

Pauri 19

Overview

The nineteenth *pauri* is accompanied by two *saloks*. The first *salok* has nine lines and the second *salok* has eight lines. The first *salok* mocks at the fake notions of purity and impurity regarding food that are observed by the Hindu priests (Brahmin). The second *salok* admonishes those who consider women lower in status and depicts the greatness of the woman in human life. The *pauri* equates Brahmin or Shudra; men or women, as all equal. Therefore, none ought to be considered inferior.

saloku m: 1.

pahilā sucā āpi hoi sucai baiṭhā āi.
 suce agai rakhionu koi na bhiṭio jāi.
 sucā hoi kai jeviā lagā paṛaṇi saloku.
 kuhathī jāi saṭiā kisu ehu lagā dokhu.
 annu devtā pāṇī devtā baisantaru devtā lūṇu pañjvā pāiā ghirtu.
 tā hoā pāku pavitu.
 pāpī siu tanu gaḍiā thukā paīā titu.
 jitu mukhi nāmu na ūcarahi binu nāvai ras khāhi.
 nānak evai jāṇiai titu mukhi thukā pāhi.1.

Literal Translation

First (the Brahmin), having become pure himself, came and sat in the purified (cooking square).

(Then) that (client) placed (pure food, which) no one had gone and touched, in front of the pure (Brahmin).

(Thus), having become pure, (he) ate, (and) began reciting the salok.

(Then, after having eaten that pure food, the Brahmin) threw (it out as feces) in a dirty place; to whom did this blame go?

(All the ingredients used by the client to prepare the food were pure); grain was pure, water was pure, fire was pure, and salt was pure; (and when) the fifth (pure ingredient), ghee, was added, then (all of the food) became pure and sanctified.

(But, when that sanctified food was) mixed with the sinful body, (it turned into waste and) spits fell on it.

The mouth with which (people) do not utter Nam, (and) eat delicious foods without Nam; Nanak! It ought to be thus understood that spits (also) fall on that face.

Interpretive Transcreation

First the Brahmin purified himself by bathing, before consuming food in the cooking square of his client that was purified with a coating of cow dung.¹

Then the client placed the undefiled food in front of the Brahmin, who considered himself purified.

Having become completely pure, the Brahmin ate that pure food, and began reciting the prescribed verses.²

After consuming that food, the Brahmin defecated (threw out that food) in a dirty place. Who should be held guilty of defiling that pure food through excretion?

The ingredients like grains, water, fire, and salt used by the client to prepare the food were all pure; and when clarified butter, the fifth thing was added, the whole food became completely sanctified.

But, when the individual ate that sanctified food and it was combined with the sinful body, it turned into feces and became repulsive to people.³

Nanak! Those who do not Identify with IkOankar (utter Nam), and consume delicacies without Identification (Nam), they are damned.⁴

Word Meaning

pahilā = firstly, first of all, first.

adverb.

Oria/Bengali/Lahndi – *pahilā*; Braj – *pahil/pahilā*; Apabhransh – *pahilaya/pahil*;

Prakrit – *pahilla* (first, first); Sanskrit – *prathill* (प्रथिल्ल - first).

sucā = pure, sacred.

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

Lahndi – *succā* (pure, sacred); Sanskrit – *shucaya* (शुचय - worth/capable of purifying).

¹ *de kai caūkā kaḍhī kār.* –Guru Granth Sahib 472

² The following *salok* is recited after eating the food: अत्राद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः। यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः। -३-१४. (All creatures originate from food. Food originates from the rain. Rain falls because of the yagna, and yagna originates from human deeds.) –Shrimad Bhagwat Gita, Gita Press, Gorakhpur, page 52

³ *rūp dhūp sogandhatā kāpar bhogādi. milat saṅgi pāpiṣṭ tan hoe durgādi. 2.* –Guru Granth Sahib 810

⁴ *nām binā ras kas dukhu khāvai mukhu phikā thuk thūk mukhi pāi. 3.* –Guru Granth Sahib 493

āpi = self, himself.

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

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

hoi = having become (pure).

perfect participle (adverb).

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

sucāi = in the purified (cooking square).

adjective (of caūke), locative case; masculine, singular.

Lahndi – *succā* (pure, sacred); Sanskrit – *shucaya* (शुचय - worth/capable of purifying).

baiṭhā = sat.

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

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

āi = having come, came.

perfect participle (adverb).

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

suce = (in front of the) pure (Brahmin).

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

Lahndi – *succā* (pure, sacred); Sanskrit – *shucaya* (शुचय - worth/capable of purifying).

agai = in front of.

postposition.

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

*rakhionu*⁵ = *rakhiā+unu*, he placed, that (client) placed.

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

Lahndi – *rakhione/rakhiā+on*; Apabhransh – *oan*; Prakrit – *amuṇā* (through that); Sanskrit – *amunā* (अमुना - through that). Prakrit – *rakkhai+amuṇā* (places+through that); Pali – *rakkhati + ?*⁶; Sanskrit – *rakshati+amunā* (रक्षति+अमुना - protects+through that).

koi = anyone; no one.

