

Pauri 18

Overview

The eighteenth *pauri* is accompanied by three *saloks*. The first *salok* has six lines, and the second and third *saloks* have four lines each. The *saloks* use satire with rational arguments to counter the so-called traditional belief of *sutak* (a superstitious practice done for a few days after the birth of a child)¹, and redefines it to give it a new meaning. The first *salok* depicts the pervasiveness of *sutak* and offers the Guru's wisdom as its remedy. The second *salok* describes various immoral human acts as the *sutak* of different sensory organs, because of which the human is shown to be suffering. The third *salok* openly rejects the idea of *sutak* and establishes the supremacy and pervasiveness of IkOankar's Command. The *pauri* eulogizes the greatness of the true Guru and encourages the individual to seek the sanctuary of the Guru to remove one's shortcomings/faults.

saloku m: 1.

**je kari sūtaku mannāi sabh tai sūtaku hoi.
gohe atai lakaṛī andari kīṛā hoi.
jete dāṇe ann ke jīā bājhu na koi.
pahilā pāṇī jīu hai jitu hariā sabhu koi.
sūtaku kiu kari rakhīai sūtaku pavai rasoi.
nānak sūtaku ev na utrai giānu utāre dhoi.1.**

¹ The Sanskrit words 'sūt' and 'sūtakam' are representative of 'birth' and 'impurity associated with the process of birth' respectively. As per the Shastras, this impurity stays for eleven days in a Brahmin's house, for thirteen days in a Kshatriya's house, for seventeen days in a Vaishya's house and for thirty days in a Shudra's house. Just like it was/is believed that 'sutak' has affected the family of a newborn, similarly 'pātak' (sin) was/is associated with the death of someone. Although sometimes both birth and death were/are associated with *sutak*, a separate word, *pātak*, is used for death, in the Garuda Purana. Because of this two separate ideas have been used for birth (*sūtak*) and death (*pātak*). Usually, *sūtak* is considered to extend for ten days. During this period, performing any religious ritual or the entry of the *sūtikā* (the woman-mother who gave birth) into the kitchen or her doing any chore is prohibited. As per the norms, once this period is over, a *havan* (yagna) is conducted, after which this prohibition is lifted. Detailed information regarding the system of *sutak* and its convention can be found in Manu Smriti. *Sutak* is also known as 'sāmvar' in Rajasthan and 'vridī' in Maharashtra. There is no place for this superstitious practice and belief of *sutak* in *Gurmati* (Guru's thought). Guru Granth Sahib's perspective regarding *sutak* has been clearly elucidated in these *saloks*.

Literal Translation

If the (superstition of) sutak is believed in, (then) sutak will be everywhere; there exists insect in the cow dung and firewood.

As many seeds of grain as there are, none is without creatures. First of all, water is life, by which everything is green.

(Then) how can the (avoidance of) sutak be observed. Sutak (even) enters the kitchen.

Nanak! Sutak does not get removed like this, (only) wisdom can eliminate it by washing it away.

Interpretive Transcreation

If the misconception of impurity related to birth (*sutak*) is believed in, then impurity will exist everywhere.² Even in the cow dung and firewood there are organisms, making them impure as well.

As many seeds of food grain as there are, none are without living organisms.³ Firstly the water is full of life,⁴ having many properties of life, by which everything is green.

How can the avoidance of *sutak* be observed, as it enters even the kitchen through the cow dung, firewood, grains, and water that contain living organisms.⁵ Nanak!

Sutak cannot be removed by abstaining from eating and drinking. Wisdom alone can eliminate it by washing it away.⁶

Word Meaning

je kari = if, even if.

conjunction.

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

² *sūtaku jali thali sabh hī thāi.* –Guru Granth Sahib 413

³ Seeds are living because their cells are living. When a seed is planted, it grows and develops into a plant or tree of the same kind.

⁴ This implies that water has many of the properties of life. Water also contains living organisms in some form of suspension. It is also the home of several microorganisms. The Guru Granth Sahib says: *baīālīs lakh jī jal mahi hote bīṭhalu bhailā kāi karaū. 1.* –Guru Granth Sahib 485

⁵ *sūtaku agani paūṇai pāṇī māhi. sūtaku bhojanu jetā kichu khāhi. 3.* –Guru Granth Sahib 229

⁶ *kahi kabīr rāmu ridai bicārai sītaku tinai na hoī. 3. 81.* –Guru Granth Sahib 331
antari jīṭhā kiu suci hoi. sabadī dhovai virḷā koi. –Guru Granth Sahib 1344

sūtaku = *sutak*, impurity, a misconception/superstition related to birth (a superstitious practice for a few days after the birth of a child).

noun, accusative case; masculine, singular.

