

Pauri 17

Overview

The seventeenth *pauri* is accompanied by two *saloks*. Both the *saloks* have four lines each. With the backdrop of rituals conducted for deceased ancestors, the first *salok* satirizes the charity done from ill-gotten money and states that it is only the wealth earned through honest labor that is worth sharing. By way of illustration and imagery, the second *salok* exposes the hypocrisy of a liar. While keeping the idea of the transient nature of the world at its center, the *pauri* expresses the futility of attachment to worldly materiality and forgetting IkOankar.

Note: According to certain denominational scholars, these *saloks* have been uttered while addressing two Kshatriyas of Lahore named *Mangu* and *Bhāgu*. However, Bhai Santokh Singh suggests (in *Gur Pratāp Sūraj Granth*) that these *saloks* have been addressed to Duni Chand.

saloku m: 1.

je mohākā gharu muhai gharu muhi pitrī dei.

agai vastu siñāñiai pitrī cor karei.

vaḍhīahi hath dalāl ke musphī eh karei.

nānak agai so milai ji khaṭe ghāle dei.1.

Literal Translation

If a thief robs (a) house, (and) having robbed the house offers to ancestors (the stolen object as charity); (then) hereafter that thing is recognized, (and that person thus) makes (their) ancestors thieves.

(There, Dharam-Raj)¹ does this act of justice (that) the hands of the middleman (Brahmin) are cut off.

¹ In the Guru Granth Sahib, the word *dharam* appears in multiple ways, with many connotations (including religious rituals, fair justice, etc.). They can be divided into two broad categories:

1. The Law or the Principle of IkOankar that is believed to be running, taking care of and evaluating the entire phenomenal expanse.

amulu dharamu amulu dībāṇu. –Guru Granth Sahib 5

(Priceless is the IkOankar's law, priceless is the IkOankar's court).

balio carāgu andhyār mahi sabh kali udharī ik nām dharam. –Guru Granth Sahib 1386

(The lamp has been lit in the darkness, all have been liberated in the age of Kaliyug by the Nam-principle).

Nanak! Hereafter that is received, what (one) toils, earns, and gives (while in this world).

Interpretive Transcreation

If a thief, having robbed someone's belongings, offers them as charity to a Brahmin during the ritual of *shrādh* done for the ancestors, then those stolen goods are discovered in the Court because the ancestors of those families from whom the goods were stolen are also present there. Thus, a thief who robs someone's house ends up turning their own ancestors into thieves.²

There, justice is delivered, the hands of the middleman-Brahmin who accepted these stolen offerings are cut off.

Gurmat view (Guru's thought) of '*dharam*' (The Law or Principle of IkOankar) and the justice delivered by it has been beautifully captured in the following *paūrī*:

andari rājā takhatu hai āpe kare niāu. gur sabdī daru jāñīai andari mahalū asrāu. khare parakhi khajānai pāīani khoṭīā nāhī thāu. sabhu saco sacū vartadā sadā sacū niāu. ammrit kā rasu āīā manī vasiā nāu. 18. –Guru Granth Sahib 1092

(The ruler and the throne are within; Own-Self administers justice. The court is known through the Word of Wisdom; the sanctuary and the mansion are within. After evaluation, the genuine ones are placed in the treasury; the counterfeit find no place. There, only the truth prevails; the true justice is always delivered. One enjoys the immortal essence when the Nam is enshrined in the mind).

2. The figure of Dharam-Rāj in Hindu belief system: Dharam-Rāj or Yam-Rāj, (*rājā dharam, dharam rāi, jam, jam-rāi, jam-kāl, etc.* in Guru Granth Sahib) according to the Hindu belief, is considered to be the king of justice, death and hell, who administers justice on the account of people's actions and deeds.

The following reference from the Guru Granth Sahib captures this idea:

dharam rāi no hukamu hai bahi sacā dharamu bīcāri –Guru Granth Sahib 38
(*Dharam-Rāj is ordered to sit and administer true justice*).

