Pauri 21

Overview

The twenty-first *pauri* is accompanied by two *saloks.* The first *salok* has four lines and the second *salok* has two lines. The first *salok* defines a true lover and the true love of the Beloved and juxtaposes it to the character of a false lover. True love is in which a lover does not look at someone else. The second *salok* describes the state of a hypocrite servant, who salutes or bows to the Owner, but does not obey the Command. Obeying the Owner's Command is a primary condition for a servant. In an instructive tone, the *pauri* inspires one to enshrine the remembrance of the Owner in the heart, and stay away from wrong deeds while doing the right things.

saloku mahalā 2.
eh kinehī āsakī dūjai lagai jāi.
nānak āsaku kāṁḍhīai sad hī rahai samāi.
caṅgai caṅgā kari manne mandai mandā hoi.
āsaku ehu na ākhīai ji lekhai vartai soi.1.

Literal Translation

What kind of love is this, (in which one who claims to be in love), attaches to another.
Nanak! (Only that person) can be called a lover, (who) remains immersed (in love of the Beloved) forever.
(One who) accepts a favorable (command of the Beloved) as good, (but) turns away (upon hearing) an unfavorable (command), that (one) cannot be called a (true) lover, who deals in (love like an) account.

Interpretive Transcreation

What kind of love is this in which one, who claims to be in love of the Beloved, IkOankar, but attaches one's mind to another for the fulfillment of a need.
Nanak! Only that person can be considered a true lover, who remains immersed forever in love with the Beloved, irrespective of the situation.
One who accepts a favorable command of the Beloved as good, but turns away from the Beloved upon hearing a command that is unfavorable, that one cannot be called a true lover, who deals in love by keeping score.

Word Meaning

eh = this.
pronominal adjective (of āsakī), accusative case; feminine, singular.
Apabhransh – *ehu/ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एष: - this).

kinehī = what kind of?
adjective (of āsakī), accusative case; feminine, singular.
Old Panjabi – *kehā/kehī/kehe/kinehā/kinehī*; Lahndi – *kehā* (what kind of, what kind);
Apabhransh – *kaïs* (of what type); Prakrit – *kīs/kīs*; Pali – *kīdis/kīris* (of what kind);
Sanskrit – *kīdrish* (कीद्दश - of what kind, of what type).

āsakī = love.
noun, accusative case; feminine, singular.
Arabic/Farsi – *āshikī* (love, love-affection).

dūjai = to the other, to another.
pronoun, locative case; third person, masculine, singular.
Awadhi/Lahndi – *dūjā*; Apabhransh – *dujjaa*; Prakrit – *duijja/duī*; Pali – *dutiya*;
Sanskrit – *dutīya* (दुतीय - second/other).

lagai jāi = clings, attaches.
compound verb, subjunctive future tense; third person, feminine, singular.
Old Panjabi – *lagaṇā*; Lahndi – *laggaṇ*; Sindhi – *lagaṇu* (to be attached); Prakrit – *laggaï* (touches/attaches along/clings); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adheres to/sticks to/attaches to) + Apabhransh/Prakrit - *jāi*; Sanskrit – *yāti* (याति - goes, departs).

nānak = Nanak!
noun, vocative case; masculine, singular.

āsaku = lover.
noun, accusative case; masculine, singular.
Arabic/Farsi – *āshik* (lover, one who loves intensely).

kāṁḍhīai = is called/considered, can be called/considered.
verb, subjunctive future tense; third person, masculine, singular.
Apabhransh – ; Prakrit – ; Sanskrit – (-).[1]

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[1] No information is available regarding its etymology.

sad hī = always, forever.
adverb.
Old Panjabi – *sad/sadā*; Apabhransh/Sanskrit – *sadā* (सदा - alway) + Apabhransh – *hī*; Sanskrit – *hiṁ* (हिं - for this reason, because, undoubtedly, certainly, it is also used to show emphasis).