Old Panjabi – *sūtaku*; Braj – *sūtak*; Sanskrit – *sūtkam* (सूतकम् - birth, birth; a woman becoming impure because of giving birth to a child; impurity).

mannāi = (if) it is believed in/accepted.⁷

verb, subjunctive future tense; third person, 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; honours).

sabhtai = everywhere, at every place, at all places.⁸

adverb.

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

hoi = will be, will afflict.

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

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

gohe = (in) cow dung.

noun, locative case; masculine, singular.

Lahndi – *gohā*; Sindhi – *goho*; Sanskrit – *goshkrit* (गोशकृत् - cow dung, cowdung).

atai = and.

conjunction.

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

⁷ Passive voice.

⁸ The word 'sabhtai' being a compound, it should be printed/written as such, for example: *hari antarjāmī sabhtai vartai jehā hari karāe tehā ko karaīai*. –Guru Granth Sahib 861

Its other form, 'sabhatu,' is also available in the Guru Granth Sahib: *ihu hari rasu vaṇi tiṇi sabhatu hai bhāghīṇ nahī khāi*. –Guru Granth Sahib 41

lakaṛī = (in) wood/firewood.

noun, locative case; feminine, singular.

Lahndi – *lakuṛī*; Braj – *lakaṛī* (wood); Apabhraṅsh – *lakkuḍ/lakkaḍ*; Prakrit – *lakkuḍ* (stick/cane/baton); Sanskrit – *lakkuṭah* (लक्कुटः - club, baton, stick).

andari = in, inside.

postposition.

Old Panjabi – *antaru/antari/andari*; Sindhi – *andaru* (the inside), *andari* (inside); Apabhraṅsh – *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).

kīṛā = insect, worm, creature.

noun, accusative case; masculine, singular.

Lahndi – *kīṛā*; Braj – *kīḍhā/kīṛā/kīṛā*; Prakrit – *kīḍ/kīḍaya* (insect, worm); Pali – *kīṭ/kīṭak* (insect); Sanskrit – *kīṭah* (कीटः - insect).

hoi = exists, resides.

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

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

jete = as many as.

adjective⁹ (of dāṇe), nominative case; masculine, plural.

Apabhraṅsh – *jete/jetā*; Prakrit – *jettia*; Sanskrit – *yāvat* (यावत् - as much as, as many as).

dāṇe = grains, seeds.¹⁰

noun, nominative case; masculine, plural.

Farsi – *dānā* (food grain, grain); Farsi – *dānah* (food grain).

ann = (of) grain, (of) food grain.

noun, genitive case; masculine, singular.

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

⁹ Pronominal indefinite adjective.

¹⁰ Farsi 'dānā' and Sanskrit 'dhān' (grain, roasted grain) belong to the same class, please refer to: G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 371

ke = of.

postposition.

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

jīā = (without) creatures, (without) organisms.

noun, accusative case; masculine, plural.

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

bājhu = without, devoid of.

postposition.

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

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).

koi = anyone, anybody.

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

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

pahilā = firstly, first (of all).

adverb.

Oria/Bengali/Lahndi – *pahilā*; Braj – *pahil/pahilā*; Apabhransh – *pahilaya/pahil*; Prakrit – *pahilla* (first, first); Sanskrit – *prathilla* (प्रथिल्ल - first).

pāṇī = water.

noun, nominative case; masculine, singular.

Old Panjabi/Lahndi/Sindhi/Apabhransh – *pāṇī*; Prakrit – *pāṇīa*; Sanskrit – *pāṇīya* (पानीय - water).

jīu = life, full of life, having properties of life.

noun, nominative case; masculine, singular.

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

hai = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asai/ahai*; Sanskrit – *asti* (अस्ति - is, to happen).

jitu = by which, because of which.

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

Old Panjabi/Braj – *jitu*; Apabhransh – *jitu/jittha*; Prakrit – *jittho*; Sanskrit – *yatra* (यत्र - where, the place at which).

hariā = green, flourishing, lush.