² "Donation or charity given with love and devotion for the dead relatives and ancestors is called *shrādh*. Hindus believe that such donation automatically reaches their ancestors, if it is given to a Brahmin." Piara Singh Padam, Gurū Granth Sanket Kosh, Punjabi University, Patiala, 1977, page 64

But "Gurbāñī advises that belief in sending goods for eating, drinking and wearing to one's ancestors in the next world is sheer ignorance, which has been popularised by the priests for their own interest. For this reason, the ideal thing is to serve one's living elders with devotion while they are alive." –Dr. Ratan Singh Jaggi, Chief Editor, Nirukat Srī Gurū Granth Sāhib, Punjabi University, Patiala, 2004, page 397

jīvat pitar na mānai koū mūerñ sirādh karāhī. pitar bhī bapure kahu kiu pāvahi kaūā kūkar khāhī. 1. –Guru Granth Sahib 332

Nanak! Hereafter, one receives only that which one toils, earns, and gives in this world.³

Word Meaning

je = if, even if.

conjunction.

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

mohākā = thief, thug.

noun, nominative case; masculine, singular.

Old Panjabi – *mohākā/muhākā*; Sanskrit – *moshkah* (मोषकः - robber, thief).

gharu = house, home/residence.

noun, accusative case; masculine, singular.

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

muhai = robs/plunders, if he robs/plunders.

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

Sindhi – *muhaṇu/muh* (to rob, to steal); Kashmiri – *muhun* (to deceive, to betray);

Apabhransh/Prakrit – *musai* (steals); Pali – *musati* (tricks/deceives, betrays);

Sanskrit – *mushati* (मुषति - steals).

muhi = having robbed/plundered.

perfect participle (adverb).

Sindhi – *muhaṇu/muh* (to rob, to steal); Kashmiri – *muhun* (to deceive, to betray);

Apabhransh/Prakrit – *musai* (steals); Pali – *musati* (tricks/deceives, betrays);

Sanskrit – *mushati* (मुषति - steals).

pitri = to ancestors.

noun, dative case; masculine, plural.

Braj – *pitari*; Sanskrit – *pitri* (पितृ - ancestors, father, dead father, grandfather, great-grandfather, etc.).

dei = if (s/he) gives, if (s/he) offers.

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

³ *nānak ethai kamāvai so milai agai pāe jāi. 1.* –Guru Granth Sahib 556

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

agai = ahead, hereafter, at the Court.

adverb.

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

vastu = thing, object.

noun, accusative case; feminine, singular.

Braj – *vastu*; Sanskrit – *vastu* (वस्तु - existing/present/current thing, thing, substance).

siññāṇīai = is recognized.

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

Lahndi – *siññāṇ/siññan* (to recognize); Prakrit – *sambhijāṇāi*; Pali – *sambhijāṇāti* (knows, recalls/recollects); Sanskrit – *sambhijāṇāti* (सम्भिजानाति - recognizes fully, perceives).

cor = thieves, burglars.

noun, accusative case; masculine, plural.

Lahndi/Apabhransh/Prakrit/Pali – *cor*; Sanskrit – *corah* (चोरः - thief, burglar).

karei = makes/turns one/into (a thief).

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

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

vaḍhīahi = are cut off.

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

Lahndi – *vaḍḍhaṇ* (to cut/to reap); Sindhi – *vaḍhaṇu* (to cut); Pali – *vaḍdhāpeti*; Sanskrit – *vardhayati* (वर्धयति - cuts).

hath = hands.

noun, accusative case; masculine, plural.

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

dalāl = (of) middleman (Brahmin).

noun, genitive case; masculine, singular.

Arabic – *dallāl* (one who mediates in a deal, one who mediates between the seller and the buyer to facilitate trade).

ke = of.

postposition.

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

musphī = the act of delivering justice.

noun, accusative case; feminine, singular.

Arabic/Farsi – *munsifī* (the act of delivering justice, the act of adjudicating).

eh = this, it.

