

Pauri 20

Overview

The twentieth *pauri* is accompanied by two *saloks*. The first *salok* has four lines and the second *salok* has nine lines. The first *salok*, by centering on the attribute of indifference in human behavior describes how such rude conduct impacts the physical, social, and spiritual aspects. The second *salok* by referring to the inner and the outer aspects of a human being highlights the characters of a truthful person and also that of a liar. The *pauri* highlights the supreme status and all-pervasiveness of IkOankar and encourages us to fulfill our purpose of life by self-endeavor while keeping IkOankar in our hearts.

saloku m: 1.

**nānak phikai boliai tanu manu phikā hoi.
phiko phikā sadīai phike phikī soi.
phikā dargah saṭīai muhi thukā phike pāi.
phikā mūrakhu ākhīai pāṇā lahai sajāi.1.**

Literal Translation

Nanak! By speaking unpleasantly, the body and mind become unpleasant.

The unpleasant (speaker) is considered rude (and) unpleasant is the reputation of the unpleasant.

The unpleasant (speaker) is thrown (out) of the Court (and) spits are thrown on the face of the unpleasant.

The unpleasant (speaker) is considered ignorant, (and) receives punishment of shoe-beating.

Interpretive Transcreation

Nanak! By speaking unpleasantly a person's body and mind become unpleasant. The person who speaks unpleasantly is considered ill-mannered and has a reputation of being disrespectful.¹

A person who speaks unpleasantly is not accepted at the Court and is thrown out;² such a person is damned (spit upon).

A person who speaks unpleasantly is called ignorant, and suffers pain (receives punishment of shoe-beating).

¹ *jitu boliai pati pāīai so boliā parvāṇu. phikā boli vigucaṇā suṇi mūrakh man ajāṇ. –* Guru Granth Sahib 15

² *khare khajānai pāīahi khoṭe saṭīahi bāhar vāri. –*Guru Granth Sahib 143

Word Meaning

nānak = Nanak!

noun, vocative case; masculine, singular.

phikai = by (speaking) rudely, by (speaking) unpleasantly.

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

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

boliai = by speaking.

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

Lahndi – *bolan* (to speak); Apabhransh – *bolai/volai*; Prakrit – *bollai/bullai*; Sanskrit – *bol* (बोल - to speak).

tanu = body.

noun, accusative case; masculine, singular.

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

manu = mind.

noun, accusative case; masculine, singular.

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

phikā = insipid, unpleasant.

adjective (of tanu, manu), accusative case; masculine, singular.

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

hoi = becomes.

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

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

*phiko*³ = a rude (speaker), an unpleasant (speaker).

noun, accusative case; masculine, singular.

³ A poetic variation of 'phikā.'

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

phikā = insipid, rude, unpleasant, ill-mannered.

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

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

sadāi = is called, is considered.

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

Lahndi – *saddaṅ/saḍaṅ*; Sindhi – *saḍaṅu* (to call); Prakrit – *saddai* (calls); Pali – *saddit* (called); Sanskrit – *shabdayati* (शब्दयति - calls).

phike = of the rude, of the (person who is) unpleasant.

noun, genitive case; masculine, singular.

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

phikī = unpleasant, bad.

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

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale/insipid); Sanskrit – *phikka* (फिक्क - defective).

soi = reputation.

noun, nominative case; feminine, singular.

Old Panjabi – *soi* (news, reputation); Prakrit – *sohi* (consideration); Sanskrit – *suddhi/shodhi* (सुद्धि/शोधि - news).

phikā = rude (speaker), unpleasant (speaker).

noun, accusative case; masculine, singular.

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

dargah = (thrown out) of the court.

noun, ablative case; feminine, singular.

Farsi – *dargāh/dargah* (court).

saṭāi = is thrown (out).

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

Lahndi – *saṭṭaṇ*; Sindhi – *saṭaṇu* (to throw); Apabhransh/Prakrit – *siṭṭha* (created/built, arranged/made provision for); Pali – *saṭṭha* (separated); Sanskrit – *sriṣṭa* (सृष्ट - freed/liberated; Rigved - thrown, taken out; took birth).

muhi = on the face.

noun, locative case; masculine, singular.

Rajasthani/Apabhransh/Prakrit – *muh*; Sanskrit – *mukh* (मुख - face/mouth).

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).

phike = of the rude, of the unpleasant (speaker).

noun, genitive case; masculine, singular.

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

pāi = (spits) are thrown, spit upon.

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

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

phikā = rude (speaker), unpleasant (speaker).

noun, accusative case; masculine, singular.

Old Panjabi – *phikā/phikī/phike/phiko*; Lahndi – *phikkā* (tasteless); Sindhi – *phiko* (pale, insipid); Sanskrit – *phikka* (फिक्क - defective).

mūrakhu = fool, ignorant.

