brahmaṇ culī santokh kī girhī kā satu dānu. rāje culī niāv kī pariā sacu dhiānu.* –Guru Granth Sahib 1240

¹⁴ *mani jūṭhai tani jūṭhi hai jihavā jūṭhī hoi. mukhi jhūṭhai jhūṭhu bolāṇā kiu kari sūcā hoi. binu abh sabad na māṇjīai sāce te sacu hoi. 1.* –Guru Granth Sahib 56

¹⁵ *gurmukhi dhiāvahi si ammritu pāvahi seī sūce hohī. ahinisi nāmu japahu re prāṇī maile hache hohī. 3.* –Guru Granth Sahib 1254

¹⁶ a compound word.

karahi = they offer (Namaz).

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

Apabhransh – *karahi*; Prakrit – *karanti*; Sanskrit – *kurvanti* (कुर्वन्ति - they do).

nivāj = Namaz.

noun, accusative case; feminine, singular.

Farsi – *namāz* (submission/humility; prayer, prostration/genuflection; a prayer fixed by Islam).

churī = knife, small knife.

noun, accusative case; feminine, singular.

Lahndi/Sindhi/Apabhransh – *churī*; Prakrit – *churī/churiā* (knife); Pali – *churikā*; Sanskrit – *kshurī* (क्षुरी - knife, small razor).

vagāini = they wield.

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

Old Panjabi – *vagaṇā*; Lahndi – *vagaṇ* (to move, to flow, to blow); Kashmiri – *vagun* (to flow); Apabhransh/Prakrit – *vaggāi* (goes); Sanskrit – *valgati* (वलगति - leaps).

tin = of their.

noun, genitive case; masculine, plural.

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

gali = around the neck.

noun, locative case; masculine, singular.

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

tāg = threads, *janeus*.

noun, accusative case; masculine, singular.

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

tin = their, in those.

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

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

ghari = in house/homes.

noun, locative case; masculine, singular.

Old Panjabi/Braj – *ghar*; Sindhi – *gharu*; Apabhransh/Prakrit/Pali/Sanskrit – *ghar* (घर - house).

brahmaṇ = Brahmins, Pandits, priests.

noun, nominative case; masculine, plural.

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).

pūrahi = they blow (conch-shells).

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

Old Panjabi – *pūrṇā* (to fill); Lahndi/Sindhi – *pūraṇu* (to close); Kashmiri – *pūrun* (to fill); Prakrit – *pūrai*; Pali – *pūreti*; Sanskrit – *pūryati* (पूर्यति - fills).

nād = conch-shells.

noun, accusative case; masculine, plural.

Apabhransh/Prakrit – *nād*; Sanskrit – *nādah* (नादः - high road, sound).

uṇā = to them, they.

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

Old Panjabi – *unhā*; Lahndi – *on*; Apabhransh – *oan*; Prakrit – *amuṇā*; Sanskrit – *amunā* (अमुना - through that).

bhi = also.

particle.

Sindhi – *bhī*; Prakrit – *avi/vi*; Pali – *api*; Sanskrit – *api* (अपि - also, and, a lot).

āvahi = they experience/relish.

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

Apabhransh – *āvahi*; Prakrit – *āvanti*; Pali – *āyāmti*; Sanskrit – *āyāmti* (आयान्ति - comes, arrives/reaches).

oī = *oh+hī*, same.

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

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

sād = tastes.

noun, accusative case; masculine, plural.

Old Panjabi/Apabhransh – *sād*; Prakrit – *sāya*; Sanskrit – *svād* (स्वाद - tasty/tasteful).

kūrī = false, transient/temporary.

adjective (of rāsi), nominative case; feminine, singular.

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

rāsi = capital.

noun, nominative case; feminine, singular.

Braj/Apabhransh/Prakrit/Pali – *rāsi* (heap, heap of grain); Sanskrit – *rāshi* (राशि - heap, a measure of quantity).

kūrā = false, transient/temporary.

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

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

vāpāru = trade, business, dealing.

noun, nominative case; masculine, singular.

Old Panjabi – *vāpāru/bāpāru*; Braj – *vayāpār*; Sanskrit – *vayāpārah* (व्यापारः - trade, commerce, profession, enterprise/industry).

kūru = lie, falsehood.

noun, accusative case; masculine, singular.

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

boli = having uttered, having lied.

perfect participle (adverb).

Old Panjabi – *boli*; Apabhransh – *boli* (having said/spoken); Prakrit – *bolai/bullai*; Sanskrit – *bol* (बोल - speak).

karahi = they eat/consume.