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

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

bhiṭio = touched, contaminated, defiled.⁷

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

Old Panjabi – *bhiṭṭaṇā* (contaminate by touching); Sanskrit – *bhrishṭ* (भ्रष्ट - fallen, apostate; strayed/lost).

jāi = having gone.

perfect participle (adverb).

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

hoi kai = having become (pure).

perfect participle (adverb).

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

⁵ Ancient languages were synthetic in nature. 'Lahndi' dialect of Panjabi is still synthetic to quite an extent in comparison to other languages after Sindhi. In synthetic languages, compound forms of nouns and verbs are/were used. Word '*rakhionu*' is also a combination of '*rakhiā+unu*.' This style belongs to Lahndi. '*unu*' is a nominative case, singular, third person pronoun, which means 'that person has/had' in Guru Granth Sahib.

⁶ Pali (language) form of this word is not available.

⁷ Old Panjabi - *bhiṭṭa* (defilement); Sanskrit - *viṭṭa* (विट्ट - impurity).

jeviā = ate.

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

Old Panjabi – *jeuṇā* (to eat/dine; especially, when a Brahmin is invited on a religious occasion); Apabhransh/Prakrit – *jemaī*; Sanskrit – *jemati* (जेमति - eats).

lagā paṛaṇi = began reading/reciting.

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

Old Panjabi – *lagā*; Apabhransh – *laggā/lagga* (attached); Prakrit – *laggaī* (touches/attaches along); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adhere to/sticks/attaches) + Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhransh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

saloku = *salok*, verse, sacred mantra/incantation.

noun, accusative case; masculine, singular.

Sindhi – *saloku*; Braj – *salok*; Prakrit – *silog*; Pali – *silok*; Sanskrit – *shlokaḥ* (श्लोकः - word, sound; a stanza of poetry, chand, word/phrase/verse; song of praise/laudation/paeon).

*kuhathī*⁸ = in a dirty (place).

adjective (of jāī), locative case; feminine, singular.

Lahndi – *kotharā* (which is not clean, dirty); Sanskrit – *kuhasta* (कुहस्त - bad for the hand⁹), *kutsit* (कुत्सित - hated, contempt worthy).

jāī = *jāī*, place.

noun, locative case; feminine, singular.

Farsi – *jā/jāya/jāe* (place, abode).

⁸ 'ku' in front of the word 'kuhathī' is not a negation denoting prefix; it is a part of the word stem. Which is why pronouncing 'kuhathī' as 'ku+hathī' is not correct.

⁹ C. Shackle, A Guru Nanak Glossary, Heritage Publishers, New Delhi, 2011, page 83.

saṭiā = threw; defecated, excreted.

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

Lahndi – *saṭṭaṇ*; Sindhi – *saṭaṇu* (to throw); Apabhransh/Prakrit – *siṭṭha* (created, arranged/managed); Pali – *saṭṭha* (dismissed); Sanskrit – *srishṭ* (सृष्ट - released; Rigved - thrown, expelled; born).¹⁰

kisu = (to) whom?

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

Old Panjabi/Braj – *kisu*; Apabhransh – *kassu*; Prakrit – *kassa* (which); Sanskrit – *kasya/kasyai* (कस्य - whose/of whom).

ehu = this.

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

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

lagā = (blame) attached to, (blame) go; held (guilty).

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

Old Panjabi – *lagā*; Apabhransh – *laggā/lagga* (attached); Prakrit – *laggai* (touches/attaches along); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adheres to/sticks to/attaches to).

dokhu = blame, guilt.

noun, accusative case; masculine, singular.

Braj/Apabhransh – *dokh*; Prakrit/Pali – *dos*; Sanskrit – *doshah* (दोषः – fault, shortcoming, shortcoming/deficiency, blot).

annu = grain, food.

noun, nominative 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).

devtā = that which has divine qualities, sacred/pure.

noun, accusative case; masculine, singular.

Old Panjabi/Pali – *devtā* (deity); Sanskrit – *devtā* (देवता - individual full of divine-virtues, divine prestige, idol of a deity, divinity, Indra, etc.).

¹⁰ Word 'saṭaṇ' (to throw) in an old Panjabi form. With the passage of time its form changed to 'suṭaṇ/siṭaṇ' in modern dialects and sublanguages of Panjabi.

pāñī = water.

noun, nominative case; masculine, singular.

Old Panjabi/Lahndi/Sindhi/Apabhransh – *pāñī*; Prakrit – *pāñīa*; Sanskrit – *pāñīya* (पानीय - water).

baisantaru = fire.

noun, nominative case; masculine, singular.

Marwari/Dingal/Braj – *baisantar*, Apabhransh – *baisandar*, Prakrit – *baisvāṇaro*; Sanskrit – *vaishvānarah* (वैश्वानरः - fire).

lūṇu = salt.

noun, accusative case; masculine, singular.

Sindhi – *lūṇu*; Kashmiri – *nūn/lun*; Apabhransh/Prakrit/Pali – *lavaṇ/loṇ* (salt); Sanskrit – *lavṇah/lavaṇ* (लवणः/लवण - saline, salty, salt).

pañjavā = fifth.

adjective¹¹ (of ghiratu), accusative case; masculine, singular.