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

Apabhransh – *mūrakh*; Prakrit – *mūrukkha*; Sanskrit – *mūrakh* (मूर्ख - fool, ignorant).

ākhīai = is considered, is called.

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

Lahndi – *ākhaṇ* (to say); Sindhi – *ākhaṇu* (to tell); Apabhransh – *ākhaī*; Prakrit – *ākkahāi*; Sanskrit – *ākhyāti* (आख्याति - says).

noun, genitive case; feminine, plural.

Old Panjabi – *pāṇā*; Prakrit – *uvāṇahā/uvāṇayā/uvāhaṇā; vāṇahā/vāhaṇā; pāṇahā/pāhaṇā*; Pali – *upāhanā*; Sanskrit – *upānah* (उपानह - slipper/flip-flop, shoe).

lahai = receives (punishment).

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

Old Panjabi – *lahai*; Apabhraṁsh – *lahai*; Prakrit – *labhai/lahai* (takes/obtains/receives); Pali – *labhati* (obtains/receives); Sanskrit – *labhate/labhayati* (लभते/लभयति - grabs/catches, takes/obtains/receives, adopts/consumes).

sajāi = punishment.

noun, accusative case; feminine, singular.

Farsi – *sazā* (punishment).

Poetical Dimension

This *salok* of four lines uses word '*phikā*' (rude/unpleasant) nine times in different grammatical forms in order to refer to a person who speaks unpleasantly or rudely. This poetic scheme, known as lexical parallelism, falls under the category of alliteration, and helps enhance the poetic aesthetics of the lines. The *salok* starts with an action (that is speaking unpleasantly) and then lists the effects of such an action (on the mind and body becoming unpleasant as well. Such a person is considered as unpleasant who gains a disrespectful reputation) and the consequence of this (is being thrown out of court of IkOankar, receiving damnation, being called ignorant, and finally, receiving a punishment). Thus, flowing linearity, the *salok* lends weight and intensity to the effects of the aforesaid attitude and message contained in the *salok*. In addition to the known features of language, the *salok* also employs colloquial expressions like 'spit on the face' (signifying damnation) and 'shoe beating' (as punishment) to enhance its poetic beauty.

The metric convention of all four lines of this *salok* is 13+11. This can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*), which has been formed by combining two *doharās*.

m: 1.

andarahu jhūṭhe paj bāhari duniā andari phailu.

aṭhasaṭhi tīrath je nāvahi utrai nāhī mailu.

jiṅ paṭu andari bāhari gudaṛu te bhale sansāri.

tiṅ nehu lagā rab setī dekhaṇe vīcāri.

raṅgi hasahi raṅgi rovahi cup bhī kari jāhi.

**parvāh nāhī kisai kerī bājhu sace nāh.
 dari vāt upari kharacu maṅgā jabai dei ta khāhi.
 dībānu eko kalam ekā hamā tuṃā melu.
 dari lae lekhā pīri chuṭai nānakā jiu telu.2.**

Literal Translation

(Those who are) false within, (but establish an) expanse of honor outside in the world; even if they bathe at sixty-eight pilgrimage sites, (their inner) filth does not get removed.

(Those) with silk within, (even though they wear) rags outwardly, they are worthy in the world.

Their love is attached to (IkOankar, and they) are engrossed in the thought of seeing (IkOankar).

(They) laugh in love, (they) cry in love, (and they sometimes even) go silent (in the love of IkOankar, the Owner).

(They) do not care about anyone other than the true Owner.

(They have) asked (for) sustenance at the door (of IkOankar); when (IkOankar) gives, (they) eat.

(There) is only one Court, (and) one Pen; (there), the union of yours and ours (will take place).

(IkOankar) evaluates accounts at the Court, O Nanak! Just like the oil is extracted by pressing.

Interpretive Transcreation

Those who remain mentally engrossed in falsehood, but put on a false show of honor in the world through pretense or influence, cannot be cleansed of their internal filth of vices, even if they bathe at sixty-eight pilgrimage sites.

Those who wear tattered clothes but have Nam-Identification (silk)⁴ of IkOankar in their hearts, are worthy in the world, compared to those internally false people. They cherish the love of IkOankar and are engrossed in longing for the vision of IkOankar. They are joyous only in love of IkOankar, they yearn only in love of IkOankar, and in love of IkOankar alone, they are devoted and become silent.

They do not depend on anyone other than IkOankar, the eternal Owner.

They have sought sustenance only at the door of IkOankar. When IkOankar gives, they eat; IkOankar alone is the support of their life.⁵

There is only one Court that delivers justice, one Command (pen) that writes the accounts of human deeds. All beings will gather at that Court.

⁴ *madusūdanu kar mundarī pahirai pamesaru paṭu leī.* –Guru Granth Sahib 359

⁵ “They only ask at the door of IkOankar. They do not depend on any human.”