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

Apabhransh – *karahi*; Prakrit – *karanti*; Sanskrit – *kurvanti* (कुर्वन्ति - they do).

āhāru = food.

noun, accusative case; masculine, singular.

Sindhi – *āhāru*; Apabhraṅsh – *āhār* (meal/food); Prakrit/Pali – *āhār* (food); Sanskrit – *āhār* (आहार - taking food, food).

saram = shame, modesty.

noun, genitive case; feminine, singular.

Braj – *saram*¹⁷; Farsi – *sharam* (difficulty/hardship, inconvenience; shyness, hesitation, shame).

dharam = righteousness, virtue, morality, goodness.

noun, genitive case; masculine, singular.

Apabhraṅsh – *dharamu*; Prakrit – *dhammo/dhamm*; Sanskrit – *dharam* (धर्म - what is established, law, duty, right).

kā = of.

postposition.

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

ḍerā = abode, dwelling.

noun, accusative case; masculine, singular.

Old Panjabi/Bhojpuri/Awadhi/Braj – *ḍerā* (phase/stage, abode, residence); Sanskrit – *ḍer* (ḍेर - resthouse).

dūri = far, away, far off, distant.

adverb.

¹⁷ Just as the palatal/velar and retroflex sounds of Sanskrit changed into ‘sa’ in Apabhraṅsh, similarly, ‘shīn’ of Farsi also changed into ‘sa.’ All of the writings of the medieval period, lack sounds like ‘sha,’ ‘za.’ In ‘Sūr Sāgar’ (by Surdas) also, the word ‘saram’ (shame) has been used. Consequently, it is inappropriate to articulate words from Guru Granth Sahib with a dot underneath the words in accordance with the increased usage of letters like ‘sha,’ ‘za’ in modern Panjabi. These letters are still articulated without a dot under the word in some parts of north India, where the influence of Sanskrit-Hindi is still not as large. For example: *sarīr*, *siv*, *sahir*, *sāmti*, *namaskār*. The same pattern is also noticed in the lectures of Osho and certain Hindi movies. All of these factors point to the fact that during the revelation of Guru Granth Sahib’s compositions, the pronunciation of these letters was simply ‘sa,’ ‘ja.’

Old Panjabi/Sindhi/Apabhransh – *dūri*; Prakrit – *dūr*; Sanskrit – *dūr*
(दूर - distant; distance).

nānak = Nanak!

noun, vocative case; masculine, singular.

kūru = falsehood, lie.

noun, nominative case; masculine, singular.

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

rahiā bharpūri = is pervading.

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

Old Panjabi – *rahiā*; Apabhransh – *rahaā* (living/dwelling); Prakrit – *rahaī*; Sanskrit – *rahatī* (रहति - dwells). Old Panjabi – *bharpūr*; Braj – *bharpūr*; Prakrit – *bharpūr* (completely filled); Sanskrit – *bhar+pūraṇ* (भर+पूर्ण - filled+completely, completely filled; one who takes care).

mathai = on the forehead.

noun, locative case; masculine, singular.

Lahndi – *matthā* (forehead); Sindhi – *mathu/matho* (top, surface, head); Apabhransh – *mattha/matthā*; Prakrit – *mattha/matthya* (head); Pali – *mattha* (skull, forehead); Sanskrit – *mastam/mastkam* (मस्तम्/मस्तकम् - head).

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

noun, nominative case; masculine, singular.

Old Panjabi/Oria/Lahndi – *ṭikā*; Lahndi – *ṭikā* (mark); Sindhi – *ṭiko* (mark, stain, caste-mark); Dard Languages – *ṭik* (spot); Apabhransh/Prakrit – *ṭikka* (caste-mark); Sanskrit – *ṭikka* (टिक्क - mark, spot).

teṛi = around the waist.

noun, locative case; masculine, singular.

Old Panjabi – *teṛi* (waist); Lahndi – *tirik* (back, hip); Kashmiri – *trakh* (lower back); Sanskrit – *trikka* (त्रिक्क - three times; back, hip).

dhotī = dhoti, loin-cloth.

noun, accusative case; feminine, singular.

Sindhi/Braj/Mundari – *dhotī*; Apabhransh – *dhovati* (loin-cloth); Sanskrit – *dhotta/dhaut* (धोत्त/धौत - cloth/washed).

kakhāī = pleated/folded loin-cloth, loin-cloth with the end brought behind and tucked into the waistband (as worn by Brahmins).¹⁸

adjective (of thotī), accusative case, feminine, singular.