samāi rahai = remains immersed, stays merged/connected.
compound verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *samāuṇā*; Sindhi – *samāijaṇu* (to assimilate); Apabhransh – *samāya*; Prakrit – *sammāi*; Pali – *sammit*; Sanskrit – *sammāti* (संमाति - is included/assimilated/contained in) + Apabhransh – *rahai*; Prakrit – *rahaï*; Sanskrit – *rahati* (रहति - stays/lives).

caṅgai = good, favorable/pleasing (command or work).
adjective (of order/command/work), accusative case; masculine, singular.
Lahndi – *caṅgā*; Kashmiri – *caṅgo*; Apabhransh/Prakrit – *caṅg*; Sanskrit – *caṅg* (चङ्ग - wise, handsome, good).

caṅgā kari = as good, favorably.
adverb.
Lahndi – *caṅgā*; Kashmiri – *caṅgo*; Apabhransh/Prakrit – *caṅg*; Sanskrit – *caṅag* (चङ्ग - wise, handsome, good) + Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

manne = considers, accepts.
verb, present tense; third person, masculine, singular.
Old Panjabi – *mannaṇā*; Lahndi – *mannaṇ* (to obey, to acquiesce; to promise); Sindhi – *mannaṇu* (to respect, to obey); Apabhransh – *maṇaï*; Prakrit – *maṇṇae* (thinks); Pali – *mannati* (thinks, deems; is sure of); Sanskrit – *manyate* (मन्यते - thinks; honours).

mandai = bad, unfavorable/displeasing (command or work).
adjective (of order/command/work), accusative case; masculine, singular.
Lahndi – *mandā*; Sindhi – *mando*; Apabhransh – *mand* (bad); Prakrit – *mand*; Pali/Sanskrit – *mand* (मन्द - slow/sluggish, ignorant).

mandā = (one who turns) bad, (one who turns) away.
noun, accusative case; masculine, singular.

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

hoi = becomes, turns.
verb, present tense; third person, masculine, singular.
Marathi/Apabhransh – *hoi*; Prakrit – *havaï/bhavaï*; Sanskrit – *bhavati*
(भवति - happens).

āsaku = lover.
noun, accusative case; masculine, singular.
Arabic/Farsi – *āshik* (lover, one who loves intensely).

ehu = he, that, such one.
pronominal adjective (of āsaku), accusative case; masculine, singular.
Apabhransh – *ehu/ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एष: - this).

ākhīai = is called/considered, can be called/considered.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *ākhaṇā*; Lahndi – *ākhaṇ* (to say); Sindhi – *ākhaṇu* (to tell);
Apabhransh – *ākhaï;* Prakrit – *ākkahaï;* Sanskrit – *ākhyāti* (आख्याति - says).

ji = who.
pronoun, nominative case; third person, masculine, singular.
Maithili – *ji;* Lahndi/Apabhransh/Prakrit – *jo*; Sanskrit – *yah* (य: - who, which, that).

lekhai = in account, in (consideration of) benefit-loss; in keeping score.
noun, locative case; masculine, singular.
Bhojpuri/Apabhransh – *lekhā*; Prakrit – *lekh*; Sanskrit – *lekkhaya* (लेक्खय - account
worth writing, to write).

vartai = deals, conducts.
verb, present tense; third person, masculine, singular.
Sanskrit – *vratate* (व्रतते - revolves/rotates/wanders).

soi = only he, only that (individual).
pronoun, accusative case; third person, masculine, singular.
Old Panjabi/Braj – *soi*; Apabhransh/Prakrit – *su/so*; Sanskrit – *sah* (स: - he).

.1. = First *salok* is complete.