–Giān Ratnāvālī

O Nanak! IkOankar evaluates the deeds of all individuals at the Court.⁶ The transgressors suffer⁷ just like the sesame seeds are pressed to extract oil.⁸

Word Meaning

andarahu = from within; from within the mind, mentally.

noun, ablative case; masculine, singular.

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

Apabhransh – *antar* (in), *antari* (between); Prakrit – *antar/antarā* (inside), *andare* (in, within); Pali – *antar* (inside, interval), *antarā/antareṇ/antare* (between, inside);

Sanskrit – *antar* (अन्तर - interior, near; Rigved - neighbouring).⁹

jhūṭhe = false; engrossed in falsehood/lies.

noun, nominative case; masculine, plural.

Old Panjabi – *jhūṭh/jhūṭhā*; Braj – *jhūṭh*; Apabhransh – *jhūṭṭha/jhūṭh*; Prakrit – *jhūṭṭha*;

Sanskrit – *jhūṭṭha* (झूट - fake, impure, wrong).

paij = (of) honor, (of) respect.

noun, genitive case; feminine, singular.

Old Panjabi – *paij* (vow, solemn resolution); Apabhransh – *paij* (a firm resolve to do something in the future); Prakrit – *paijjā* (promise, vow); Sanskrit – *pratigya*

(प्रतिज्ञा - promise).

bāhari = outside.

postposition.

Apabhransh – *bāhar/bāhari*; Prakrit – *bāhir/bāhar*; Pali – *bāhir*; Sanskrit – *bāhir*

(बाहिर - outer aspect, outer).¹⁰

dunā = (in) the world.

noun, locative case; feminine, singular.

Arabic – *dunyā* (world).

⁶ *sabhanā kā dari lekhā hoi. karṇī bājhahu tarai na koi.* –Guru Granth Sahib 952

⁷ *cor jāṛ jūār pīre ghāṇīai. nindak lāitbār mile haṛhavāṇīai.* –Guru Granth Sahib 1288

⁸ Meaning derived by changing the sentence structure: ... *nānakā jiu pīri chuṭai telu. (lekhā lījai til jiu pīri.* –Guru Granth Sahib 1028)

⁹ Etymology of the word ‘andar’ can also be traced to Farsi ‘andarūn’ (in, inside).

¹⁰ The etymology of Apabhransh word ‘bāhari’ is believed to be from Sanskrit word ‘bahis’ (from within, outside) as well.

andari = in, into, inside, within.

postposition.

Old Panjabi – *antaru/antari/andari*; Sindhi – *andaru* (the inside), *andari* (inside);
Apabhransh – *antar* (in), *antari* (between); Prakrit – *antar/antarā* (inside), *andare* (in,
within); Pali – *antar* (inside, interval), *antarā/antareṇ/antare* (between, inside);
Sanskrit – *antar* (अन्तर - interior, near; Rigved - neighbouring).

phailu = expanse; show, ostentation.

noun, accusative case; masculine, singular.

Old Panjabi – *phailu*; Sindhi – *philāu* (expanse); Apabhransh/Prakrit – *pahia*
(detailed; famous); Sanskrit – *prathit* (प्रथित - increased, expanded).

aṭhsaṭhi = *aṭh+saṭh*, sixty-eight, 68.

adjective (of tīrath), locative case; masculine, plural.

Old Panjabi – *aṭhsaṭhi*; Apabhransh – *aṭṭhasaṭhi*; Prakrit – *aṭṭhāsaṭṭhi/aṭṭhāaṭṭhā*;
Sanskrit – *asṭāśshṣaṭi* (अष्टषष्टि - sixty and eight, sixty-eight).

tīrath = at pilgrimage sites.

noun, locative case; masculine, plural.

Braj – *tīrath*; Sanskrit – *tīrtham* (तीर्थम् - sacred place).

je = if; even if.

conjunction.

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

nāvahi = (even if) they bathe, (even if) they go about bathing.

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

Old Panjabi – *nahāunā*; Prakrit – *ṇahāvaī*; Pali – *nahāpeti* (bathes, washes);
Sanskrit – *snāpyati* (स्नापयति – bathes, washes).

utarai = gets removed, does get removed.

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

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

nāhī = no/not.

particle.

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

mailu = dirt, filth (of vices).

noun, accusative case; feminine, singular.

Old Panjabi – *mailu*; Sindhi – *mailu* (dirt, filth); Braj – *mail*; Prakrit – *mali/mail/mail*; Sanskrit – *malin* (मलिन् – dirty / filthy).

jiṇ = (of) whom, those.

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

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

paṭu = silk; silk (of Nam).

noun, nominative case; masculine, singular.