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

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

karei = does (justice), delivers (justice).

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

Braj – *karāi*; Prakrit – *kariī*; Sanskrit – *karoti* (करोति - does).

nānak = Nanak!

noun, vocative case; masculine, singular.

agai = ahead, hereafter, at the Court.

adverb.

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

so = that.

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

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

milai = is received, is obtained.

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

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

ji = what, which.

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

Old Panjabi – *ji*; Lahndi/Sindhi – *je* (if); Braj – *je* (this); Apabhransh/Prakrit – *jai*; Pali – *jadi*; Sanskrit – *yadi* (यदि - if, if).

khaṭe = earns, gains.

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

Old Panjabi – *khaṭaṇā*; Lahndi – *khaṭṭaṇ* (to earn); Sindhi – *khaṭun* (to conquer, to gain); Kashmiri – *khaṭun* (to conceal; to overwhelm); Sanskrit – *khaṭṭayati* (खट्टयति - hides; overcomes).

ghāle = toils, labors, works hard.

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

Old Panjabi – *ghālaṇā* (to send; to destroy; to put; to melt, to mold); Marathi – *ghālaṇe* (to put, to cause to drip something/to cause to milk an animal); Sanskrit – *ghālyati* (घालयति - flows, drips/leaks, falls).

dei = gives.

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

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

Poetical Dimension

Through impressive employment of symbolism, the *salok* addresses the pretentious Brahmin who collects offerings in the name of useless rituals like *shrādhs* (charity given for dead ancestors). In the context of the popular discourse, the *salok* warns that this cheating cannot be hidden from IkOankar's justice; instead it is recognized for what it truly is. And it is not just those who directly cheated that are held responsible. It is also the ancestors receiving the offering and the middlemen Brahmins who profit off of such cheatings who are held responsible.

The last line of the *salok* is different from the first three lines both in terms of meaning and message. Therefore, there is semantic deflection here. The first three lines describe futile rituals done in the name of religion. In light of the principles of the Guru Granth Sahib, the fourth line clarifies that only what is earned through honest labor is of use in the court of IkOankar.⁴

The meter convention of the first three lines is 13+11. The fourth line has 12+11; but in pronunciation it is 13+11. So this *salok* can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). Two *doharās* have been clubbed into one in this *salok*.

⁴ jag bhog naīved lakh gurmukhi mukhi iku dāṇā pāiā. –Bhai Gurdas, Var 7 Pauri 13

m: 1.

**jiu jorū sirnāvaṇī āvai vāro vār.
jūṭhe jūṭhā mukhi vasai nit nit hoi khuāru.
sūce ehi na ākhīahi bahani ji pinḍā dhoi.
sūce seī nānakā jin mani vasiā soi.2.**

Literal Translation

Just as, to a woman, menstruation comes repeatedly (and during this period she continuously bleeds, in the same way) impurity abides in the mouth of the impure, (from which lies are emitted, due to which one) experiences humiliation everyday. These (people) cannot be called pure, who are seated, having washed the body (alone).

O Nanak! Pure are they alone, in whose heart is residing That (IkOankar).

Interpretive Transcreation

Just as a woman menstruates repeatedly every month, similarly falsehood and slander dwell in the mouth of the liar, and come out of their mouth continuously. Because of this, such a person is humiliated daily.⁵

The people who think they have become pure⁶ by having merely washed their bodies, cannot be called pure. They alone are pure, in whose heart IkOankar resides.

Word Meaning

jiu = just like, just as.

adverb.

Apabhransh – *jeu*; Prakrit – *jev*; Sanskrit – *yathā* (यथा - just like, just like).

jorū = woman.

noun, accusative case; feminine, singular.

Old Panjabi/Oria – *jorū*; Braj – *jorū/jorū* (woman, dear/lovely, wife); Apabhransh – *joi/joe/juui/joya* (woman); Prakrit – *juā* (young girl); Sanskrit – *yuvatirūp* (युवतिरूप - young woman).