Old Panjabi – *kakhāī*; Prakrit – *kakkhā/kacchā* (loincloth); Pali – *kacchā* (belt, loin or waist-cloth); Sanskrit – *kakshyā* (कक्ष्य - girdle, girth).¹⁹

hathi = in the hand.

noun, locative case; masculine, singular.

Lahndi – *hath*; Sindhi – *hathu*; Apabhrash/Prakrit – *hattha* (hand); Pali – *hattha* (hand, handle); Sanskrit – *hastah* (हस्तः - hand).

churī = knife, small knife.

noun, accusative case; feminine, singular.

Lahndi/Sindhi/Apabhrash – *churī*; Prakrit – *churī/churiā* (knife); Pali – *churikā*; Sanskrit – *ḷshurī* (क्षुरी - knife, dagger).

jagat = (of) world.

noun, genitive case; masculine, singular.

Old Panjabi – *jagatu*; Sanskrit – *jagat* (जगत् - world).

¹⁸ Some exegetes like Prof. Sahib Singh have also interpreted '*kakhāī*' as a 'saffron/red ochre-colored/orange (loin-cloth).' "In the religious text of the Hindu faith, there is a direction for wearing a loincloth such that three of its folds/part are tucked in the back: वामे पृष्ठे तथा नाभौ कक्ष त्रयमुदाहृतम्। राष्णिः कक्षैः परीधत्ते यो विप्रः शुचिः स्मृतः। (atri simriti)." –Bhai Kahn Singh Nabha, Mahān Kosh, Bhasha Vibhag Panjab, Patiala, 1978, page 289

¹⁹ According to G. S. Rayall, the etymology of the word '*kakhāī*' is: Panjabi – *kakhāī* (of ashen grey color); Bengali – *kasā*; Oriya – *kshaibā* (red color); Prakrit – *ksāya* (yellow color with a tinge of redness); Sanskrit – *kshāya* (कषाय - ashen grey, orange/red ochre).

*kāsā*²⁰ = butcher, killer.

noun, accusative case; masculine, singular.

Farsi – *kasā*; Arabic – *kazā* (killer, dangerous/deadly; brutal).²¹

nīl = (of) blue (color), (of) blue-green (Islamic color).

adjective (of bastra), accusative case; masculine, plural.

Lahndi – *nīlā* (blue, green); Sindhi – *nīro* (blue); Prakrit – *ṇīl* (blue, green); Pali – *nīl* (dark blue, dark green); Sanskrit – *nīl* (नील - dark blue, dark green, black).

vastra = clothes.

noun, accusative case; masculine, plural.

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

pahiri = having worn, wearing.

perfect participle (adverb).

Old Panjabi – *pahirā* (to wear clothes); Sindhi – *pahraṇu*; Marathi – *pahirṇe*;

Sanskrit – *paridhā* (परिधा - place something around; to wear clothes).²²

hovahi = are, become.

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

Apabhraṇsh – *havahi/bhavahi*; Prakrit – *hovanti*; Pali – *bhavant/hovant*; Sanskrit – *bhavanti* (भवन्ति - happens).

parvāṇu = accepted/acceptable, approved.

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

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

malech = of non-Aryans, outcastes, uncivilized, Muslims.

noun, genitive case; masculine, plural.

Old Panjabi – *malech*; Braj – *malecch* (dirty, those not conforming to Varnashram Dharam; Muslim); Sanskrit – *malecchah* (मलेच्छः - uncultured, non-Aryan, impure).

²⁰ It is not appropriate to read 'jagat kāsā' as 'jagat kā sār': *manmukhi andhe sudhi na kā. ātam ghātī hai jagat kasā.* –Guru Granth Sahib 118

²¹ The word 'kasā' could also have originated from the Farsi word 'kassāb' (one who butchers animals and sells meat).

²² G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 399

dhānu = grain (given as alms), food.

noun, accusative case; masculine, singular.

Old Panjabi – *dhānu*; Lahndi – *dhān* (rice, paddy); Sindhi – *dhānu* (grain); Prakrit – *dhāṇṇa* (corn, rice); Pali – *dhānna* (grain, corn); Sanskrit – *dhānyam* (धान्यम् - pertaining to grain, grain, roasted grain, rice).

le = having taken/accepted, taking.

perfect participle (adverb).