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

Old Panjabi – *harā* (green); Sindhi – *haryo* (fresh and green); Apabhransh – *haria*; Prakrit – *hariya* (green); Pali – *harit* (green, fresh); Sanskrit – *harit* (हरित् - yellow; green).

sabhu koi = all, everything.

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

Old Panjabi – *sabh/sabhe*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, everyone) + Apabhransh – *koī/koi*; Prakrit/Pali – *ko*; Sanskrit – *kah* (कः - somebody/anybody, who).

sūtaku = *sutak*, impurity, a misconception/superstition related to birth (a superstitious practice for a few days after the birth of a child).

noun, accusative case; masculine, singular.

Old Panjabi – *sūtaku*; Braj – *sūtak*; Sanskrit – *sūtkam* (सूतकम् - birth, birth; a woman becoming impure because of giving birth to a child; impurity).

kiu kari = how, which way?

*adverb.*¹¹

Old Panjabi – *kiu*; Apabhransh – *kim/kiu*; Prakrit – *kev/kiv*; Sanskrit – *kim* (किम् - what, how) + Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

rakhīai = (abstinence/avoidance) kept/observed.

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

¹¹ Compound adverb.

Lahndi – *rakhaṇ*; Sindhi – *rakhaṇu* (to keep/observe); Apabhransh/Prakrit – *rakkhai*; Pali – *rakkhati* (protects, keeps/observes); Sanskrit – *rakshati* (रक्षति - protects, guards).

sūtaku = *sutak*, impurity, a misconception/superstition related to birth (a superstitious practice for a few days after the birth of a child).

noun, nominative case; masculine, singular.

Old Panjabi – *sūtaku*; Braj – *sūtak*; Sanskrit – *sūtkam* (सूतकम् - birth, birth; a woman becoming impure because of giving birth to a child; impurity).

pavai = enters, inflicts.

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

Old Panjabi – *paiṇā/pāṇā* (to fall); Lahndi – *pevaṇ*; Sindhi – *pavaṇu* (to fall, to happen); Pali – *patati* (alights, falls); Sanskrit – *patati* (पतति - flies; Rigved - falls).

rasoi = in kitchen.

noun, locative case; feminine, singular.

Oria/Nepali – *rasoi*; Apabhransh – *rasoi* (where the food is prepared); Prakrit – *rasvaī*; Pali – *rasvatī* (kitchen); Sanskrit – *rasvati* (रसवति - kitchen).

nānak = Nanak!

noun, vocative case; masculine, singular.

sūtaku = *sutak*, impurity, a misconception/superstition related to birth (a superstitious practice for a few days after the birth of a child).

noun, accusative case; masculine, singular.

Old Panjabi – *sūtaku*; Braj – *sūtak*; Sanskrit – *sūtkam* (सूतकम् - birth, birth; a woman becoming impure because of giving birth to a child; impurity).

ev = like this, in this way.¹²

adverb.

Apabhransh/Prakrit – *ev*; Sanskrit – *evam* (एवम् - for this, in this way).

na = no, not.

particle.

¹² In the Guru Granth Sahib, such type denoting adverbs have usually appeared in their root form ‘iv/ev, jiv, tiv, kiv.’ Their regional derivatives are ‘iu, jiu, tiu, kiu.’ Consequently, their nasal articulation is not necessary.

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

utarai = is shed, can be shed/removed.

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

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

giānu = wisdom, Guru-Wisdom.

noun, nominative, case; masculine, singular.

Apabhransh – *giān*; Sanskrit – *ñānam* (ज्ञानम् - to know, to understand).

utāre = removes, can remove.

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

Old Panjabi – *utāraṇā* (to make descend/to bring down); Prakrit – *uttāreti*; Pali – *utāreti*; Sanskrit – *uttāryati* (उत्तरयति - makes come out, makes descend).

dhoi = having washed/cleansed.

perfect participle (adverb).

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

Poetical Dimension

Through simple vocabulary, the *salok* states that if *sutak* is believed in, then this would mean that *sutak* is everywhere. There are organisms even inside the cow dung and the wood used to purify. As many seeds of grain as there are, none is without organisms inside. Before anything else, water has life in it, because of which everything is lush and green. So how can the *sutak* be avoided? *Sutak* is even in the kitchen.

As a summary, the last line of the *salok* states that *sutak* does not go way through outer physical restraint or observances. Only Wisdom (Guru) can remove it by washing it away. Here, *sutak* is equated with 'dirt/filth of impurity' which can be removed by washing it away with the 'water of Wisdom (Guru).' The word 'water' has been used for 'Wisdom (Guru).' This linguistic scheme is called semantic deviation.