Lahndi – *pañjavām*; Sindhi – *pañjo*; Apabhransh – *pañcam*; Prakrit – *pañckam*; Pali – *pankam/panak* (fifth); Sanskrit – *panckam* (पंचकम् - a collection of five things; fifth).

pāiā = put in, added.

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

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

ghiratu = *ghee*, clarified butter.

noun, accusative case; masculine, singular.

Braj – *ghirat* (ghee/butter); Sanskrit – *ghritam* (घृतम् - liquid, purified butter or ghee).

tā = then.

conjunction.

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

¹¹ Numeral adjective.

hoā = happened, became.

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

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

pāku pavitu = pure and sanctified, completely pure.¹²

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

Farsi – *pāk* (sacred) + Prakrit – *pavitta* (sacred); Sanskrit – *pavitra* (पवित्र - pure, sacred).

pāpī = sinful, transgressing.

adjective (of tanu), locative case; masculine, singular.

Lahndi/Sindhi – *pāpī*; Braj – *pāpaī*; Pali – *pāpik*; Sanskrit – *pāpin* (पापिन् - sinner/offender/transgressor, wicked, bad).

siu = with.

postposition.

Old Panjabi – *siu*; Apabhransh – *siuṁ/sahūṁ*; Prakrit – *siā/sāhi*; Pali/Sanskrit – *sahit* (सहित - along, with).

tanu = (with) the body.

noun, locative case; masculine, singular.

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

gaḍiā = mixed, combined.

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

Lahndi – *gaḍḍaṇ* (to mix); Sindhi – *gaḍaṇu* (to join, to mix, to include); Sanskrit – *gaḍḍa* (गड्ग - to be mixed; cause to mix, to mix).

thukā = spits; damnations.

noun, nominative case; feminine, plural.

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

paīā = (spit) fell.

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

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

¹² 'pāku pavitu' (sacred) are synonyms.

titu = on that.

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

Braj – *tit*; Apabhransh – *titthu/tithu/tetthu*; Prakrit – *tattha* (there, in that); Pali – *tato* (from there, from that, for that); Sanskrit – *tatra* (तत्र - at that place, there, in front, toward that).

jitu = with which (mouth).

pronominal adjective (of mukhi), instrumental case; masculine, singular.

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

mukhi = (with) the mouth.

noun, instrumental case; masculine, singular.

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

nāmu = Nam, Identification (Nam) of IkOankar.

noun, accusative case; masculine, singular.

Kashmiri – *nām/nāv*; Prakrit – *ṇām*; Sanskrit – *nāman* (नामन् - name).

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).

ūcarahi = they utter, they recite/chant.

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

Apabhransh – *uccarahiṃ*; Prakrit – *uccaranti*; Pali – *uccāranti* (they utter/speak/articulate); Sanskrit – *uccarayanti* (उच्चरयन्ति - they utter/articulate, they say, they speak).

binu = without, devoid of.

postposition.

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

nāvai = (without) the Nam.

noun, accusative case; masculine, singular.

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

ras = delicious foods, delicacies.

noun, accusative case; masculine, plural.

Gujarati/Old Awadhi – *ras*; Sindhi – *rasu* (juice/taste); Apabhransh/Prakrit/Pali – *ras* (like juice of cane, gravy/broth/soup; taste); Sanskrit – *rasah* (रसः - summary, essence; sap of the plants; taste, flavor).

khāhi = they eat.

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

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

nānak = O Nanak!

noun, vocative case; masculine, singular.

evai = thus, as such.

adverb.

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

jāṇīai = ought to be known, ought to be understood/considered.

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

Old Panjabi – *jāṇīai*; Braj – *jāṇīe*; Apabhransh/Prakrit – *jāṇīai/jāṇīai*; Sanskrit – *ñāyate* (ज्ञायते - is known).

titu = on that (face).

pronominal adjective (of mukhi), locative case; masculine, singular.

Braj – *tit*; Apabhransh – *tittha/tithu/tetthu*; Prakrit – *tattha* (there, in that); Pali – *tato* (from there, from that, for that); Sanskrit – *tatra* (तत्र - on that place, there, in front, towards that).

mukhi = on (that) mouth/face.

noun, locative case; masculine, singular.

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

thukā = spits; damnations.

noun, accusative case; feminine, plural.

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

pāhi = fall on (it).

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

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

Poetical Dimension

The *salok* makes a satirical reference to the rituals practiced by the priestly class. With the help of simple language, the *salok* states that the Brahmin first purifies himself, and sits in the purified cooking square. Then, the pure food is placed in front of him, which has not been touched by anyone. The Brahmin then eats these delicacies and chants verses. This food goes into the body and turns into feces, which is excreted in dirty places. Who is to be held responsible for the final defecation of the purified food in a dirty place?

The next three lines use the same satirical style to describe grain, water, fire, salt, clarified butter, etc. as 'devtā' (deity), implying that they are pure or sacred. The lines state that these ingredients come together to make pure food. But that food mixes with the body to turn into feces, which is spat upon (damned), once excreted.

The last two lines eulogize Identification (Nam) of IkOankar, and explain that the mouths that consume delicacies without Identification (Nam) of IkOankar, have spit falling on them (they are damned) in the end. This idiom has been used twice in this *salok*.