Sindhi – *paṭu* (silk); Apabhransh/Prakrit – *paṭṭa* (cloth; clothes; turban); Pali – *paṭṭa* (woven silk; fine cloth; cotton cloth; turban, etc.); Sanskrit – *paṭṭah* (पट्टः - cloth; woven silk).

andari = in, into, inside, within.

postposition.

Old Panjabi/Apabhransh – *andari*; Farsi – *andrūn* (inside).

gudaṛu = tattered clothes, rags.¹¹

noun, nominative case; masculine, singular/plural.

Old Panjabi – *gudaṛu*; Lahndi – *gudaṛ* (trash; old clothes); Braj – *khūd/gūdar/gūdar* (torn cloth); Apabhransh/Prakrit – *khuddh* (little; lowly); Sanskrit – *kshudra* (क्षुद्र - subtle, little, worthless).¹²

¹¹ Patchwork quilt made of rags, which is worn by Yogis. Bhai Kahn Singh Nabha, accepts the word ‘*gudaṛ*’ as a synonym of words ‘*godarā*, *jullā*,’ and interprets it as a quilt made of rags/shreds. Bhai Vir Singh considers the origin of this word to be from ‘*gathan*’ (to join/fasten) and states that “in the olden times rags were stitched together to make quilts. The quilt used to be filled with the same rags and cotton, which became popular as ‘*godarī*.’ Lately, even a bunch of threads is called ‘*gudaṛ*’ which is used to fill quilts in place of cotton.” Thus a dress made of stitched rags is called ‘*gudaṛ*’ which the Yogis usually wear.

¹² More research is required regarding the etymology of the word ‘*gudaṛ*.’ Its evolution from Sanskrit/Prakrit/ Apabhransh languages cannot be traced

te = they.

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

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

bhale = good, worthy.

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

Lahndi – *bhalā* (good/nice/noble); Sindhi – *bhalu/bhalo* (goodness, good/nice/noble; profit); Apabhransh – *bhal* (good/nice, noble); Prakrit – *balla/bhallaya* (good/nice/noble); Sanskrit – *bhalla* (भल्ल - auspicious/good/favorable).

sansāri = in the world.

noun, locative case; masculine, singular.

Apabhransh/Prakrit/Pali/Sanskrit – *sansār* (संसार - that which is transient, world).

tiṅ = (of) them, their.

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

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

nehu = love, affection.

noun, accusative case; masculine, singular.

Lahndi – *neh*; Maithili – *neh/nehu*; Sindhi – *nehu*; Apabhransh – *neh*; Prakrit – *neh/sineh* (love); Pali – *sineh* (soft, love); Sanskrit – *snehah* (स्नेहः - love, beneficence/grace, good mannerism).

lagā = is attached, cherished.

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

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

rab = (with) IkOankar.

noun, locative case; masculine, singular.

Arabic – *rabba* (caretaker, Divine, Khuda).

satisfactorily. The etymology given above is based on the Hindi dictionaries available. According to Acharya Bachchu Lal Awasthi the etymology of this word is: Hindi - *gūdar*; Apabhransh – *guddha/guddhaḍ*; Prakrit – *guddha*; Sanskrit – *gurd/gord* (गुर्द/गोर्द – forehead, organ for urinating and defecating). –Acharya Bachchu Lal Awasthi, Hindī Viutpattī Kosh, Part 3, Delhi, 2005, page 1216

setī = with
postposition.

Old Panjabi – *set/setī*; Sanskrit – *sahit* (सहित - along, with).

dekhaṇe = of seeing, of vision.

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

Old Panjabi – *dekhaṇ*; Lahndi – *ḍekhaṇu*; Sindhi – *ḍekhaṇu*; Dard Languages – *dek* (to see); Sanskrit – *dekshati* (देक्षति - sees).

vīcāri = in the thought; in the longing for.

noun, locative case; masculine, singular.

Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - thought, discussion).

raṅgi = in color, in love; in the color (of IkOankar's) love.

noun, locative case; masculine, singular.

Lahndi – *raṅg* (day; color); Kashmiri – *raṅg* (color); Prakrit – *raṅg* (red color); Pali – *raṅg*; Sanskrit – *raṅgah* (रङ्ग - day; color).

hasahi = they laugh; they are joyous.

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

Old Panjabi – *hasahi*; Apabhransh – *hassah*; Prakrit/Pali – *hasanti*; Sanskrit – *hasanti* (हसन्ति - they laugh).

rovahi = they cry; they yearn or they long for.

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

Lahndi – *rovaṇ* (to cry); Apabhransh – *rovai/rovaī*; Prakrit – *rovaī/roi/royaī*; Pali – *rodati*; Sanskrit – *rodati/roditi* (रोदति/रोदिति - weeps).

cup = quiet, silent.

adverb.