There are six lines in this *salok*. The meter convention of every line is 13+11, except for the second line, which has 12+11 meters. But in its totality, this *salok* can be

categorised under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been created by putting together three *doharās*.

m: 1.

**man kā sūtaku lobhu hai jihvā sūtaku kūru.
akhī sūtaku vekhaṇā par tria par dhan rūpu.
kannī sūtaku kanni pai lāitbārī khāhi.
nānak hansā admī badhe jam puri jāhi.2.**

Literal Translation

Sutak of mind is greed, (and) sutak of tongue is lie. Sutak of eyes is to look at the beauty of another's wife and another's money.

Sutak of the ears, enters the ear, (when) they listen to gossip. Nanak! (Because of these sutaks) swan-like humans, being bound, go to hell.

Interpretive Transcreation

Being greedy is the *sutak* of mind¹³ and telling a lie is the *sutak* of the tongue.

Looking at the beauty¹⁴ of another's wife and another's wealth with bad intention is the *sutak* of the eyes.¹⁵

Sutak of the ears enters the ears when one listens to gossip.¹⁶ Nanak! These are the real *sutak*, because of which even graceful humans suffer, bound by their vices.¹⁷

Word Meaning

man = (of) mind.

noun, genitive case; masculine, singular.

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

kā = of.

postposition.

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

¹³ *man kā sūtaku dūjā bhāu. bharme bhūle āvaū jāu. 1.* –Guru Granth Sahib 229

¹⁴ Meaning derived by changing the sentence structure (*par tria rūpu*): *par tria rūpu na pekhai netra.* –Guru Granth Sahib 274

¹⁵ *jihabā jūṭhī bolat jūṭhā karan netra sabhi jūṭhe.* –Guru Granth Sahib 1195

¹⁶ *lāitbārī khāi cugalu sadāiā.* –Bhai Gurdas, Var 14 Pauri 5

¹⁷ The line 'badhe jam puri jāhi' means that bound by the vices, the beings suffer pain: *nānak sākat narak mahi jami badhe dukh sahanṇi.* –Guru Granth Sahib 854

lobhu = greed, avarice.

noun, nominative case; masculine, singular.

Sindhi – *lobhu*; Braj/Apabhransh – *lobh* (greed, craving); Pali – *lobh* (greed);

Sanskrit – *lobhah* (लौभः - desire, greed, wish).

hai = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asaī/ahaī*; Sanskrit – *asti* (अस्ति - is, to happen).

jihvā = of tongue.

noun, genitive case; feminine, singular.

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

kūru = lie, falsehood.

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).

akhī = for eyes.

noun, genitive case; feminine, plural.

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

vekhaṇā = (to) see, (to) look (at).

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

Old Panjabi – *vekhaṇā*; Lahndi – *vekhaṇ* (to see); Prakrit – *vehai*; Sanskrit – *vikshate* (वीक्षते - sees).

par = (of a) stranger, (of) another.

adjective (of tria), genitive case; feminine, singular.

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

tria = (form/beauty) of woman.

noun, genitive case; feminine, singular.

Old Panjabi – *tiriyā*; Kashmiri – *tariya* (woman, wife); Braj – *tariyā* (woman); Apabhransh/Prakrit – *istrī* (wife); Pali – *satrī/istri* (woman), Sanskrit – *strī* (स्त्री - woman, wife).

dhan = wealth.

noun, accusative case; masculine singular.

Old Panjabi/Apabhransh – *dhanu*; Sanskrit – *dhanam* (धनम् - property, wealth, money).

rūpu = form, beauty.

noun, accusative case; masculine, singular.

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

kannī = of ears.

noun, genitive case; masculine, plural.

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

kanni = in ear.

noun, locative case; masculine, singular.

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

pai = enters, inflicts.

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

Old Panjabi – *paiṇā/paiṇā* (to fall); Lahndi – *pevaṇ*; Sindhi – *pavaṇu* (to fall, to happen); Pali – *patati* (alights, falls); Sanskrit – *patati* (पतति- flies; Rigved - falls).

lāitbārī = lack of trust, gossip.

noun, accusative case; feminine, singular.

Old Panjabi – *lāitbārī*; Arabic – *lā* (no/not, without, devoid of, it is a negating prefix in Arabic); *iatibār* (idea/thought, faith/certainty).

khāhi = they consume (gossip), they listen to (gossip).