Old Panjabi – *laiṇā* (to take); Lahndi – *levaṇ/laihaṇ* (to take, to receive/obtain); Sindhi – *labhaṇu* (to receive/obtain); Prakrit – *labhai/lahaī* (takes); Sanskrit – *labhate* (लभते - catches/grabs, takes).

pūjahi = they worship.

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

Old Panjabi – *pūjahi*; Apabhransh – *pūjjahi*; Prakrit – *pūjjanti*; Sanskrit – *pūjyanti* (पूजयन्ति - they worship, they pray).

purāṇ = *purana*, mythological texts of Sanatan tradition.

noun, accusative case; masculine, singular.

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

*abhākhīā*²³ = *a+bhākhīā*, malech language (as per the Hindu belief),²⁴ language of the Muslims, language of the ‘uncivilised’ (Arabic/Farsi), Kalma/Takbir read by the Muslims while slaughtering an animal, foreign language.

²³ The word ‘*abhākhīā*’ has been created by adding a negation denoting ‘a’ before the word ‘*bhākhā/bhākhīā*.’ “A language not worth speaking. In the Hindu thought, languages like Greek and Arabic are called *malech*, and the Aryans are instructed to not speak these languages. See, Vrihat Pārāshār Saṁhitā A.4. Vishishṭha Saṁhitā A.6... The Guru does not consider any language as malech language. Through ‘*ushtralguḍ nyāy*’ (taking out a stick from the load of wood on the camel’s back to poke or instruct the camel itself) the hypocrite Brahmin is only confronted regarding why he asks others to not approach his cooking square (*caūke upari kisai na jāṇā*) when he himself eats the *kuthā* meat of an animal slaughtered by reciting mantras like ‘*bismillā*.’ What kind of a strange lesson do you give to people? If the Guru considered these languages as malech language, then Gurbāṇī would not have utilized words from these languages.” –Bhai Kahn Singh Nabha, Mahān Kosh, Bhasha Vibhag Panjab, Patiala, 1974, page 72

²⁴ *khatriā ta dharmu choḍiā malech bhākhīā gahī*. –Guru Granth Sahib 663

noun, genitive case; feminine, singular.

Old Panjabi – *abhākhīā* (*a+bhāshā*, bad language); Braj – *a+bhākhā*; Prakrit/Pāli – *a+bhāsā* (to speak, language); Sanskrit – *a+bhāshā* (अ+भाषा – negation denoting+ to speak).

kā = of.

postposition.

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

kuṭhā = slaughtered, slaughtered (in a halal way).

past participle (of adjective bakrā), accusative case; masculine, singular.

Old Panjabi/Lahndi – *kuṭhā* (killed, meat prepared through the Muslim way); Sindhi – *kuṭho* (slaughtered, killed); Sanskrit – *kusht* (कुष्ट - killed, tore).²⁵

bakrā = (male) goat.

noun, accusative case; masculine, singular.

Lahndi – *bakkarā/bakrā*; Sindhi – *bakaru/bakiro*; Braj – *bakurā/bakrā*; Prakrit – *vakkaraa* (goat); Sanskrit – *barkar/varkarah* (बर्कर/वर्करः - kid, lamb, goat).

khāṇā = eat/eating, consume.

abstract participle (noun), nominative case; masculine, singular.

Bhojpuri – *khānā*; Gujarati – *khāṇu*; Old Marwari/Prakrit – *khāṇ*; Pali/Sanskrit – *khādan* (खादन - to eat).

caūke = in the cooking square/place.²⁶

noun, locative case; masculine, singular.

Old Panjabi – *caūkā/caūkai*; Lahndi – *cauk/caukā* (crossroad/cooking square); Sindhi – *caūku* (square shaped place); Apabhransh/Prakrit – *caūkka/caūkiā* (group of four, crossroad, courtyard/compound); Pali – *catukka* (group of four, crossroad); Sanskrit – *catushk* (चतुष्क - a group of four, crossroad, square courtyard/compound).

upari = at, in.

postposition.

²⁵ The word '*kuṭhā*' is also considered to have originated from Farsi '*kushtan*' (to kill/murder).

²⁶ In modern Panjabi, people have started articulating the word '*caūṁkai/caūṁkā*' with nasalization. Using this nasalization in Guru Granth Sahib is not appropriate.

Old Panjabi/Gujarati/Marwari/Apabhransh – *upari*; Sanskrit – *uppari* (उप्परि - above).

kisai = of anyone.

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

Apabhransh/Prakrit – *kassa*; Sanskrit – *kasya* (कस्य - who)

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).

jāṇā = (anyone's) entry, (anyone's) approach.