Old Panjabi/Lahndi – *cup*; Sindhi – *cupu/cipu*; Apabhransh – *cup*; Sanskrit – *cuppa* (चुप्प - quite, silent).

bhī = also, even.

particle.

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

kari jāhi = go/become (silent).

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

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति – does) + Old Panjabi – *jāhi*; Apabhransh – *jāhī/jāhi/jāsi*; Prakrit – *jāi/jām̐ti*; Pali – *jāi/jām̐ti*; Sanskrit – *yānti* (यान्ति - they go).

parvāh = care; dependence.

noun, accusative case; feminine, singular.

Farsi – *parvā/parvāh* (attention; need; worry/concern; fear).

nāhī = no, not.

particle.

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

kisai = (of) anyone.

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

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

kerī = of.

postposition.

Awadhi – *kerā/keri* (of); Apabhransh – *ker* (of); Prakrit – *kārito*; Sanskrit – *kritah* (कृतः - to do).

bājhu = without, devoid of; other than.

postposition.

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

sace = true; eternal.

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

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

nāh = Owner; IkOankar.

noun, accusative case; masculine, singular.

Apabhransh – *nāh*; Prakrit – *ṇāh*; Sanskrit – *nāth* (नाथ - all, everyone).

darivāṭ = (at) the door, (on) the threshold.¹³

noun, locative case; feminine, singular.

Farsi – *dar* (door, gate) + Old Panjabi – *bāṭ/vāṭ*; Sindhi – *vāṭ*; Apabhransh – *bāṭ/vaṭṭa/baṭṭa*; Prakrit – *vaṭṭa/vaṭṭā*; Pali – *vaṭumaa* (path); Sanskrit – *vartmanih* (वर्तमनि: - track of a wheel, path).¹⁴

upari = above, on, at.

postposition.

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

kharacu = provision, sustenance.

noun, accusative; masculine, singular.

Farsi – *kharac* (the implication of coming out, in comparison to the income; goods/money which can be spent; expense, sustenance; food); Arabic – *kharaj* (goods that are lost; cost).

*maṅgā*¹⁵ = have asked/sought.

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

Lahndi – *maṅgaṇ* (to ask); Apabhransh/Prakrit – *maggai*; Pali – *maggati*; Sanskrit – *mārgati* (मारगति - asks/seek, wishes).

jabai = when.

adverb.

Braj – *jab*; Apabhransh – *jabba* (when, when); Prakrit – *jāv/javva* (till when, which);

Pali – *yāv* (till when); Sanskrit – *yāvat* (यावत् - as much, as much; when).

¹³ In the current recensions, the word compound '*darī vāṭ*' is written separately. Prof. Sahib Singh has also interpreted them by treating them as separate. But all the following scholars have interpreted it as a single word: Bhai Kahn Singh Nabha (Mahān Kosh) 'on the door,' scholars of Shabdārth 'on the threshold,' Dr. Gurcharan Singh 'on the footsteps of the door,' Bhai Vir Singh 'pathway of the door.' Prof. C. Shackle has also interpreted it as a compound word which means 'threshold.' In the context of the present *salok* also, the words door, threshold or the pathway leading to the door, seem to be the correct interpretations.

¹⁴ Evolution of the word '*vāṭ*' is considered to be this as well: Old Awadhi – *pāṭ* (plank); Sanskrit – *paṭṭa* (पट्ट - slab, tablet).

¹⁵ Word '*maṅgahi*' (ask/beg/seek) is also noticed in some manuscripts and certain editions of Shabdārth.

dei = gives.

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

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

tā = then.

conjunction.

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

khāhi = they eat.

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

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

dībānu = court; court of the IkOankar that delivers justice.

noun, nominative case; masculine, singular.

Braj – *dīvāṇ*; Arabic – *dībān* (ديوان - royal court).

eko = one, only one.

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

Old Panjabi – *ik/ikā*; Sindhi – *eku*; Prakrit – *ekka*; Pali – *ek*; Sanskrit – *ek* (एक - one, only).

kalam = pen, pen of IkOankar's command.

noun, nominative case; feminine, singular.

Arabic – *kalam* (whittled or cut object; instrument for writing; green twig which is cut and planted in the soil; a pen created by whittling a stick).

ekā = one, only one.

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

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

hamā = of ours.

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

Farsi – *hamah/hamā* (all, total, all/entire).

tumā = of yours.¹⁶

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

Apabhransh – *tumā/tumhā* (you); Prakrit – *tubbam/tumañ*; Sanskrit – *tvam* (त्वम् - you).

melu = meeting, union, gathering.

noun, accusative case; masculine, singular.

Old Panjabi – *mel* (friendship); Lahndi – *melā* (assembly); Apabhransh/Prakrit – *mel*; Pali – *melā*; Sanskrit – *mel* (मेल - meeting).

dari = at the court.

noun, locative case; masculine, singular.