⁵ antari jūṭhā kiu suci hoi. –Guru Granth Sahib 1344

⁶ *manu nahī sūcā kiā soc karjāi.* –Guru Granth Sahib 905

sirnāvaṇī = menstruation, a woman's monthly period (when she is mandated to take a bath and wash her hair).⁷

noun, accusative case; feminine, singular.

Old Panjabi – *sir+nāvaṇī* (the act of washing hair/head, complete bath including hair/head); Lahndi – *sir*; Sindhi – *siru*; Apabhransh/Prakrit/Pali – *sir*; Sanskrit – *shiras* (शिरस् - head)⁸ + Lahndi – *nahāvaṇ* (to bathe); Kashmiri – *nāvun* (to bathe, to scrub, to wash); Prakrit – *siṇāvedi/nahāvei*; Pali – *nahāpeti* (bathes, washes); Sanskrit – *snāpyati* (स्नापयति - causes to bathe).

āvai = (menstruation) comes, (monthly period) occurs.

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

Old Panjabi – *āvai*; Apabhransh – *āvai*; Prakrit – *āvei/āvai*; Pali – *āpeti*; Sanskrit – *āpyati* (आपयति - comes/arrives, reaches).

vāro vār = repeatedly, again and again, every month.

adverb.

Apabhransh – *vār* (time, a fixed time, opportunity, turn; time/duration); Prakrit – *vār*; Pali – *vār* (time, turn); Sanskrit – *vārah* (वारः - appointed time, one's turn; day of week).

jūṭhe = of defiled, of impure being.

noun, genitive case; masculine, singular.

Old Panjabi/Lahndi – *jūṭhā*; Sindhi – *jūṭho* (leftover food); Prakrit – *juṭṭha* (used); Sanskrit – *jushṭa* (जुष्ट - tasted, enjoyed; leftover food).

⁷ As per the Sanatan (Old Hindu) religious texts, a woman undergoing periods is/was mandated to take a bath and wash her hair (*ritusnān*) on the fourth day, and then see the face of her husband and eat food. During the medieval period, menstruation was considered to be an impure occurrence. The 'impurity' that abides in the mouth of the impure, or lies and slander, is worse than the so-called 'impurity' of the woman who is menstruating every month, in a natural process. Guru Nanak Sahib is saying, you are more concerned about a natural process of menstruation and call it polluting, but what about the lies coming out of your mouth because of which you are humiliated every day?

⁸ Mahān Kosh believes that this has originated from 'ऋतुस्नान', which does not seem correct, because it is a combination of two words 'sir' (hear) and 'nāvaṇī/nāuṇī' (to bathe).

jūṭhā = defilement, impurity, falsehood/lie.⁹

noun, accusative case; masculine, singular.

Old Panjabi/Lahndi – *jūṭhā*; Sindhi – *jūṭho* (leftover food); Prakrit – *juṭṭha* (used);

Sanskrit – *jushṭa* (जुष्ट - tasted, enjoyed; leftover food).

mukhi = in mouth.

noun, locative case; masculine, singular.

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

vasai = dwells, resides.

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

Old Panjabi – *vasai*; Apabhransh/Prakrit – *vasai*; Pali – *vasati*; Sanskrit – *vasati*

(वसति - stays, dwells).

nit nit = daily, every day, continuously.

adverb.

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

hoi = experiences.

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

Marathi/Apabhransh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati*

(भवति - happens).

khuāru = humiliation, misery.

adjective (of jūṭhe), genitive case; masculine, singular.

Farsi – *khvār* (insulted, anxious/distraught).¹⁰

sūce = pure, undefiled.

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

Old Panjabi – *sucā*; Lahndi – *succā* (pure); Braj – *suci* (clean/unsullied, undefiled, pure; pure); Prakrit – *succa*; Sanskrit – *shucy* (शुच्य् - to become pure).