The *salok* has a total of nine lines. Except the fifth and sixth lines, all other lines follow the meter convention of 13+11=24, which falls under the category of a two line verse/couplet with 13+11 characters each (*doharā chand*). The fifth line has 8+9+14+11 = 42 meters, and the sixth line has only 11 meters, which is in consonance with the second and fourth round/phase of the verse and matches its converging (*sam* - first) beat.

m: 1.

bhandī¹³ jammīai bhandī nimmīai bhandī maṅgaṇu vīāhu.

bhandāhu hovai dostī bhandāhu calai rāhu.

bhandu muā bhandu bhālīai bhandī hovai bandhānu.

so kiu mandā ākhīai jitu jammahi rājān.

bhandāhu hi bhandu ūpjai bhandāi bājhu na koi.

nānak bhandāi bāharā eko sacā soi.

jitu mukhi sadā sālāhīai bhāgā ratī cāri.

nānak te mukh ūjale titu sacai darbāri.2.

Literal Translation

From a woman (one) takes birth, from a woman (one is) formed. With a woman is betrothal and marriage.

From a woman occurs friendship (with others), (and then) from a woman is carried on the process (of the world).

(When the first) woman dies, (a second) woman is sought; only with a woman is the foundation of a disciplined household life laid. (Then) why call her bad, from whom (even) kings are born.

From a woman alone woman is born; without a woman no one (is born in this world).

Nanak! (Only) that true One is (existing) without a woman.

The mouth with which (IkOankar) is always praised, (that face is adorned with) four grains of fortunes.¹⁴

Nanak! (Only) those (who praise IkOankar) are of radiant faces in that true Court.

¹³ “In these lines the Guru is restoring the rights of women that she has been deprived of for long. For many centuries, humans have believed that a woman is lower than a man in status; she has no direct relationship with the Divine; she cannot hear the Divine knowledge from Ved (refer to Manusmriti); if she has to have any religious ceremony performed, she can get it done only through a male member of the house (father, husband, son). The books of the Christians also described women to be lower than men (refer to Injil, 1-Corinthians, Chapter 7, lines 1-2, 8-9 and 32-24, Chapter 11, lines 3-13, and 1-Timothy, Chapter 2, lines 8-15. For more, please refer to A Short History of Women, by J. Langdon Davies, p. 187). Even today, a woman cannot preach or lead a prayer as a pastor (even though she has gained considerable social mobility). It was Guru Nanak Sahib who raised his voice in support of the woman for the first time, pointing to her worldly and religious agency. Her concern is directly with the Divine. Keeping an independent identity, she can have her own opinion and is equally responsible for her own actions.” –Principal Teja Singh, Āsā Dī Vār, Dharam Parchar Committee, Amritsar, 1999, page 100-101

¹⁴ Four grains of fortunes or luck means good fortune.

Interpretive Transcreation

One is made from a woman's blood and comes into being through her. To a woman one is betrothed and married. Through a woman, friendship is established, and through a woman, the process of the world is furthered.

When the first woman dies, another is sought. Only through a woman the discipline of a householder's life is established. Why call her bad, the one who gives birth (even) to royalty.

Through a woman alone another woman is born. There is no one in this world who is not born to a woman. Nanak! Only that eternal Creator exists without a woman.

The mouth with which IkOankar is always praised is fortunate.¹⁵ Nanak! Only such individuals who praise IkOankar are honored in the eternal court of IkOankar.

Word Meaning

*bhandī*¹⁶ = from a woman.¹⁷

noun, ablative case; masculine, singular.¹⁸

¹⁵ *jo gurmukhi nāmu dhiāide tinī caṛī cavagaṇi vannī. 12.* –Guru Granth Sahib 591

¹⁶ Prof. Sahib Singh and some other scholars believe the etymology of this word to be: Old Panjabi – *bhandī*; Apabhraṅsh – *bhajja*; Prakrit – *bhajjā*; *bhāryā* (भार्या - wife, woman).

¹⁷ “One scholar believes the meaning of Sanskrit word stem ‘*bhad*’ to be ‘to be fortunate.’ From it came ‘*bhāṛṇḍ*’ and ‘*bhand*.’ With the consideration of ‘fortune’, ‘*bhand*’ becomes feminine. But sometimes, even good words are used for hatred, for instance the word ‘*bhadra*’ (good/noble) is used for dacoits. Similarly, a positive word ‘*bhand*’ has been used for women (Shudra). The literal meaning of the word ‘*bhand*’ is utensil {Sanskrit: *bhāṇḍarṇ*. Prakrit: *bhand*}. Here, this denotes feminine gender. In Injil also, word vessel has been used; refer to 1. Thes. 4.4 At one place in Injil, a woman has been compared with a weaker vessel, refer to 1. Peter. 3.7. Nowadays, in English, the phrase *the weaker vessel* is mockingly used for women. Another word form with the same meaning and similar form is ‘*hāṛṇḍā*.’ This word has been used for the women from the working class in Sanskrit plays. In Prakrit, the same word is used in the vocative form to mean a girlfriend. In the *salok* 24-1 of this *var*, word ‘*bhāṛṇḍe*’ has been used for body in ‘*āpe bhāṛṇḍe sājjanu*’. In this *salok* word ‘*bhand*’ has been used as masculine as well, even though its meaning is a woman.” –Bhai Vir Singh, Santhyā Srī Gurū Granth Sāhib, Bhai Vir Singh Sahit Sadan, New Delhi, 2002, page 2920

¹⁸ As per the writing style of Guru Granth Sahib the word ‘*bhandu*’ is masculine; for this reason masculine forms ‘*muā*’ and ‘*mandā*’ have been used with it.