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

Apabhransh – *khāhi*; Prakrit – *khanti*; Pali – *khādanti* (they eat); Sanskrit – *khādanti* (खादन्ति - they chew, they cut; they eat).

nānak = Nanak!

noun, vocative case; masculine, singular.

hansā = swan-like, graceful.

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

Braj – *hans/hansā* (human soul; Supreme Being; a bird); Apabhransh – *hans*;
Prakrit/Pali – *hans* (a type of white colored duck); Sanskrit – *hansah* (हंसः - goose).

ādmī = humans.

noun, nominative case; masculine, plural.

Arabic/Farsi – *ādmī* (progeny of Adam, human).

badhe = bound, being bound.

past participle (of adjective hansā ādmī), nominative case; masculine, plural.

Lahndi – *badhā*; Sindhi – *badho*; Braj – *baddhā*; Apabhransh/Prakrit/Pali – *baddh*;
Sanskrit – *baddh* (बद्ध - tied, tied).

jam = (of) Yam, (of) Yamraj/messenger of death.

noun, genitive case; masculine, singular.

Braj/Apabhransh – *jam*; Prakrit – *jam* (god of death, death); Pali – *yam* (god of death who rules the southern heavens); Sanskrit – *yam* (यम - the god who rules the dead).

puri = in the city (of Yamraj), in hell.

noun, locative case; feminine, singular.

Apabhransh/Prakrit/Sanskrit – *purī* (पुरी - city, town; body).

jāhi = they go, they fall.

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

Apabhransh – *jāhi/jāhi*; Prakrit – *jānti*; Pali – *jānti*; Sanskrit – *yānti* (याति - they go).

Poetical Dimension

Guru Nanak Sahib has transformed and redefined the concept of *sutak* (a superstitious belief practiced for a few days after the birth of a child) in this *salok* and added details to it. Thus, meaning subversion becomes the main source of this *salok*'s poetic beauty. In the first three lines *sutak* is associated with the greed of the mind, lies of the tongue, seeing others' wives' beauty and wealth with the eyes, and listening to slander/gossip with the ears. This new definition of *sutak* not only

contextualizes these negative human tendencies, but also highlights the futility of the belief in *sutak*.

The fourth line utilizes metaphor and visualizes an individual as a swan; but there is satire even in this representation. The swan is a symbol of purity; but if a swan-like individual, who is a symbol of purity, goes to 'hell,' then a swan's purity also comes into question. This delicate strain also becomes the ground for raising to a higher plane of poetics.

The meter convention of every line of this *salok* is 13+11. Even though the meter convention of the second and the fourth line is 12+11 and 13+10 respectively, however, on the basis of pronunciation/articulation they also become 13+11. So, this can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been written by combining two *doharās*.

m: 1.

**sabho sūtaku bharamu hai dūjai lagai jāi.
jammaṇu marṇā hukamu hai bhāṇai āvai jāi.
khāṇā pīṇā pavitru hai ditonu rijaku sambāhi.
nānak jiṇī gurmukhi bujhiā tiṇā sūtaku nāhi.3.**

Literal Translation

All (this) sutak is illusion, (under which an individual forsakes the One and) attaches to the other.

Birth and death are (under the) Command; in accordance with the Will (of IkOankar) one comes and goes.

(For this reason) eating and drinking (during anyone's birth and death) is sacred, (since) That (IkOankar Own-Self) has given sustenance.

Nanak! Those who have understood (this mystery) through the Guru, they do not have (the illusion of) sutak.

Interpretive Transcreation

All this perception of *sutak* is merely an illusion, under which an individual forsakes IkOankar and clings to duality.

The birth and death of a being is under the Command. A being takes birth in this world and then dies in accordance with the Will of IkOankar.

For this reason, eating and drinking during someone's birth and death is sacred, as it is as per the Will of IkOankar. Not eating food at a house where someone has taken birth or died, has no basis, since IkOankar has provided sustenance by Own Will.¹⁸ Nanak! Those who have understood this mystery, by virtue of the Wisdom (Guru), they do not have the illusion of *sutak*.

Word Meaning

sabho = all, entire.

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

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

bharamu = illusion, delusion.

noun, nominative case; masculine, singular.

Braj – *bharam* (misconception); Sanskrit – *bhram* (भ्रम - giddiness; mistake).

dūjai = to other, with (someone) else.