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

Old Panjabi – *jāṇā* (to go); Apabhransh – *jāi/jāi*; Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes/departs).

de kai = having smeared, having coated.²⁷

perfect participle (adverb).

Old Panjabi – *deṇā*; Apabhransh – *de/dei*; Prakrit – *deei/dāi*; Pali/Sanskrit – *dadāti*

(ददाति - gives) + Old Panjabi – *kai* (having); Apabhransh – *kaia* (having done);

Prakrit – *karai*; Sanskrit – *karoti* (करोति - does).

caūkā = cooking square/place.

noun, accusative case; masculine, singular.

Old Panjabi – *caūkā*; Lahndi – *cauk/caukā* (crossroad/cooking square); Sindhi –

caūku (square shaped place); Apabhransh/Prakrit – *caūkka/caūkiā* (group of four,

crossroad, courtyard/compound); Pali – *catukka* (group of four, crossroad); Sanskrit

– *catushk* (चतुष्क - a group of four, crossroad, square courtyard/compound).

kaḍhī = drew/drawn (line of cooking square).

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

Old Panjabi – *kaḍhaṇā*; Lahndi – *kaḍḍhaṇ*; Sindhi – *kaḍhaṇu*; Kashmiri – *kaḍhun* (to

pull out); Apabhransh – *kaḍhai/kaḍḍhai*; Prakrit – *kaḍḍhai* (pulls, draws a line,

ploughs); Sanskrit – *kaḍḍati* (कड्ढति - pulls, takes/pull out).

²⁷ The phrase 'de ke caūkā' refers to the process of applying a layer of cow-dung around the cooking square in order to 'purify' it. In this context, Guru Granth Sahib guides us: *soī kucīlu kudrati nahī jānai. līpiai thāi na suci hari mānai.* –Guru Granth Sahib 1151

kār = line.

noun, accusative case; feminine, singular.

Lahndi – *kār* (work); Sindhi – *kāri* (work, profession) ; Sanskrit – *kār* (कार - work, task).²⁸

upari = above, atop, on.

postposition.

Old Panjabi/Gujarati/Marwari/Apabhransh – *upari*; Sanskrit – *uppari* (उपरि - above).

āi = having come/arrived, arrived.

perfect participle (adverb).

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

baiṭhe = they sat.

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

Old Panjabi – *baiṭhā*; Lahndi – *baiṭhā*; Sindhi – *veṭho*; Apabhransh – *baiṭṭha*; Prakrit – *uvaviṭṭha/biṭṭha*; Sanskrit – *upviṣṭ* (उपविष्ट - seated/sitting).

kūriār = liars, deceitful, engrossed in lies/deceit.

adjective (of brāhmaṇ), nominative case; masculine, plural.

Old Panjabi/Lahndi – *kūriār*; Apabhransh – *kūḍāyār/kūḍaār*; Prakrit – *kūḍaār*; Sanskrit – *kūṭ+kār* (कूट+कार - falsehood+owner).

matu = lest.

adverb.

Old Avadhi – *matu/mati*; Lahndi – *mat*; Sindhi – *matām/mat*; Prakrit – *mant*; Pali – *mā*; Sanskrit – *mā* (मा - negation-denoting; lest).²⁹

bhiṭai = is defiled, become impure.

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

²⁸ The word ‘*kār*’ (action) is found in Farsi as well.

²⁹ When we look at the historical evolution of this word, we learn that in the old Avadhi, both the words ‘*matu*’ and ‘*mati*’ were commonly used to denote negation. For this reason, the word ‘*mati*’ is also noticed at some places instead of ‘*mat:*’ e *dui nainā mati chuhaū pir dekhan kī ās. 91.* –Guru Granth Sahib 1382

Panjabi – *bhiṭṭa/bhiṭṭar* (impurity, pollution); Sanskrit – *viṭṭa* (विट्ट - impurity, filthy state).³⁰

ve = O!

interjection.³¹

Old Panjabi – *ve* (sound/voice simulation/imitation or Onomatopoeia).³²

ihu = this, it.

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

Apabhransh – *ih*; Prakrit – *eso*; Sanskrit – *eshah* (एषः - this).

annu = grain, food.

noun, accusative case; masculine, singular.

Sindhi – *anu*; Apabhransh – *ann*; Prakrit – *aṇṇa* (food, grain); Pali – *ann* (food, especially boiled rice); Sanskrit – *ann* (अन्न - food, usually boiled rice or corn).

asāḍā = (of) ours.

pronominal adjective (of annu), genitive case; masculine, singular.