Poetical Dimension

With an interrogative tone, the *salok* captures the attitude of a selfish lover. The *salok* elicits interest and attention right in the beginning by putting a question mark on the love of a selfish lover, which remains till the end of the *salok*. The following lines of the *salok* highlight the character of a selfish lover as well as contrast it by defining the character of a true lover who occupies a higher plane. Thus, two basic characteristics of love, 'focus on one' and 'devotion/surrender,' have been imparted here. One who is not devoted to and focused on one, cannot be called a true lover.

The differentiative scheme employed to compare a true lover and a selfish lover adds elegance to the *salok* while clarifying its message. Additionally, the inherent parallelism in the compound words like *'caṅgai caṅgā'* (good as good), *'mandai mandā'* (bad as bad/wrong), etc., introduces a special aural beauty in the *salok*.

Based on vocabulary and pronunciation/articulation, all four lines of this *salok* have a meter convention of 13+11 = 24. This can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been created by clubbing two *doharās*.

mahalā 2.
salāmu jabābu dovai kare muṇḍhahu ghuthā jāi.
nānak dovai kūṛīā thāi na kāī pāi.2.

Literal Translation
(If a servant) both gives salute to (the) Owner and gives refusal (to a command at the same time, that person) is going astray from the (very) origin.
Nanak! Both (of these conflicting actions of that person) are false; (out of these) none finds a place.

Interpretive Transcreation
If a devotee salutes IkOankar in respect, and in ego, refuses to accept IkOankar's Command, then it ought to be understood that one is going astray from their primary purpose, which is complete surrender to IkOankar.
Because, Nanak! Both of these mutually conflicting actions, saluting and refusing, are false. None of these are accepted.[2]

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[2] *cākaru kahīai khasam kā saühe autar dei. vajahu gavāe āpaṇā takhati na baisahi sei.* –Gurū Granth Sāhib 936

Word Meaning

salāmu = salute, salutation, the action of bowing/saluting.
noun, accusative case; feminine, singular.
Arabic/Farsi – *salām* (salute, respect).

jabābu = retort, refusal, the action of refusing a command.
noun, accusative case; masculine, singular.
Arabic – *javāb* (denial/refusal).

dovai = both.
adjective (of salāmu, jabābu), accusative case; masculine, plural.
Old Panjabi – *do/doi/dovai*; Avadhi – *dui*; Apabhransh – *di/bi*; Prakrit – *do/be/duve*;
Pali – *duve/duvi/dui*; Sanskrit – *dav* (दव - two).

kare = (if s/he) does, (if s/he) gives.
verb, subjunctive future tense; third person, masculine, singular.
Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

muṇḍhahu = from the beginning, from the origin.
noun, ablative case; masculine, singular.
Old Panjabi – *muḍh*; Lahndi – *muḍḍha/muṇḍh*; Sindhi – *muṇḍhu* (source, beginning,
root); Apabhransh/Prakrit – *muṇḍḍh/muṇḍh* (head); Pali – *muddhan* (head, summit);
Sanskrit – *mūrdhan* (मूर्धन् - cranium, head; beginning).

ghuthā jāi = is going astray.
compound verb, present tense; third person, masculine, singular.
Lahndi – *ghussaṇ/ghutthā* (to err, to be forgotten); Sindhi – *gusaṇu/gutho* (to fail, to
miss); Sanskkrit – *ghussa* (घुस्स - err) + Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति
- goes, departs).

nānak = Nanak!
noun, vocative case; masculine, singular.

kūṛīā = false, lie.
adjective (both actions of salāmu and jabābu), nominative case; feminine, plural.
Old Panjabi – *kūru/kūṛā/kūṛo*; Lahndi – *kūṛ/kūṛā*; Sindhi – *kūṛu/kūṛo*; Apabhransh –
kūṛ/kūṛā; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, illusion, betrayal,
deceit, cleverness).

thāi = (does not find a) place; (does not find) acceptance, is (not) accepted.[3]
noun, locative case; feminine, singular.
Apabhransh – *thāi/thāu;* Prakrit – *thān;* Sanskrit – *sthānam (*स्थानम् *- place).*

kāī = any.
adjective (both acts of salāmu and *jabābu), accusative case; feminine, singular*.
Marwari – *kāī;* Apabhransh – *kāiṁ*; Prakrit – *koi*; Pali – *koci*; Sanskrit – *kashcid* (कश्चिद् - to any one, anyone).

pāi = finds (a place); finds (acceptance), is accepted.
verb, subjunctive future tense, third person, masculine, singular.
Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaï* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

.2. = Second *salok* is complete.