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

Awadhi/Lahndi – *dūjā*; Apabhransh – *dujjaa*; Prakrit – *duijja/duī*; Pali – *dutiya*; Sanskrit – *dutīya* (दुतीय - second/other).

lagai jāi = attaches, gets attached.

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

Old Panjabi – *lagai*; Apabhransh – *laggaū/laggao* (got attached); Prakrit – *laggai* (attaches to); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - is joined, attaches) + Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes, departs).

jammaṇu = birth.

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

Lahndi – *jammaṇ* (to be born, to take birth); Sindhi – *jammaṇu* (to be born); Apabhransh – *jammaṇ/jammu*; Prakrit/Pali – *jamman*; Sanskrit – *janman* (जन्मन् - birth).

marṇā = death.

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

¹⁸ *jini jiu pinḍu ditā tisu kabahūm na cetai jo dendā rijaku sambāhi.* –Guru Granth Sahib 84

Lahndi – *marṇā*; Sindhi – *marṇu* (death); Apabhransh/Prakrit/Pali – *marṇ* (to die/dying, death); Sanskrit – *marṇam* (मरणम् - to die/dying).¹⁹

hukamu = command, order.

noun, nominative case; masculine, singular.

Arabic – *hukam* (حُكْم - order).

hai = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asai/ahai*; Sanskrit – *asti* (अस्ति - is, to happen).

bhāṇai = in accordance with the will.

noun, locative case; masculine, singular.

Old Panjabi – *bhāṇā* (desire/wish); Sindhi – *bhāṇo* (Divine wish/will); Prakrit – *bhāṇ*; Sanskrit – *bhān* (भान - presence/attendance, appearance/beauty, appear/faith).

āvai = comes, takes birth.

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

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

jāi = goes/departs, dies.

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

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

khāṇā = eating.

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

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

pīṇā = drinking.

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

Lahndi – *pīṇā*; Apabhransh – *pīṇā*; Prakrit – *pīṇ*; Sanskrit – *pī/pān* (पी/पान - to drink).

¹⁹ Its evolution order can also be delineated from Farsi 'murdan' (to die).

pavitru = sacred, pure.

adjective (of khānā pīṇā), nominative case; masculine, singular.

Sindhi – *pavitru/pavitaru*; Braj/Apabhransh/Sanskrit – *pavitra* (पवित्र - pure, sacred).

hai = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asaī/ahaī*; Sanskrit – *asti* (अस्ति - is, to happen).

*ditonu*²⁰ *sambāhi* = That IkOankar has given/provided.

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

Old Panjabi – *ditonu*; Lahndi – *ditā+on*; Apabhransh – *dit/diya+oan*; Prakrit – *amuṇā+datta*; Pali/Sanskrit – *datta+amunā* (दत्त+अमुना - given+through that, given through that) + Apabhransh – *saṁvāh* (to drag away, to prepare); Prakrit – *saṁvāhaaī* (drives, makes ready); Sanskrit – *saṁvāhayati* (संवाहयति - assembles, drives).

rijaku = sustenance, daily bread.

noun, accusative case; masculine, singular.

Arabic – *rizak* (daily bread, diet, livelihood).

nānak = Nānak!

noun, vocative case; masculine, singular.

jiṇā = who have.

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

Old Panjabi – *jinhā/jinha*; Apabhransh – *jiṇi* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - who has).

gurmukhi = through the Guru's mouth, through the Guru; through Wisdom (Guru).

noun, instrumental case; masculine, singular.

Gurbani – *gurmukhi*; Sanskrit – *gurumukhya* (गुरु+मुख्य - before/in front of the Gurū).

bujhiā = understood, realized.

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

²⁰ The word '*ditonu*' is a combination of '*ditā+onu*.' This style belongs to Lahndi. 'Onu' is a person denoting nominative case, third person, singular pronoun, which means 's/he has/had' in Guru Granth Sahib.

Sindhi – *bujhaṇu* (to understand; be heard or known); Apabhraṅsh – *bujjhai*; Prakrit – *bujjhai*; Pali – *bujjhati*; Sanskrit – *budhyate* (बुध्यते - knows, understands).

tiṇā = to them.

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

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

sūtaku = *sutak*, impurity, a misconception/superstition related to birth.

noun, accusative case; masculine, singular.