Farsi – *dar* (door, door).¹⁷

lae = takes, evaluates.

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

Old Panjabi – *lae*; Apabhransh/Prakrit – *laia*; Sanskrit – *lāti* (लाति - takes/receives/obtains).

lekhā = account; account of one's actions/deeds.

noun, accusative case; masculine, singular.

Bhojpuri/Apabhransh – *lekhā*; Prakrit – *lekh*; Sanskrit – *lekkhya* (लेख्य - account worth writing, to write).

pīri = having pressed/squeezed, by pressing.

perfect participle (adverb).

Lahndi – *pīraṇā* (to press oil seeds, sugarcane, etc.); Sindhi – *pīraṇu* (to press, to oppress); Apabhransh – *pīḍai*; Prakrit – *pīḍai*; Pali – *pīleti*; Sanskrit – *pīḍayati* (पीडयति - presses, squeezes).

chuṭai = (oil is) extracted, (oil) comes out.

¹⁶ Some scholars believe the the origin of '*hamā tumā*' to be from Farsi '*hamā o shumā*' (us you, implying all, whether rich or poor) –Shabdārth, Srī Gurū Granth Sāhib, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2017, page 473

¹⁷ Sanskrit '*dvār*,' Farsi '*dar*,' English 'door' and Greek '*thurā*' are considered to be of the same family. In Farsi, the word '*darbār*' has changed into '*dar*,' because of which, one of its meanings is 'court' in addition to 'in/inside.' In the Guru Granth Sahib word '*dar*' has also been used for 'in/inside': *yak arz guphtam pesi to 'dar' gos kun kartār*. –Guru Granth Sahib 721

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

Old Panjabi – *chuṭā/chuṭe*; Apabhransh – *chuṭṭae*; Prakrit – *chuṭṭai*; Sanskrit – *chuṭati* (छुटति - escapes).

nānakā = O Nanak!

noun, vocative case; masculine, singular.

jiu = like, just as/like.

conjunction.

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

telu = oil.

noun, accusative case; masculine, singular.

Sindhi – *telu*; Apabhransh – *tella*; Prakrit – *tel/lilla* (oil); Pali – *tel*; Sanskrit – *tailam* (तैलम् - oil of sesame seeds, oil).

Poetical Dimension

Through the usage of simple linguistic expressions the first two lines of this *salok* makes it clear that people who have malice within, but display false prestige in this world; are pretentious. Even if such people go and bathe at the sixty-eight pilgrimage sites, the filth of their mind does not get cleansed.

The next two lines offer a comparison of such false people with those individuals who have Nam-Identification (silk) within their heart even though they may wear tattered clothes; the latter are the noble ones. This is a symbolic reference. The symbol of silk inside, and ragged clothes outside points to the tendency of staying humble and not being pretentious of one's qualities or status to the world. This is a quality of those individuals who are always engrossed in love of IkOankar and long for a connection/union with IkOankar.

Even though the fifth, sixth, and seventh lines employ simple linguistic expressions, they are also symbolic in nature. They state that the lovers of IkOankar laugh or cry only in IkOankar's love. They accept both happiness and pain equally in life. They do not depend on anyone except IkOankar. They are content with whatever they receive by the will of IkOankar.

The eighth and ninth lines employed with clarity of words. They state that IkOankar's court is one, as well as the pen is one. When the deeds of individuals, who are engrossed in falsehood, are scrutinized in the court of IkOankar, they are squeezed

just like the sesame seeds are pressed to extract oil from them. But the words ‘*dībānu*’ (court), ‘*kalam*’ (pen), and ‘*dari*’ (at the court) are symbolic, which point to the court, command and the doorstep of IkOankar respectively. Simile has been used in ‘*pīri chuṭai nānakā jiu telu.*’

There are nine lines in this *salok*. Barring a small difference, the meter convention of all the lines is 16+11= 27. Consequently, this *salok* can be categorized under a four line verse with 16+11 characters each (*sarsī chand*).

paūrī.

āpe hī karṇā kio kal āpe hī tai dhārīai.

dekhahi kītā āpaṇā dhari kacī pakī sārīai.

jo āiā so calasī sabhu koī āi vārīai.

jis ke jīa parāṇ hahi kiu sāhibu manahu visārīai.

āpaṇ hathī āpaṇā āpe hī kāju savārīai.20.

Literal Translation

(O Creator! You) Yourself created the world, (and) You Yourself have infused consciousness (into it).

Having placed the winning and losing pawns, You watch (the play) created by Own-self.¹⁸

Whoever has come (into this world), will go (one day); everyone, as (per their) appointed turn.¹⁹

¹⁸ Meaning derived by changing the sentence structure.