Apabhraṅsh – *bhaṅḍ/bhaṅḍul*; Prakrit/Pali – *bhaṅḍ*; Sanskrit – *bhāṅḍam* (भाण्डम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).¹⁹

jammāi = (one) takes birth.

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

Old Panjabi – *jammāi*; Apabhraṅsh – *jammai*; Prakrit – *jammai* (takes birth); Sanskrit – *jāyate* (जायते - takes birth).

nimmāi = (one) grows, (one) sprouts, (one) is formed.²⁰

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

Lahndi – *nimmaṅ* (to be/become pregnant); Prakrit – *ṅimmaī* (makes); Pali – *nimmāyati* (measures, makes); Sanskrit – *nirmāti* (निरमाति - measures, builds, grown/produces).

bhaṅḍi = with a woman.

noun, instrumental case; masculine, singular.

Apabhraṅsh – *bhaṅḍ/bhaṅḍul*; Prakrit/Pali – *bhaṅḍ*; Sanskrit – *bhāṅḍam* (भाण्डम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

maṅgaṅu = betrothal, engagement.

noun, accusative case; masculine, singular.

Lahndi – *maṅgaṅāṁ* (betrothal); Sindhi – *maṁiṅ* (betrothal, engagement); Apabhraṅsh – *maggaṅ* (to ask); Prakrit – *maggaṅ/maggaṅā*; Pali – *maggaṅ* (research, search); Sanskrit – *mārgaṅah* (मार्गणः - research, inquiry; to beg).

vīāhu = marriage.

noun, accusative case; masculine, singular.

¹⁹ “Word ‘*bhaṅḍ*’ in the case of ‘*bhaṅḍ ūpajai*’ means ‘body,’ which has been used as a symbol for a pot made of soil. By this interpretation, Potter (Creator) gives shape to pots (creatures)... It can be said that it is a device in which a molten metal is poured to give it a shape, that is, a mould (cast, matrix, die). Here, the English word Matrix can also be used, whose developed form is mould and (original meaning is) mother.” –G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 480

²⁰ Implying that life originates and takes shape in a woman’s womb, with the combination of a woman’s eggs and a man’s sperm: *rakatu bindu kari nimmiā agani udar majhāri*. –Guru Granth Sahib 706 and *racanti jā racanā māt garabh asthāpanā*. –Guru Granth Sahib 706

Lahndi – *viāh*; Sindhi – *vihāu*; Apabhransh – *vivāh/vivāhu*; Prakrit – *vivāh/viāh*; Pali – *vivāh*; Sanskrit – *vivāhah* (विवाहः - marriage, wedding).

bhandāhu = from a woman.

noun, ablative case; masculine, singular.

Apabhransh – *bhand/bhandul*; Prakrit/Pali – *bhand*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

hovai = happens, occurs.

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

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

dostī = friendship, relationship/kinship.

noun, accusative case; feminine, singular.

Farsi – *dostī* (relationship with a friend, friendship, love).

calai = (process of the world) carries on.

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

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

rāhu = way, path, process (of the world).

noun, accusative case; masculine, singular.

Farsi – *rah* (path).

bhandu = a woman.

noun, nominative case; masculine, singular.

Apabhransh – *bhand/bhandul*; Prakrit/Pali – *bhand*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

muā = died.

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

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

bhandu = a woman.

noun, nominative case; masculine, singular.

Apabhransh – *bhaṇḍ/bhaṇḍul*; Prakrit/Pali – *bhaṇḍ*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

bhālīai = is searched, is sought.

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

Lahndi – *bhālan* (to search, to find/research, to look); Kashmiri – *bhālanu* (to see); Apabhransh – *bhāl* (to observe); Sanskrit – *bhālyate* (भालयते - narrates, describes; see, beholds).

bhaṇḍi = with a woman, through a woman.

noun, instrumental case; masculine, singular.

Apabhransh – *bhaṇḍ/bhaṇḍul*; Prakrit/Pali – *bhaṇḍ*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

hovai = happens, (foundation of a disciplined household life) is laid.

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

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

bandhānu = restraint/check, the foundation of a disciplined household life.

noun, accusative case; masculine, singular.

Sindhi – *bandhānu* (agreement/pact); Sanskrit – *bandhān* (बन्धान - bond/bondage, restriction).

so = that, her.

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

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

kiu = why, how.

adverb.

Old Panjabi – *kiu*; Apabhransh – *kiṛ/kiu*; Prakrit – *kev/kiv*; Sanskrit – *kim* (किम् - what, how).

mandā = bad.

adjective (of so, the bhaṇḍi), accusative case; masculine, singular.