Lahndi – *asi/as/asāḍā*; Prakrit – *amahe/amāṇaṇ*; Pali – *amah* (we); Sanskrit – *asmad* (अस्मद् - pronoun explication from which different forms of first person pronoun are made).

phiṭai = goes bad, is spoiled.

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

Lahndi – *phiṭṭan* (to be spoilt/to go bad); Sindhi – *phiṭṭanu* (goes to ruin, turns to curd, quarrels); Apabhransh/Prakrit – *phiṭṭai* (falls, breaks); Sanskrit – *saphiṭyati* (स्फिटयति - injures).

tani = with the body.

noun, instrumental case; masculine, singular.

³⁰ “Panjabi - *bhiṭṭanā* (becoming defiled by a touch); Sanskrit - *bhrishṭ* (भ्रष्ट – fallen/apostate).” –G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 488

³¹ Vocative interjection.

³² Words exhibiting onomatopoeia (sound/voice simulation/imitation) involve the usage of the same words or sounds which they point to, indicate or mean. For example, the tik tok of a clock, the chirp of a bird, the meow of a cat.

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

phiṭai = (with) the polluted (body), (with) the impure (body).
adjective (of tani), instrumental case; masculine, singular.

Lahndi – *phiṭṭaṇ* (to be spoilt/to go bad); Sindhi – *phiṭṭaṇu* (goes to ruin, turns to curd, quarrels); Apabhransh/Prakrit – *phiṭṭai* (falls, breaks); Sanskrit – *saphiṭyati* (स्फिटयति - injures).

pher = evil deeds, bad deeds, corrupt actions.
noun, accusative case; feminine, plural.

Old Panjabi – *pher*; Prakrit – *phiṭṭa* (broken, dislodged); Sanskrit – *saphiṭyati* (स्फिटयति - loosens).

kareni = they do (evil deeds).

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

Old Panjabi – *kaṛṇā*; Lahndi – *karaṇ*; Sindhi – *karaṇu* (to do, to act); Prakrit – *karei/karai*; Pali – *karoti*; Sanskrit – *karoti* (करोति - does).

mani = with the mind.

noun, instrumental case; masculine, singular.

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

jūṭhai = with impure/polluted (mind).

adjective (of mani), instrumental case, masculine, singular.

Old Panjabi – *jūṭha*; Lahndi – *jūṭhā*; Sindhi – *jūṭho* (defiled/impure/dirty); Prakrit – *jūṭṭha* (used); Sanskrit – *jushṭ* (जुष्ट - tasted, relished; leftover food).

*chulī*³³ = handfuls, handfuls of water.³⁴

noun, accusative case; feminine, plural.

³³ The concept of holy water is prevalent in many religious traditions. In some traditions, the believers are given a handful of water. They first rinse their mouths with a little of it, spit that out, and then drink the rest in three sips. This, they believe, purifies the stains of their body and mind. Similarly, in other traditions, people take a handful of water and a vow to accept or forsake certain things, or make certain donations.

³⁴ Handfuls of water, filled while taking a vow or rinsing of mouth before offering prayers.

Old Panjabi – *culī*; Braj – *curu/cullu/cillū* (implies rinsing mouth with a handful of water, implies cleaning/rinsing mouth); Prakrit – *culua* (handful, handful of water); Sanskrit – *culu* (handful of water, handful of water).

bhareni = they fill/take (handfuls of water).
verb, present tense; third person, masculine, plural.

Old Panjabi – *bharnā* (to bear); Lahndi – *bharaṇ*; Sindhi – *bharaṇu* (to fill); Prakrit – *bharai* (supports, fills); Pali – *bharati* (bears, supports); Sanskrit – *bharati* (भरति - bears, brings, keeps).

kahu = statement.

noun, nominative case; masculine, singular.

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

nānak = (of) Nanak!

noun, genitive case; masculine, singular.

sacu = on Truth, on the true Nam of eternal Divine, the embodiment of truth.

noun, accusative case; masculine, singular.

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

dhiātai = must meditate, must contemplate, must reflect.

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

Old Panjabi – *dhiāiṇ*; Sindhi – *dhyāiṇu* (to ponder/reflect); Sanskrit – *dhyāyati* (ध्यायति - pays attention/focuses).

suci = purity.

noun, accusative case; feminine, singular.

Braj/Prakrit – *suci* (purity); Sanskrit – *shuci* (शुचि - without dirt/filth, clean, bright/clean).

hovai = if it is.