Poetical Dimension

This *salok* depicts the devotion of a servant towards the Owner or Sovereign. The imagery of two mutually opposing actions of saluting/bowing (*salāmu*) and refusal/denial (*jabābu*) is used to state that both of these actions (bowing to the Owner for seeking favor and then refusing to accept the order of the same Owner under ego) are useless, pretentious, and false. Such a hypocrite devotee can neither be acceptable to the Owner nor be successful in life, because complete surrender is the only option on a spiritual path.

The meter convention of this *salok* is 13+11. Consequently, it can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*).

paüṛī.
jitu seviai sukhu pāīai so sāhibu sadā saṃālīai.
jitu kītā pāīai āpaṇā sā ghāl burī kiu ghālīai.
mandā mūli na kīcaī de lammī nadari nihālīai.
jiu sāhib nāli na hārīai tevehā pāsā ḍhālīai.
kichu lāhe upari ghālīai.21.

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[3] The phrase *'thāi paiṇā'* (to be accepted) is an idiom.

Literal Translation
By (virtue of) serving Whom, happiness is attained, that Owner ought to always be remembered.
By which, (one) has to endure (one's) own doing, why do that wrong deed?
Wrong (deed) ought not be done at all; (before doing anything, one) ought to see having reflected with foresight.
As one does not lose with the Owner, so should one throw the dice.[4]
(A deed) ought to (only) be done on some profit.

Interpretive Transcreation
By virtue of remembering Whom, joy arises, that IkOankar ought to always be remembered.
Why commit a wrong deed, if one has to bear its consequences on one's own?
Wrong deed ought not be committed at all. Before doing anything, one ought to reflect with foresight.[5]
In the game of life, one ought to play in such a way that one does not lose with IkOankar.
One ought to do only those deeds in life which are beneficial.[6]

Word Meaning
jitu = Which, Whom.
pronoun, instrumental case; third person, masculine, singular.
Old Panjabi/Braj – *jitu*; Apabhransh – *jitu/jitthu*; Prakrit – *jittho*; Sanskrit – *yatra* (यत्र - where, the place at which).

seviai = by serving, by remembering.
causative participles (noun), instrumental case; masculine, singular.
Old Panjabi – *sevaṇā*; Sindhi – *sevaṇu* (to serve, to worship); Prakrit – *sevaï* (serves); Pali – *sevat*; Sanskrit – *sevate* (सेवते - associates with, attends on, serves, obeys).

sukhu = happiness, joy, bliss.
noun, accusative case; masculine, singular.
Apabhransh – *sukh*; Apabhransh/Prakrit – *sukkh* (happiness); Pali – *sukh* (comforting); Sanskrit – *sukh* (सुख - pleasant, easy, comfort, happiness).

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[4] Meaning derived by changing the sentence structure.
[5] *aisā kammu mūle na kicai jitu anti pachotāīai.* –Guru Granth Sahib 918
[6] *lāhe kāraṇi āiā jagi.* –Guru Granth Sahib 931

pāīai = is obtained, is attained.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaï*
(obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति -
causes to be obtained, obtains).

so = he, that.
pronominal adjective (of sāhibu), accusative case; masculine, singular.
Apabhransh/Prakrit – *su/so*; Sanskrit – *sah* (स: - he).

sāhibu = Owner; IkOankar.
noun, accusative case; masculine, singular.
Arabic – *sāhib* (master).