¹⁹ As his/her turn comes. “The singular, third person, future tense, form of western Awadhi is ‘*hai*,’ which is similar to Brajbhākhā; for example, ‘*kari hai*,’ ‘*sunī hai*.’ But in the ‘eastern Awadhi’ it becomes ‘*hi*’; for example, ‘*hoīhi*,’ ‘*āīhi*,’ ‘*jāīhi*.’ With time, the consonant ‘*ha*’ in ‘*hi*’ disappeared and only vowel ‘*i*’ remained, which, when clubbed with the previous ‘*i*’ in the worlds, became long ‘*ī*’; for example, ‘*āī*,’ ‘*jāī*,’ ‘*karī*,’ ‘*khāī*.’ –Prof. Sahib Singh, *Gurbāṇī Viākaraṇ*, Singh Brothers, Amritsar, 2015, page 255-56.

Similarly, Bhai Joginder Singh Talwara writes that at some places the tense denoting vowel ending ‘*ī*’ of a verb word stem, by itself serves the purpose of denoting future tense as well; for example, *iṇ mai kachu nāhi tero kāl avadh āī. 1. ‘kāl avadh āī – when the time of death arrives’* (Guru Granth Sahib 692). –Bhai Joginder Singh Talwara, *Gurbāṇī Dā Saral Viākaraṇ Bodh. Vol 2*, Singh Brothers, Amritsar, 2004, page 709-10

(So), the One who has (given this) life (and) breath,²⁰ why forget (that) Owner from the mind?

One ought to resolve one's work oneself with one's own hands.

Interpretive Transcreation

O Creator! You Yourself created this world, and having created it, You Yourself have infused consciousness into it.

By creating good and bad beings (winning and losing pawns),²¹ You are watching this world-play²² created by Yourself.²³

Anyone who has come into this world, will depart one day as per their turn.

So, why forget the Owner who has given this life and breath? ²⁴

In fact, one ought to fulfill the purpose of human life with one's own hands; one ought not depend on anyone else.

Word Meaning

āpe = by Yourself.

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

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

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

particle.

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

²⁰ *'jīa parāṇ'* (life and breath) have appeared as plural here. But they have also been used as singular (*jīu parāṇu*) in the Guru Granth Sahib: *jis dā jīu parāṇu hai antari joti apārā*. –Guru Granth Sahib 140

²¹ *jā jant sabh sārī kīte pāsā dhālaṇi āpi lagā*. 26. –Guru Granth Sahib 434

²² When a pawn passes through the forty-second step of *caupaṛ* (a board game) and approaches the final destination, then it is considered to have started 'winning;' when it reaches the outer barricade of the final destination, then it is considered to have 'won.' 'Losing' pawns means an individual who is stuck in the cycle of life and death. 'Winning' pawns refers to a person who has been freed from the cycle of transmigration, has been united with IkOankar, and thus, has become complete. – Shabdārth, Srī Gurū Granth Sāhib, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2017, page 113

²³ *āpe dhari dekhahi kacī pakī sārī*. –Guru Granth Sahib 113

²⁴ *so kiu manahu visāṛīai jā ke jīa parāṇ*. –Guru Granth Sahib 16

kaṃā = world.

noun, accusative case; masculine, singular.

Bengali – *kaṃā* (work, duty); Prakrit – *karaṇ* (instrument); Pali – *karaṇ* (to do, to make/produce); Sanskrit – *karaṇ* (करण - act/deed/affair).

kīo = created, made.

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

Braj/Rajasthani – *kīā/kīe*; Apabhransh – *kīā/kīāā*; Prakrit – *karī*; Sanskrit – *kritah* (कृतः - done/did).

kal = power, consciousness.

noun, accusative case; feminine, singular.

Old Panjabi/Kashmiri – *kal* (skill; machine); Prakrit/Pali (mechanical or elegant art; skill); Sanskrit – *kalā* (कला - any practical art).

tai = You.

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

Braj – *tai*; Apabhransh – *taiñ*; Prakrit – *taī/tañ* (you); Sanskrit – *tav* (तव - your).

dhārīai = have placed, have infused.

verb, past tense;²⁵ second person, masculine, singular.

Old Panjabi – *dhārīai*; Apabhransh – *dhārai*; Prakrit – *dhārei*; Pali – *dhārei*; Sanskrit – *dhāryati* (धारयति - holds, carries, keeps).

dekhahi = (You) watch, (You) are watching.

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

Old Panjabi – *dekhāṇ/dekhāṇe*; Lahndi – *ḍekhaṇu*; Sindhi – *ḍekhaṇu*; Dard Languages – *dek* (to see); Sanskrit – *dekshati* (देक्षति - sees).

kītā = created, made.

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

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

āpaṇā = of Yourself.

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

²⁵ Near Past Tense.

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

dhari = having placed.

perfect participle (adverb).

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

kacī pakī = unripe and ripe, (every) winning and losing (pawn); good and bad individuals.