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

ākhīai = call/consider, be called/considered.

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

Lahndhi – *ākhaṇ* (to say); Sindhi – *ākhaṇu* (for telling); Apabhransh – *ākhai*; Prakrit – *ākkahai*; Sanskrit – *ākhyāti* (आख्याति - says).

jītu = through/from whom.

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

Old Panjabi/Braj – *jītu*; Apabhransh – *jītu/jitthu*; Prakrit – *jīttho*; Sanskrit – *yatra* (यत्र - where, the place at which).

jammahi = are born, take birth.

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

Lahndhi – *jammaṇ* (to be born, to take birth; freezing of water); Sindhi – *jaumaṇu* (to be born); Apabhransh – *jammaṇ/jammu*; Prakrit/Pali – *jamman*; Sanskrit – *janman* (जन्मन् - birth/life).

rājān = kings, emperors, royalty.

noun, nominative case; masculine, plural.

Old Panjabi – *rājān*; Sanskrit – *rājan* (राजन् - chief/leader, king).

bhaṇḍahu = from a woman.

noun, ablative case; masculine, singular.

Apabhransh – *bhaṇḍ/bhaṇḍul*; Prakrit/Pali – *bhaṇḍ*; Sanskrit – *bhāṇḍam* (भाण्डम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

hī = only, alone, verily, indeed, even, exactly.

particle.

Apabhransh – *hī*; Sanskrit – *hiṁ* (हिं - for this reason, because, undoubtedly, certainly, it is also used to show emphasis).

bhaṇḍu = a woman.

noun, nominative case; masculine, singular.

Apabhransh – *bhaṇḍ/bhaṇḍul*; Prakrit/Pali – *bhaṇḍ*; Sanskrit – *bhāṇḍam* (भाण्डम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

ūpajai = originates, is born, takes birth.

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

Old Panjabi/Braj – *upjai*; Apabhransh – *upjai/upjai*; Prakrit – *uppajjai*; Sanskrit – *utpadyate* (उत्पद्यते - originates/takes birth).

bhandai = (without) a woman.

noun, accusative case; masculine, singular.

Apabhransh – *bhand/bhandul*; Prakrit/Pali – *bhand*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

bājhu = without, devoid of.

postposition.

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

koi = anyone.

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

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

nānak = O Nanak!

noun, vocative case; masculine, singular.

bhandai = (without) the woman.

noun, accusative case; masculine, singular.

Apabhransh – *bhand/bhandul*; Prakrit/Pali – *bhand*; Sanskrit – *bhāṇaḍam* (भाणडम् - pitcher, platter/tray, utensil, ornament/piece of jewelry, material).

bāharā = without, devoid of, beyond.

postposition.

Old Panjabi – *bāharā*; Old Gujarati – *bāhari*; Apabhransh – *bāhiri*; Prakrit – *bāhiro/bāhir* (outer, external, aside/away); Pali/Sanskrit – *bāhir* (बाहिर - outer/external).

eko = only one; unique/unparalleled.

adjective (of soi), nominative case, masculine, singular.

Sindhi – *eku*; Prakrit – *ekka*; Pali – *ek*; Sanskrit – *ek* (एक - one, only one).

sacā = true, eternal (Creator).

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

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

soi = that alone.

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

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

jitu = (the mouth) with which.

pronominal adjective (of mukhi), instrumental case; masculine, singular.

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

mukhi = (with) the mouth.

noun, instrumental case; masculine, singular.

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

sadā = always.

adverb.

Apabhransh/Sanskrit – *sadā* (सदा - always).

sālāhīai = is praised.

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

Lahndi – *salāhavan*; Sindhi – *salāhaṇu* (to praise); Apabhransh – *sālāhah*; Prakrit – *salhijja*; Sanskrit – *shallāghy* (शल्लाघ्य - praise, glory).

bhāgā = (of) fortunes, (of) fates/destinies.

noun, genitive case; masculine, plural.

Old Panjabi – *bhāg/bhāgā*; Braj – *bhāg* (division/distribution; fate/destiny, fortune); Prakrit – *bhāg/bhāa* (violence, division/distribution, part); Pali – *bhāg* (violence); Sanskrit – *bhāgah* (भागः - violence, part, division/distribution, piece).

ratī = seeds/grains (used as weight).

noun, nominative case; feminine, plural.

Lahndi – *rattī* (roughly an eighth part of a gram); Sindhi – *ratī* (one *ratī*; seed);

Sanskrit – *raktikā* (रक्तिका - a plant or its seed which is used to weigh a *ratī*).

cāri = four.²¹

adjective (of bhāgā), nominative case; feminine, plural.

²¹ As per the writing style of the Guru Granth Sahib '*cāri*' denotes number. It does not mean beautiful (*cāru/cār*) as interpreted by many scholars.

Old Avadhi/Maithili/Oria/Sindhi/Apabhransh – *cāri*; Prakrit/Pali – *cattāri* (four);
Sanskrit – *catvāri* (चत्वारि - four).

te = they/those.

pronoun, nominative case; masculine, plural.

Apabhransh – *te*; Sanskrit – *tatas* (ततस् - from that).