⁹ In Sindhi, word 'jūṭh' is also used to mean 'jhūṭh' (lie): "Sindhi - *jūṭhu* (lie); Braj - *jhūṭha*; Apabhransh - *juṭṭha/jhūṭha*; Prakrit - *juṭṭha*; Sanskrit - *juṭṭha* (जुट्ट - fake, impure, wrong)." –R. L. Turner, *Indo Ārian Bhāshāvāṁ Dā Tulnātmal Kosh*, Motilal Banarasi Das, Delhi, 2008, page 299

¹⁰ The subscript sound 'va' became 'u+a' in the medieval period. 'khuār' is extensively used in the Devanagari writings of the medieval period.

ehi = these (people).

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

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

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).

ākhīahi = are called, are said.

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

Apabhransh – *ākhahi*; Prakrit – *ākkhanti*; Sanskrit – *ākhyānti* (आख्यान्ति - they say).

bahani = are seated, they sit.

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

Old Panjabi – *bahiṇā* (to sit); Lahndi – *bahaṇ* (to sit, to sit on a throne/seat);

Prakrit – *vasai*; Pali – *vasati* (lives, stays/resides); Sanskrit – *vasati* (वसति - stays/resides, dwells).

ji = who.

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

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

pinḍā = body.

noun, accusative case; masculine, singular.

Lahndi – *pinḍā* (body, body); Lahndi – *pinḍ* (village, mound/dune; rituals pertaining to/done for the dead); Braj – *pinḍ*; Sanskrit – *pinḍ* (पिण्ड - ball, a ball of soil; body).

dhoi = having washed/cleansed.

perfect participle (adverb).

Old Panjabi – *dhoi*; Apabhransh – *dhoyai*; Prakrit – *dhoia/dhovaa*; Pali – *dhovati*;

Sanskrit – *dhauvati* (धौवति - washes/cleans).

seī = they alone.

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

Old Panjabi – *seī*; Apabhransh – *soi/se/so/su*; Prakrit – *su/so*; Sanskrit – *sah* (सः - he).

nānakā = O Nanak!

noun, vocative case; masculine, singular.

jīn = (in) whose (mind).

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

Old Panjabi – *jīnha*; Apabhransh – *jīni* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - who has).

mani = in mind.

noun, locative case; masculine, singular.

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

vasiā = residing, dwelling.

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

Old Panjabi – *vasiā*; Apabhransh/Prakrit – *vasia*; Sanskrit – *ushit* (उषित - settled/inhabited).¹¹

soi = that alone, that (true Divine) alone.

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

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

Poetical Dimension

In this *salok*, by way of beautiful illustration, the Guru exposes the hypocrisy in the character of a liar. Just as the process of menstrual cycle continues in a woman, lie/falsehood continues to flow from the mouth of a liar.

The second half of the *salok* utilizes simple linguistic expressions and satire. Taking issue with the fixation on outer cleanliness, the *salok* states that those who merely wash their bodies cannot be called pure. In reality, only those individuals who have IkOankar residing in their hearts are pure.

There are a total of four lines in this *salok*, whose meter convention is 13+11. So this *salok* can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been created by putting together two *doharā chands*.

¹¹ The word 'vasiā' could be a derivative of Farsi 'bāshīdan' (to happen, to dwell).

paūrī.

**ture palāṇe paūṇ veg har raṅgī haram savāriā.
koṭhe maṇḍap māṛiā lāi baiṭhe kari pāsāriā.
cīj karani mani bhāvade hari bujhani nāhī hāriā.
kari phurmāisi khāiā vekhi mahlati maraṇu visāriā.
jaru āi jobani hāriā.17.**

Literal Translation

(Those who have) horses with decorated saddles, (which gallop) with the speed of wind, (and) harems decorated with every color; (those) who (have) made expansion of mansions with attics are seated, having erected tented pavilions; (those) who indulge in pleasures pleasing to their mind, but do not understand IkOankar, they lose (the game of life).¹²

Having made demands (throughout their lives, they) ate, (and) seeing (their) palaces, forgot death.