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

Old Panjabi – *kacā/kacī*; Lahndi – *kaccā/kaccī* (what is not ripe); Sindhi – *kaco/kacī* (unripe, weak/unripe); Sanskrit – *kacca* (कच्च - fresh wound, unripe) + Old Panjabi – *pakā/pakī*; Lahndi – *pakka/pakkā* (certain/what is not unripe); Sindhi – *pako* (ripe; resolute; strong); Apabhransh/Prakrit/Pali – *pakka* (ripe; made ripe); Sanskrit – *pakkav* (पक्व - made ripe, cooked food; Rigved - ripe).

sārīai = pawn; a piece in *caupaṛ*, the oldest known board game.

noun, accusative case; feminine, singular.

Sindhi – *sārī* (pawns or pieces used in a board game); Apabhransh – *sārī* (stake; game; play a *caupaṛ*, play a boardgame); Prakrit – *sārī* (a player of chess; pawn; dice); Pali – *sārī* (a player of chess; pawn); Sanskrit – *sārih* (सारिः - pawn of chess; small ball; a type of pawn).

jo = who, whoever.

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

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

āiā = has come; is born.

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

Lahndi – *āiā*; Apabhransh – *āiya*; Prakrit – *āgaya/āa*; Pali/Sanskrit – *āgat* (आगत - came/arrived).

so = that.

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

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

calasī = will go; will depart.

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

Apabhransh – *calasi*; Sanskrit – *calashyati* (चलिष्यति - will go/move).

sabhu koī = everyone.

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 - someone, who).

āī = arrived, appointed.

past participle (of adjective vārīai), instrumental case; feminine, singular.

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

– *āpeti* (reaches); Sanskrit – *āpyati* (आपयति - comes/arrives, reaches).²⁶

vārīai = as (per their) turn.

noun, instrumental case; feminine, singular.

Lahndi – *vārī* (turn, time); Sindhi – *vārī*; 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).

jīs = (of) Whom, Who.

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

Lahndi/Braj – *jīs*; Apabhransh – *jaīsaū/jaīsā* (just like); Prakrit – *jāris* (just like, just

as); Sanskrit – *yādrish* (यादृक्ष - type of which, just like).

ke = of .

postposition.

Braj – *kā/kī/ke*, Avadhī – *kar*; Apabhransh – *kerio*; Prakrit – *kārito*; Sanskrit – *kritah*

(कृतः - to do).

jīa = lives.

noun, nominative case; feminine, plural.

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

²⁶ Some scholars believe its etymology to also be: Apabhransh – *āī* (arrived); Prakrit – *āaa*; Sanskrit – *āgat* (आगत - arrived).

parāṇ = breaths.

noun, nominative case; masculine, plural.

Old Panjabi/Apabhransh – *parāṇ*; Sanskrit – *prāṇah* (प्राणः - breath).

hahi = are.

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

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

kiu = why, how?

adverb.

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

sāhibu = Owner; IkOankar.

noun, accusative case; masculine, singular.

Arabic – *sāhib* (master).

manahu = from the mind.

noun, ablative case; masculine, singular.

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

visāṛai = ought to forget; ought to be forgotten.

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

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

āpaṇ = (with) own (hands).

pronominal adjective (of hathī), instrumental case; masculine, plural.

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

hathī = with hands.

noun, instrumental case; masculine, plural.

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

āpaṇā = own (task/responsibility).

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

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

āpe = oneself.

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

Apabhransh – *āpi*; Prakrit – *āppaṇ*; 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).

kāju = work, task; responsibility.

noun, accusative case; masculine, singular.

Old Panjabi – *kāju*; Sindhi – *kāju* (work, hustle bustle); Apabhransh – *kajja/kajju*; Prakrit – *kajja* (work, fulfillment of duty); Pali – *kayya/karaya*; Sanskrit – *kārya* (कार्य - what is done; work).

savārīai = one ought to resolve, one ought to fulfill.

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

Lahndi – *saṁvāraṇ* (to decorate, to embellish, to ready); Sindhi – *saṁvāraṇu*; Kashmiri – *savārun* (to make arrangement; to keep properly/decorate); Sanskrit – *saṁvāryati* (संवारयति – to keep covered, to keep properly, to keep decorated).

Poetical Dimension

Simple vocabulary has been used in this *pauri* to state that IkOankar alone is the creator of the universe, who has by Self assumed all powers. What IkOankar wills, happens. Whoever has come into this world will ultimately have to depart. All coming and going is decided as per the turn. The Sovereign who has gifted life and breath, ought not to be forgotten. Consequently, an individual ought to take ownership of fulfilling the purpose of life and not rely on anyone else.

There are a total of six lines in this *pauri*. With a minor difference, the meter convention of all the lines is 13+16 = 29. The first half of the first and the third line have 14+14 meters.