sadā = always, forever.
adverb.
Apabhransh/Sanskrit – *sadā* (सदा - always).

samālīai = ought to be cared for, ought to be remembered.
verb, subjunctive future tense, third person, masculine, singular.
Old Panjabi – *samhālaṇā* (to support); Lahndi – *samhālaṇ* (to put to sleep);
Apabhransh – *sambhālaï* (supports/takes care); Prakrit – *sambhārei* (garnishes);
Sanskrit – *sambhāryati* (संभारयति - causes to bring together, prepares, maintains).

jitu = by which (action/deed).
pronoun, instrumental case; third person, masculine, singular.
Old Panjabi/Braj – *jitu*; Apabhransh – *jitu/jitthu*; Prakrit – *jittho*; Sanskrit – *yatra* (यत्र -
where, the place at which).

kītā = (one's own) doing/deed.
causative participles (noun), accusative case; masculine, singular.
Lahndi/Old Awadhi – *kītā;* Sindi – *kīto;* Prakrit – *kitta;* Sanskrit – *krit* (कृत - done/did).

pāīai = is received, is endured.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaï*
(obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति -
causes to be obtained, obtains).

āpaṇā = own, of the self.
pronoun, genitive case; third person, masculine, singular.
Old Panjabi – *apaṇā/āpaṇā*; Lahndi – *āpaṇā/apaṇo*; Apabhransh –
apan/āppan/appaa (own); Prakrit – *attaṇaa/appaṇaya* (own); Sanskrit – *ātmanak*
(आत्मनक - own).

sā = that (action/deed).
pronominal adjective (of ghāl), accusative case; feminine, singular.
Old Panjabi/Apabhransh/Prakrit/Pali/Sanskrit – sā (सा - she).[7]

ghāl = action, deed.
noun, accusative case; feminine, singular.
Old Panjabi – *ghālaṇā* (to send; to destroy; to put; to melt, to mold); Marathi –
ghālaṇe (to put, to cause to drip something/to cause to milk an animal); Sanskrit –
ghālyati (घालयति - flows, drips/leaks, falls).

burī = bad, wrong.
adjective (of ghāl), accusative case; feminine, singular.
Old Panjabi/Lahndi – *burā/burī/burāī/buriāī*; Sindhi – *buro* (without nose,
bad/wicked); Braj – *burā/burī/burāī*; Sanskrit – *bur* (बुर - defective, faulty).[8]

kiu = why, how, which way?
adverb.
Old Panjabi – *kiu*; Apabhransh – *kiṁ/kiu*; Prakrit – *kev/kiv*; Sanskrit – *kim* (किम् -
what, how).

ghālīai = ought to be done.
verb, subjunctive future tense; third person, feminine, singular.

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[7] In Sanskrit, 'sā' (सा) is used for feminine, and 'sah' (स:) for masculine. It is true for
Prakrit/Apabhransh as well. Even though the same scheme is followed in the Guru
Granth Sahib, some exceptions are also available. Reason for this could be poetic or
linguistic evolution.

[8] An alternate etymology of *'burāī'* is also available, which is as follows: Brah – *burāī*;
Apabhransh – *virūāī*; Prakrit – *virūāyā*; Sanskrit – *virūpatā* (विरूपता - a distorted
form, distorted). –Acharya Bachchu Lal Awasthi, Hindī Viutpattī Kosh, Part 4, Books
and Books, Delhi, 2005, page 2103

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

mandā = bad, wrong.
adjective (of action/deed), accusative case; masculine, singular.
Lahndi – *mandā*; Sindhi – *mando*; Apabhransh – *mand* (bad); Prakrit/Pali/Sanskrit –
mand (मन्द - slow/sluggish, ignorant).

mūli = absolutely, at all.
adverb.
Lahndi/Apabhransh/Prakrit/Pali – *mūl*; Sanskrit – *mūl* (मूल - origin, root).