*mukh ūjale*²² = (those) of radiant faces, honored.

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

Braj/Apabhransh/Sanskrit – *mukh* (मुख - mouth/face) + Old Gujarati – *ūjalu*; Bhojpuri – *ujal*; Braj – *ujar/ūjar*; Apabhransh/Prakrit/Pali – *ujjal*; Sanskrit – *ujjval* (उज्ज्वल - blazing, bright, clean).

titu = (in) that (Court).

pronominal adjective (of darbāri), locative case; masculine, singular.

Braj – *tit*; Apabhransh – *titthu/tithu/tetthu*; Prakrit – *tattha* (there, in that); Pali – *tato* (from there, from that, for that); Sanskrit – *tatra* (तत्र - at that place, there, in front, toward that).

sacai = (in) the eternal (court) of IkOankar.

adjective (of darbāri), locative case; masculine, singular.

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

darbāri = (in) the Court.

noun, locative case; masculine, singular.

Farsi – *darbār* (court of the emperor, royal court).

Poetical Dimension

The appearance of the word ‘*bhand*’ (woman) twelve times, in different grammatical forms, is creating lexical parallelism. Through this poetic formula, the overarching significance of women has been established: Through a woman we take birth, in a woman’s womb we take shape. With a woman we are betrothed and married. With a woman we make friendship, and through a woman the system of the world is furthered. If a woman dies, another one is sought. Through a woman, a man’s household established. Why call the woman bad, who has given birth to kings? From a woman, a woman is born. No one can be born into this world without a woman.

²² ‘*mukh ūjale*’ is a compound word, which points to the individuals who have radiant faces because of the truth enshrined in their hearts.

Only the one eternal IkOankar is beyond the woman. The mouth that praises IkOankar, is fortunate and it is honored in IkOankar's court.

This *salok* contains a total of eight lines. With the exception of the first and the third line, the meter convention of all the lines is 13+11 based on either articulation/pronunciation or vocabulary. There are 16 and 15 meters in the first half of the first and third lines respectively. But during rhythmic articulation with the beat, they seem similar to the rest of the line (13+13). So this *salok* can also be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*), which has been made by clubbing four *doharās*.

paūrī.

**sabhu ko ākhai āpaṇā jisū nāhī so cuṇī kaḍhīai.
kītā āpo āpaṇā āpe hī lekhā sanḍhīai.
jā rahaṇā nāhī aitu jagi tā kāitu gārabi hanḍhīai.
mandā kisai na ākhīai pari akharu eho bujhīai.
mūrkhai nāli na lujhīai.19.**

Literal Translation

Everyone calls (IkOankar their) own, (there is no) one who does not (belong to IkOankar); (if there is anyone), let that (one) be taken out, having chosen. (One) has to settle the account (of their good or bad) deeds done by self, on one's own.²³

When (one is) not (going) to stay in this world, then why wander in egoism. (One) ought not call anyone bad, having read the (wisdom of the) letter, this ought to be understood.

(But one) ought not fight with a fool.²⁴

Interpretive Transcreation

Everyone calls IkOankar their own;²⁵ IkOankar belongs to all. There is no one whom IkOankar does not belong to. If there is one, then point them out.

One has to settle the account of their good or bad deeds on their own; they have to own responsibility for their actions in the Court, no matter what their background, social status or gender.

When no one is going to stay in this world forever, then why should one live in arrogance of social status, caste or gender?

²³ Meaning derived by changing the sentence structure.

²⁴ *mandā kisai na ākhi jhagaṛā pāvaṇā.* –Guru Granth Sahib 566

²⁵ *sabhu ko ākhai āpaṇā bhāi gur te bujhai sujānu.* –Guru Granth Sahib 637

Having read the wisdom of the letters, we need to understand that no one ought to be called bad based on social status, caste or gender.

But, if someone does not understand this even after having acquired the wisdom of the letters, then there is no point in arguing with such an ignorant person.

Word Meaning

sabhu ko = everyone, everybody.

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

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

ākhai = says/states, calls/considers.

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

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

āpaṇā = own, of the self.

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

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

jisu = of whom/which, who.

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

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

nāhī = no, not.

particle.

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

so = that.

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

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

cunī = having chosen, having pointed out.

perfect participle (adverb).

Old Panjabi – *cunānā*; Lahndi – *cunāṇ* (to peck, to pick, to gather, to select); Sindhi – *cunāṇu* (to plait, to fold, to build up); Apabhransh – *cun* (to peck, to pick); Prakrit – *cunāī* (pecks up); Sanskrit – *cinoti* (चिनोति - heaps up, collects/gathers up).

kaḍhīai = ought to be taken out.

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

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

kītā = did/done, deed.

(noun), accusative case; masculine, singular.

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

āpo āpaṇā = of the self, by self.

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

Apabhransh – *āp/āpu/āpi*; Prakrit – *ātā/āyā/attan*; *appā/appaṇ*; Pali – *attan* (self); Sanskrit – *ātman* (आत्मन् - breath, soul; Rigved - self). Old Panjabi – *apaṇā/āpaṇā*; Lahndi – *āpaṇā/apaṇo*; Apabhransh – *apan/appan/appaa* (own); Prakrit – *attaṇaa/appaṇaya* (own); Sanskrit – *ātmanak* (आत्मनक - own).