Old Panjabi – *sūtaku*; Braj – *sūtak*; Sanskrit – *sūtkam* (सूतकम् - birth, birth; a woman becoming impure because of giving birth to a child; impurity).

nāhī = no, not.

particle.

Braj/Apabhraṅsh – *nāhī/nāhi/nahī/nahi*; Prakrit – *ṇahi*; Sanskrit – *nahi* (नहि - no/not).

Poetical Dimension

This *salok* is of inference. Rejecting the *sutak* described in the previous two *saloks*, this *salok* describes the processes of birth and death as the Will of IkOankar. Like the rest of Gurbani, this *salok* also depicts 'Guru' as the one who removes ignorance and illusion, because it is the Guru who bestows awareness of IkOankar's Will to beings. Those Guru-oriented individuals, who have realized this, are beyond the influence of *sutak*.

This *salok* has four lines. The meter convention of the first three lines is 13+11; the fourth line has 4+12+10 meters. Here, the word 'nānak' results in four extra meters; whereas based on pronunciation/articulation 12+10 actually comes out to be 13+11. Consequently, this *salok* can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*).

paūri.

satiguru vaḍā kari sālāhīai jisū vici vaḍīā vaḍīāiā.

sahi mele tā nadri āiā. jā tisu bhāṇā tā mani vasāiā.

kari hukamu mastaki hathu dhari vicahu māri kaḍhīā buriāiā.

sahi tuṭhai naū nidhi pāiā.18.

The true Guru ought to be praised greatly, in whom are immense greatnesses. (When) the Owner united (the beings with the true Guru), then (these greatnesses of the true Guru) became visible. When that true Guru willed, then (the true Guru) made (those greatnesses) dwell in the heart (of those beings).

(The true Guru), having placed (a) hand on the forehead (and) having manifest the command, drove out vices from within, having killed (them).

By virtue of the Owner being pleased, (those beings) received nine treasures.

The eternal Wisdom (true Guru) ought to be praised as the greatest of the great, who has numerous attributes.

When IkOankar united the beings with the eternal Wisdom (true Guru), then these attributes became evident to the beings. When the eternal Wisdom (true Guru) willed, those attributes were made to dwell in their hearts.

By virtue of the instruction (a hand on the forehead), the eternal Wisdom (true Guru) made the command manifest, and eliminated all their shortcomings.

By receiving the Wisdom (Guru) through the grace of IkOankar, it is as if those beings received nine treasures.

Word Meaning

satiguru = Satiguru, true Guru, true Wisdom (Guru).

noun, accusative case; masculine, singular.

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

vaḍā kari = greatly, as the greatest of the great.

*adverb.*²¹

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

Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti*

(करोति - does).

sālāhīai = ought to praise.

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

Old Panjabi – *salāhaṇā* (to praise); Prakrit – *salāhāi*; Pali – *silāghati* (praises);

Sanskrit – *shalāghate* (शलाघते - values, vaunts, praises).

jisu = (in) Which, (in) Whom.

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

Lahndi/Braj – *jis*; Apabhransh – *jaīsaū/jaīsa* (like); Prakrit – *jāris* (like, just as);

Sanskrit – *yādrish* (यादृश - type of, just like).

²¹ Phrase ‘*vaḍā kari*’ here is a compound adverb, because it serves as an adjective for the verb ‘*sālāhīai*.’ Treating it as two separate words ‘*vaḍā*’ and ‘*kari*’ is not correct.

vici = in, inside.

postposition.

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

vaḍīā = great, immense.

adjective (of vaḍīā), accusative case; feminine, plural.

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

vaḍīāṭā = greatnesses, attributes.

noun, accusative case; feminine, plural.

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

sahi = Owner; IkOankar.

noun, nominative case; masculine, singular.

Old Panjabi – *sah*; Farsi – *shauhar* (owner, master, husband, husband).

mele = united.

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

Old Panjabi – *melaṇā*; Lahndi – *melaṇ* (to unite); Prakrit – *melaai/milāvai* (collects);

Sanskrit – *melyati/milāpyati* (मेलयति/मैलापयति - brings together).

tā = then.

conjunction.

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

nadarī = (became) visible/evident.

noun, locative case; feminine, singular.

Arabic – *nazar* (to see, sight).

āṭā = came, became .

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

Old Panjabi – *āṇā*; Lahndi – *āvun* (to come); Prakrit – *āvei/āvai* (comes); Pali –

āpeti; Sanskrit – *āpyati* (आपयति - causes to reach).

jā = when.

conjunction.