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

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

tā = then.

conjunction.

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

sacu = to the truth, to the eternal Divine, the embodiment of truth.

noun, accusative case; masculine, singular.

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

pāīai = is obtained, can be obtained.

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

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to get/obtain); Prakrit – *pavai* (gets/obtains); Pali – *pāpeti* (gets/obtains; brings); Sanskrit – *prāpyati* (प्रापयति - causes to get/obtain, gets/obtains).

Poetical Dimension

With familiar vocabulary/verbiage, satire has been invoked in a very effective manner in this *salok*. Through this literary scheme, the Guru has brought into focus the hypocrisy of the Brahmins and the Kshatriya, and their degraded way of life. The last two lines of this *salok* are special, because these lines contain the solution to the corruption and anarchy described in all the previous lines. Thus, this *salok* binds itself in a poetic structure of 'problem and solution' endlessly enhancing the communication and effectiveness of the meaning contained in the *salok*. These lines propose that it is only by remembering IkOankar that we can obtain Truth.

This *salok* has 22 lines. According to the vocabulary and pronunciation, every line has a meter convention of 15+15. If the two lines come together to make a pair, this meter convention can be placed under a four line verse with 16 or 15 characters each (*caupaī chand*). This *salok* has been created by combining 11 *caupaīs*.

paūṛī.

citai andari sabhu ko vekhi nadarī heṭhi calāidā.

āpe de vaḍiāiā āpe hī karam karāidā.

vaḍahu vaḍā vaḍ medanī sire siri dhandhai lāidā.

nadari upaṭhī je kare sultāna ghāhu karāidā. dari maṅgani bhikh na pāidā.16.

Literal Translation

Everyone is in the mind (of IkOankar); (IkOankar) is watching (everyone) and causes (them) to move under the Glance.

By Own-self (IkOankar) bestows greatnesses. By Own-self (IkOankar) causes to act.

*(IkOankar) is the greatest of the great, (IkOankar's) creation is (also) great;
 (IkOankar) causes everyone to engage in worldly work.
 If (IkOankar) reverses the Glance, (then) makes kings (a blade of) grass. They (may)
 beg at every door, (but) no one gives (them) alms.*

Interpretive Transcreation

Everyone is in the attention of IkOankar. IkOankar is watching over every being, and directs everyone in accordance with the Will.

IkOankar by Own-self causes beings to act in accordance with the Will. IkOankar by Own-self bestows greatneses on them.³⁵

IkOankar is the greatest of the great. The creation of IkOankar is vast. Having created the beings in this creation, IkOankar causes each and every being to engage in worldly work.

If IkOankar turns away the Glance of grace, even kings are turned into mere blades of grass. Even if they beg from door to door, no one gives them alms.

Word Meaning

citai = (in) mind, (in) consciousness.

noun, locative case; masculine, singular.

Sindhi/Apabhransh – *citu*; Prakrit/Pali/Sanskrit – *citta* (चित्त - mind, mind).

andari = in, inside.

postposition.

Old Panjabi – *andari*; Sindhi – *andaru* (the inside), *andari* (inside); *antari* (between);

Prakrit – *antar/antarā* (inside), *andare* (in, within); Pali – *antar* (inside, interval),

antare (between, inside); Sanskrit – *antar* (अन्तर - interior, near;

Rigved - neighboring).

sabhu ko = everyone, everybody.

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

sabhu: Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit –

sarva (सर्व - all, everybody) + *koi*: Apabhransh – *koi/koi*; Prakrit/Pali – *ko*; Sanskrit –

kah (कः - someone, who).

vekhi = seeing, watching.

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

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

³⁵ Meaning derived by changing the sentence structure.

nadarī = (under) glance, (under) glance of grace; (in accordance with) the will.
noun, locative case; feminine, singular.
 Arabic – *nazar* (to see, sight).

heṭhi = under, in accordance with.
postposition.

Sindhi – *heṭhi*; Apabhransh – *heṭṭha/heṭṭhi*; Prakrit – *heṭṭhā/hitṭha*; Pali – *heṭṭhā* (below); Sanskrit – *adhishṭāt* (अधिष्ठात - below, lower portion).

calāidā = causes to move, causes to act.

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

Lahndi – *callaṇ* (to start, to go/to move); Sindhi – *calaṇu* (to go, to depart; to die);
 Prakrit – *calaī* (moves); Sanskrit – *calyati* (चलयति - goes away).

āpe = by Oneself, by Own-self.

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

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

de = gives, bestows.