(For such indulgent people too), old age will arrive on the passing of youth.

Interpretive Transcreation

Those individuals who have horses with decorated saddles, which gallop at the speed of wind, and harems that are decorated in every possible way;¹³ those who are sitting having erected the expanse of tented pavilions and big mansions with high attics; and those who indulge in games that are pleasing to their mind, but do not realize IkOankar, they lose the game of life.

They have issued commands and made demands their entire lives, and eaten. They have forgotten death, looking at their grand palaces.

In the end, such individuals who indulge in material wealth also come face to face with old age once youth has passed, and must leave this world empty handed.

Word Meaning

ture = horses.

noun, accusative case; masculine, plural.

Old Panjabi – *turā*; Braj – *turag/turaṅg/turaya/turī/turā*; Apabhraṅsh/Prakrit – *turaya*;

Pali – *turag*; Sanskrit – *turgah* (तुर्गः - horse).

palāṇe = (horses) with saddles, (horses) decorated with saddles.

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

¹² While reading, there needs to be a pause after 'nāhī': *hari bujhani nāhī, hāriā.*

¹³ *hastī rath asva pavan tej dhaṇī bhūman caturāṅgā. saṅgi na cālio in mahi kachūai ūṭhi sidhāio nāṅgā. 3. –Guru Granth Sahib 700*

Old Panjabi/Lahndi – *palāṇ/palāṇā*; Sindhi – *palāṇu*; Kashmiri – *palān*; Prakrit – *pallāṇ/paḍāyāṇ*; Sanskrit – *palyāṇ/palyayanam* (पल्याण/पल्ययनम् - saddle).¹⁴

paūṇ veg = as fast as the speed of wind.

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

Old Panjabi – *paūṇu*; Apabhransh – *paūṇ/paūn*; Prakrit – *pavaṇ/payaṇ*; Sanskrit – *pavan* (पवन - wind/air) + Braj – *veg*; Apabhransh – *veg/vegga*; Prakrit – *vea/veg*; Pali – *vegga*; Sanskrit – *vegah* (वेग: impulse, momentum, speed, speediness).

har = (with) every (color), (in) every possible (way).

adjective (of raṅgī), instrumental case; masculine, singular.

Farsi – *har* (every, each, everyone).¹⁵

raṅgī = (*har*) *raṅgi*,¹⁶ with (every) color, in (every possible) way.

noun, instrumental case; masculine, singular.

Apabhransh – *raṅg*; Sanskrit – *raṅgah* (रङ्गः - color).

haram = harem, ladies' apartments (of the royal and rich men).

noun, accusative case; masculine, plural.

Arabic – *haram* (a place where entry of any man other than the husband is prohibited, ladies' apartments of the royal/rich men).¹⁷

savāriā = embellished, decorated.

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

Lahndi – *saṁvāraṇ* (to decorate, to beautify/embellish, to prepare); Sindhi – *saṁvāraṇu*; Kashmiri – *savārun* (to make arrangements, to keep well/to embellish well); Sanskrit – *saṁvāryati* (संवारयति - keeps covered, keeps in the right manner, keeps embellished).

¹⁴ Word '*palāṇe*' could also be a derivative of Farsi '*pālān*' (saddle-blanket/saddle-pack).

¹⁵ Farsi 'har' and Sanskrit 'सर्व' are of the same class, see: –John T. Platts, A Dictionary of Urdu, Classical Hindi and English, Manohar Books, New Delhi, 2006, page 1222

¹⁶ Word '*raṅgī*' has been derived from '*raṅgi*.'

¹⁷ Mahān Kosh shows the origin of this word to be Sanskrit word 'हर्म्य' (palace, that enraptures the mind).

koṭhe = (of) large houses, (of) big mansions.

noun, genitive case; masculine, plural.