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

tisu = to that, to that (true Guru).

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

Old Panjabi – *tis*; Prakrit – *tes/tas/teṅ*; Pali – *ten*; Sanskrit – *tah* (तः - that).

bhāṇā = pleased, willed.

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

Old Panjabi – *bhāṇā* (will); Sindhi – *bhāṇo* (Divine will); Prakrit – *bhāṇ*; Sanskrit – *bhān* (भान - presence/attendance, beauty, appearance).

mani = in the mind.

noun, locative case; masculine, singular.

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

vasāṭā = caused/made to dwell.

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

Old Panjabi – *vasaṇā* (to be inhabited); Lahndi – *vassaṇ* (to dwell); Sanskrit – *vasyate* (वसति - stays, dwells).

kari = having issued/given (order), having manifest (command).

perfect participle (adverb).

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

hukamu = Command, Order.

noun, accusative case; masculine, singular.

Arabic – *hukam* (حُكْم - order).

mastaki = on the forehead, on the head.

noun, locative case; masculine, singular.

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

hath = hand.

noun, accusative case; masculine, singular.

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

dhari = having placed.

perfect participle (adverb).

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

vicahu = from within, from inside, from within (the mind).

noun, ablative case; masculine, singular.

Old Panjabi – *vicahu*; Apabhransh – *vicci*; Prakrit – *vicca*; Sanskrit – *vartmani* (वर्त्मनि - in, inside).

māri = having killed.

perfect participle (adverb).

Apabhransh – *māri* (having killed); Prakrit – *mārei/māraī* (kills, strikes); Pali – *māreti*; Sanskrit – *māryati* (मारयति - kills).

kaḍhā = drove out, expelled, eliminated.

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

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

huriāā = vices, shortcomings.

noun, accusative case; feminine, plural.

Old Panjabi/Lahndi – *burā/burī/burāī/buriāī*; Sindhi – *buro* (noseless, bad); Braj – *burā/burī/burāī*; Sanskrit – *bur* (बुर - defective, faulty).²²

sahi = because of the Owner (being pleased); because of IkOankar (being pleased).

noun, instrumental case; masculine, singular.

Old Panjabi – *sah*; Farsi – *shauhar* (owner, master, husband, husband).

tuṭhai = because of being pleased; through grace.

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

²² An alternative etymology of 'huriāī/burāī' is also available: Braj – *burāī*; Apabhransh – *virūāī*; Prakrit – *virūāyā*; Sanskrit – *virūpatā* (विरूपता - a distorted form, distorted).

Old Panjabi – *tuṭhai*; Sindhi – *tuṭho/tuṭho* (to be pleased); Apabhransh/Prakrit/Pali – *tuṭṭha*; Sanskrit – *tushṭa* (तुष्ट - satisfied, pleased).

naü = nine.

adjective (of nidhi), accusative case; feminine, plural.

Awadhi/Nepali – *naü*; Lahndi – *nav*; Sindhi – *nav*; Kashmiri – *nav/naü/nam*; Apabhransh – *navam/nav/naü*; Prakrit – *ṇav*; Pali – *nav*; Sanskrit – *navan* (नवन् - nine).

nidhi = treasures.²³

noun, accusative case; feminine, plural.

Braj – *nidhi/niddhi/nidhi* (nine treasures); Sanskrit – *nidhih* (निधि: - treasure, store/hoard; the nine treasures of Kubera).

pāṭā = found, received.

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

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

Poetical Dimension

In simple vocabulary, this *pauri* explains that the great Guru (Wisdom) ought to be praised, who has great greatness within. But only those beings can witness these greatnesses, whom IkOankar has united with the true Guru (eternal Wisdom). Then, by virtue of the Guru (Wisdom), these qualities also come to reside in that individual's heart. Shortcomings of such individuals are removed, as if they have received the nine treasures.

There are five lines in this *pauri*. The first and the fourth lines have 17+16 and 13+20 meters respectively. The second, third, and fifth lines have 18, 18 and 16 meters respectively.

²³ In Hindu mythology, 'naü nidhi' refers to the fabulous treasure of Kuber (the deity of wealth), which is considered to have nine prominent jewels/gems in it. But in Gurmat, IkOankar's Nam is that *naü-nidhi*, which fulfills all human wishes: *prabh kai simrani ridhi sidhi naü nidhi*. –Guru Granth Sahib 263