āpe = by oneself, on one's own.

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

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

hī = only, verily, indeed, even, exactly.

adverb.

Apabhransh – *hī*; Sanskrit – *hiṃ* (हिं - for this reason, because, undoubtedly, certainly, it is also used to show emphasis).

lekhā = account, account of the deeds.

noun, accusative case; masculine, singular.

Bhojpuri/Apabhransh – *lekhā*; Prakrit – *lekh*; Sanskrit – *lekkhaya* (लेखय - account worth writing; to write).

sanḍhīai = (account) is settled.

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

Old Panjabi – *sanḍhaṇu/sāṁḍhaṇu* (take stock/to account/pay debt); Sanskrit – *sansṭhāti* (संसठाति - stands together).

jā = when.

adverb.

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

rahaṇā = to live, to stay.

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

Old Panjabi – *rahaṇā*; Lahndi – *rahaṇ* (to live/stay); Apabhransh – *rahai*; Prakrit – *rahai*; Sanskrit – *rahati* (रहति - lives/stays).

nāhī = no, not.

particle.

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

aitu = (in) this (world).

pronominal adjective (of jagi), locative case; masculine singular.

Old Panjabi – *itu/aitu*; Braj – *aito*; Apabhransh – *it* (this); Prakrit/Pali – *itthaṅ* (this way, through this way); Sanskrit – *ittham* (इत्थम् - for this, that's why).

jagi = in the world.

noun, locative case; masculine, singular.

Apabhransh/Prakrit – *jag*; Sanskrit – *jagat* (जगत् - world).

tā = then.

conjunction.

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

kāitu = why, what for?

adverb.

Old Panjabi – *kāitu*; Apabhransh – *kāiṅ* (what); Prakrit – *kiṅ/ki*; Pali – *kiṅ* (what); Sanskrit – *kim* (किम् - what, why).

gārabī = in egoism, in arrogance, in pride.

noun, locative case; masculine, singular.

Old Panjabi – *garabu/gārabu*; Apabhransh – *garab*; Sanskrit – *garvah* (गर्वः - arrogance).

haṇḍhīai = ought to wander.

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

Lahndi – *hanḍhaṇā* (to walk); Sanskrit – *hanth* (हन्थ - to walk/move).

mandā = bad.

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

Lahndi – *mandā*; Sindhi – *mando*; Apabhransh – *mand* (bad); Prakrit – *mand*;

Pali/Sanskrit – *mand* (मन्द - slow/sluggish, ignorant).

kisai = anyone.

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

Old Panjabi/Braj – *kisu*; Apabhransh – *kassu*; Prakrit – *kassa* (who/whom); Sanskrit

– *kasya/kasyai* (कस्य/कस्यै - whose/of whom)

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).

ākhīai = ought to say/speak, ought to call/consider.

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

Lahndi – *ākhaṇ* (to say); Sindhi – *ākhaṇu* (for telling); Apabhransh – *ākhai*; Prakrit –

ākkahai; Sanskrit – *ākhyāti* (आख्याति - says).

paṛi = having read.

perfect participle (adverb).

Old Panjabi – *paṛi*; Apabhransh – *paḍhi* (having read); Prakrit – *paḍhai*; Pali/Sanskrit

– *paṭhati* (पठति - reads).

akharu = letter, letter's-wisdom.

noun, accusative case; masculine, singular.

Old Panjabi/Braj – *akhar*; Apabhransh – *akkharu*; Prakrit – *akkhar*; Sanskrit – *akshar*

(अक्षर - what is never destroyed, indistructible; word; signs established for language and speech).

eho = this.

adverb.

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

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

bujhāi = ought to understand.

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

Lahndi – *bujhaṇ* (to understand); Sindhi – *bujhaṇu* (to understand, be heard or known); Apabhraṅsh – *bujhiya* (understood/learnt); Prakrit – *bujjha*; Sanskrit – *budh* (बुध् - to know, to understand).

mūrkhai = (with) a fool, (with) an ignorant.

noun, locative case; masculine, singular.

Apabhraṅsh – *mūrakh*; Prakrit – *mūrukha*; Sanskrit – *mūrakh* (मूर्ख - fool, ignorant).

nāli = with.

postposition.

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

na = no, not.

particle.

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

lujhāi = ought to fight, ought to quarrel.

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

Lahndi – *lujhaṇ* (to quarrel); Sindhi – *lujhaṇu* (to be anxious with anger or pain); Sanskrit – *lubdh* (लुब्ध् - tangled, anxious/nervous, distraught).

Poetical Dimension

With the help of an explicit vocabulary, the *pauri* states that everyone has to face the consequences of their actions. If we are not going to stay in this world forever, then why should we live in arrogance? Everyone is equal, be it rich or poor, men or women. No one ought to be called bad. This alone is a sign of being educated. There is no point arguing with an ignorant person.

The first two lines of this *pauri* contain 13+15 meters, whereas the third and fourth lines have 15+15 and 14+15 meters respectively. The fifth line also contains 15 meters.