Lahndi – *koṭhā/koṭharī*; Marathi – *koṭhā/koṭhī*; Prakrit – *koṭaṭh*; Sanskrit – *koshṭh* (कोष्ठ - vessel, grain-store, inside/internal room).

mandap = large open tents, tented pavilions.¹⁸

noun, accusative case; masculine, plural.

Apabhransh/Prakrit – *mandap*; Sanskrit – *mandapah* (मण्डपः - a place made for a special or auspicious occasion with bamboos, straws or clothes, temple, tent).

mārīā = attics.¹⁹

noun, genitive case; feminine, plural.

Lahndi – *mārī*; Sindhi – *mārī* (top floor, open tented space for special occasions); Prakrit – *māḍia/māl* (a constructed house, gathering/congregation); Pali – *māl* (open tented space for special occasions, tent, a decorated outer part of a building); Sanskrit – *māḍ* (मार्ड - top floor of a house).

lāi = having erected (the large open tents/tented pavilions).

subjunctive future tense (adverb).

Apabhransh – *lāi* (having applied/fixes); Prakrit – *lāei* (applies/fixes); Sanskrit – *lāgyati* (लागयति - applies/fixes, joins/lays on).

baiṭhe = are seated, are sitting.

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

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

kari = having made (expansion), having expanded.

perfect participle (adverb).

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

pāsāriā = expanses, expansions.

noun, accusative case; masculine, plural.

¹⁸ In the old times, an open platform-like temple made for a happy occasion like marriage was called 'mandap.' In modern times, this setup has been replaced with decorated/adorned tents.

¹⁹ Here 'mārī' seems to suggest a grand palace like house with an attic/loft.

Old Panjabi – *pasāraṇā*; Sindhi – *pasāraṇu* (to stretch out); Prakrit – *pasārei*; Pali – *pasāreti*; Sanskrit – *prasāryati* (प्रसारयति - stretches out/extends).

cīj = pleasures, games/plays.
noun, accusative case; masculine, plural.
 Farsi – *cīz* (material/substance, thing).

karni = they do, they indulge in.
verb, present tense; third person, masculine, plural.
 Old Panjabi – *karnā*; Lahndi – *karaṇ*; Sindhi – *karaṇu* (to do); Apabhransh – *karai*;
 Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

mani = in mind.
noun, locative case; masculine, singular.
 Lahndi – *mann*; Apabhransh – *mane/maṇe*; Prakrit – *maṇi/maṇ*; Sanskrit – *manas*
 (मनस् - mind).

bhāvade = pleasing (to mind), appealing (to mind).
past participle (of adjective cīj), accusative case; masculine, plural.
 Braj – *bhāvate*; Apabhransh – *bhāahi/bhāvahi*; Prakrit – *bhavanti*; Sanskrit –
bhavyanti (भावयन्ति - feel/seem pleasing, feel/seem appealing).

hari = (to) Hari, (to) the Divine.
noun, accusative case; masculine, singular.
 Apabhransh/Prakrit/Sanskrit – *hari* (हरि - green, green-yellow color; Vishnu, Shiva,
 Brahma, Indra, Krishna, etc.).²⁰

bujhani = they understand, they realize.
verb, present tense; third person, masculine, plural.
 Old Panjabi – *bujhaṇā*; Sindhi – *bujhaṇu* (to understand; is heard or known);
 Apabhransh – *bujjhai*; Prakrit – *bujjhai*; Pali – *bujjhati*; Sanskrit – *budhyate* (बुध्यन्ते -
 knows, understands).

²⁰ The word 'hari' has multiple meanings. In Sanskrit its literal meanings are 'green, yellow,' etc. Because of the green color this word became conventional for Vishnu and Krishna in the Puranas. Additionally, the origin of this word is also considered to be from 'हरति पापान् सांसारिकन् क्लेशाञ्च' (one who eradicates sin and worldly affliction). In the Indian tradition this word has been used for 'Shiv, Vishnu, Krishna, Indra,' etc. as well.

nāhī = no, not.

particle.