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

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

vaḍiāṭā = greatneses.

noun, nominative case; feminine, plural.

Lahndi – *vadāi/vadiāṭ*; Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra* (वड्र - big, great).

hī = alone.

particle.

Apabhransh – *hī*; Sanskrit – *hiṃ* (हिं - for this, because, doubtless, for sure, it is also used for emphasis).

karam = deeds, actions/acts.

noun, accusative case; masculine, plural.

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

karāidā = causes to act.

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

Lahndi – *karāuṇā* (to make someone else do); Apabhransh – *krāvae*; Prakrit – *kārāve*; Pali – *kārāpeti*; Sanskrit – *kāryati* (कारयति - causes to do or be done).

vaḍahu vaḍā = great, greatest of the great.

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

Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra* (वड - big, great).

vaḍ = great, vast.

adjective (of medanī); nominative case, feminine, singular.

Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra* (वड - big, great).

medanī = earth, creation.

noun, nominative case; feminine, singular.

Sanskrit – *medinī* (मेदिनी - born from the flesh; earth).

sire siri = every head, everyone, each and every being.

*adverb.*³⁶

Lahndi – *sir*; Sindhi – *siru*; Apabhransh/Prakrit/Pali – *sir*; Sanskrit – *shiras* (शिरस् - head).

dhandhai = in worldly work, in the entanglement (of Maya).

noun, locative case; masculine, singular.

Old Panjabi – *dhandhā*; Sindhi – *dhandho* (work, business, profession);

Apabhransh/Prakrit – *dhandhā* (shame, shame); Sanskrit – *dhandh/dharṁdhay* (धन्ध/धन्धय - novice/unskilled, ugliness, trouble).

lāidā = engages.

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

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

nadari = Glance/Gaze; favor, grace.

noun, accusative case; feminine, singular.

Arabic – *nazar* (to see, sight).

upaṭhī = upside down, reverse.

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

³⁶ Compound adverb.

Old Panjabi – *upaṭhā/upaṭhī*; Lahndi – *upaṭṭhā/appuṭhā* (upside down); Sanskrit – *utprishṭh* (उत्पृष्ठ - upside down).

je = if, even if.

conjunction.

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

kare = does, if (the Divine) does.

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

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

sultānā = kings, emperors.

noun, accusative case; masculine, plural.

Arabic – *sultān* (king/emperor, ruler).

ghāhu = grass, as trivial as a blade of grass.

noun, accusative case; masculine, singular.

Sindhi – *ghāhu* (grass); Braj/Apabhransh/Prakrit/Pali – *ghās* (diet of animals);

Sanskrit – *ghāsah* (घासः - food, pasture or grass of the pasture).

karāidā = causes, makes, turns.

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

Lahndi – *karāuṇā* (make someone else do the work); Apabhransh – *krāvae*; Prakrit – *kārāvei*; Pali – *kārāpeti* (causes to do); Sanskrit – *kāryati* (कारयति - causes to do or be done).

dari = at the door, at every door.

noun, locative case; masculine, singular.

Farsi – *dar*; Farsi – *darvāzā* (door).

maṅgani = they may ask for, they may beg.

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

Lahndi – *maṅgaṇ* (to ask/beg); Apabhransh/Prakrit – *maggai*; Pali – *maggati*;

Sanskrit – *mārgati* (मार्गति - asks/begs, wishes).

bhikh = alms.

noun, accusative case; feminine, singular.

Old Panjabi – *bhikh/bhīkh*; Sindhi – *bhīkh*; Apabhransh/Prakrit/Pali – *bhikkhā* (alms, to beg); Sanskrit – *bhikshā* (alms, charity, well-being).

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).

pāidā = gives (alms).

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

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvai*

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

Poetical Dimension

Through the employment of simple linguistic expressions, the *pauri* delineates the limitless powers of IkOankar. It uses simple vocabulary to convey that IkOankar takes care of every living being, and keeps everyone under watch. IkOankar bestows greatness on people, and also makes them act in accordance with the Command. The creation of IkOankar is also vast, and in that vastness, every being has been made to function or act in their own place and position in the creation. If IkOankar takes away the glance of grace, then even kings turn into paupers, who do not receive alms while begging from door to door. Thus, the *pauri* is conveying that IkOankar alone is the operating force behind the entire creation.

From the perspective of vocabulary and pronunciation, the meter convention of this *pauri* is 12+16 (first line), 14+15 (second line), 13+14 (third line) and 12+15 (fourth line). Based on pronunciation, there are fifteen meters in the fifth line.