Braj/Apabhransh – *nāhī/nāhi/nahī/nahi*; Prakrit – *ṇahi*; Sanskrit – *nahi* (नहि - not, not).

hāriā = they lose.

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

Apabhransh – *hāriya* (is defeated); Prakrit – *hārei* (destroys; is defeated); Pali – *hāreti* (defeats); Sanskrit – *hāryati* (हारयति - loses).

kari = having made (a demand), having (demanded/commanded).

perfect participle (adverb).

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

phurmāisi = (having made) a demand, (having) demanded/commanded.

noun, accusative case; feminine, singular.

Farsi – *farmāish/farmayash* (command given for a task, a command in the form of a recommendation, demand).

khāiā = eaten, consumed.

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

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

vekhi = having seen/looked at.

perfect participle (adverb).

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

mahlati = mansions, palaces.

noun, accusative case; masculine, plural.

Farsi – *mahallat/mahallāt* (lady); Arabic – *mahallat* (a place of descending/alighting, place of dwelling).

marāṇu = death.

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

Sindhi – *marāṇu* (to die); Apabhransh/Prakrit/Pali – *marāṇ*; Sanskrit – *marāṇam* (मरणम् - to die, death).

visāriā = forgotten.

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

Old Panjabi – *visāraṇā*; Lahndi – *visāraṇ*; Sindhi – *visāraṇu* (to forget); Prakrit – *visārei/visāria* (forgotten); Sanskrit – *vismāryati* (विस्मारयति - causes to forget).

jaru = old age.²¹

noun, nominative case; feminine, singular.

Bengali/Apabhransh – *jar*; Prakrit/Pali/Sanskrit – *jarā* (जरा - old age).

āī = (old age) came/arrived.

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

Old Panjabi – *āuṇā*; Lahndi – *āvun*; Apabhrandh – *āvaṇ* (to come/arrive); Prakrit – *āvei/āvai*; Pali – *āpeti*; Sanskrit – *āpyati* (आपयति - arrives/comes, reaches).

jobani = on (the passing of) youth, because of (losing) youth.

noun, instrumental case; masculine, singular.

Braj – *joban/jovan*; Apabhransh – *jovaṇ*; Prakrit – *joaṇ/jovvaṇ*; Pali – *yobban*; Sanskrit – *yuvaṇ* (युवन् - young, youth).

hāriā = on the passing (of youth),²² because of losing (youth).

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

Apabhransh – *hāriya* (is defeated); Prakrit – *hārei* (destroys; is defeated); Pali – *hāreti* (defeats); Sanskrit – *hāryati* (हारयति - loses).

Poetical Dimension

In very clear terms, the *pauri* states that all those who have horses bedecked with saddles that gallop faster than the wind; all those whose harems have been decorated with myriad colors; those who have built big expensive mansions and do as they please; all those who enjoy all luxuries at their own command, and forget death while looking at their big mansions, witness the loss of their youth when old age arrives. They lose the game of life, having forgotten to connect with IkOankar.

²¹ In the Guru Granth Sahib, the *aurṁkaṛ*-ending (short vowel, ‘u’) of ‘*jaru*,’ being a part of the word stem, is always retained. In Apabhransh literature, ‘*jaru*’ has only been used as masculine. But in the Granth Sahib, it has been used as both masculine and feminine. Here, ‘*jaru*’ is feminine. For this reason, ‘*āī*’ is also feminine.

²² The phrase ‘*jobani hāriā*’ is actually a modification of ‘*jobani hāriai*,’ which has been done for rhyming purposes under the poetic system of Guru Granth Sahib.

These lines, thus, describe the worldly lifestyle/living and its temporary nature through '*simple linguistic expressions*, and remind the individual that one ought not to forget IkOankar, and get engrossed in the worldly pleasures.

The meter convention of the first two lines of this *pauri* is 14+15, whereas the third and fourth lines have 13+15 meters. There are 15 meters in '*jaru āi jobani hāriā*' as well.

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