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

kīcaī = ought to be done/committed.
verb, subjunctive future tense, third person, masculine, singular.
Old Panjabi/Braj – *kīcai*; Apabhransh – *kicchaï/kīcaï* (does, has been done); Prakrit –
kijjaaï (has been done); Sanskrit – *kiryate* (किरयते - has been done).

de = having given (a glance); having reflected.
perfect participle (adverb).
Apabhransh – *de/dei*; Prakrit – *deei/dāi*; Pali/Sanskrit – *dadāti* (ददाति - gives).

lammī = long, foresighted.
adjective (of nadari), accusative case; feminine, singular.
Old Panjabi – *lammā/lammī*; Lahndi – *lambā/lammā/lammī*; Apabhransh/Prakrit –
lamb (long); Pali – *lamb*; Sanskrit – *lamb* (लम्ब - pendent).

nadari = glance, sight.
noun, accusative case; feminine, singular.
Arabic – *nazar* (to see, sight).

nihālīai = ought to be seen, ought to be reflected.
verb, subjunctive future tense; third person, masculine, singular.

Old Panjabi – *nihālaṇā/nihāraṇā* (to look for, to expect); Apabhransh – *nihālaï*;
Prakrit – *ṇibhālei/ṇibhāl*;
Sanskrit – *nibhālayati* (निभालयति - sees/perceives).

jiu = just like/as, so that.
adverb.
Apabhransh – *jeu*; Prakrit – *jev*; Sanskrit – *yathā* (यथा - just like, just as).

sāhib = Owner; IkOankar.
noun, locative case; masculine, singular.
Arabic – *sāhib* (master).

nāli = with.
postposition.
Old Panjabi – *nāli* (company); Kashmiri – *nāl* (chest); Prakrit – *ankavālii*, Sanskrit –
aṅkapālih (अङ्कपालि: - to embrace).

hārīai = lose, may lose.
verb, subjunctive future tense; third person, masculine, singular.
Apabhransh – *hāriya* (is defeated); Prakrit – *hārei* (destroys, is defeated); Pali –
hāreti (causes to be taken); Sanskrit – (हारयति - loses).

tevehā = such a, just as, so.
adverb.
Old Panjabi – *tevehā/teveho*; Apabhransh – *tev/tehaa*; Prakrit – *tehi/teh*; Sanskrit –
tādrish (तादृश - just like that, like that, that type/kind).

pāsā[9] = dice (used in the board game of *caupaṛ/shatranj*).
noun, accusative case; masculine, singular.
Old Panjabi/Braj – *pāsā* (mold, stamp, etc.); Oria – *pāsā* (board game, game of
caupaṛ); Nepali/Bengali – *pāsā*; Prakrit – *pāsag*; Pali – *pāsak* (stamp, mold, dice);
Sanskrit – *pāshah/pāshak* (पाश: - stamp, mold; pawns/pieces).

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[9] "Four to six sided finger long dotted pieces made of elephant tusk, which are used
for the board game of *caupaṛ*. Players count the number of dots after throwing these
pieces, and accordingly move the pawns on the board." –Bhai Kahn Singh Nabha,
Mahān Kosh, Bhasha Vibhag, Punjab,
Patiala, 1974, page 758.

dhālīai = ought to be thrown.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *dhālṇā* (to throw, to melt, to pour, to throw the dice, to throw down);
Apabhransh – *ḍhāl* (throw down; to throw the dice); Prakrit – *dhālaï* (throws down,
nods in yes); Sanskrit – *ḍhālyati* (ढालयति - bends, causes to fall).

kichu = some.
pronominal adjective (of lāhe), dative case; masculine, singular.
Maithili/Bhojpuri/Apabhransh – *kichu*; Prakrit – *kinci*; Pali – *kinci*; Sanskrit –
kincit/kincid (किंचित्/किंचिद् - some).

lāhe = (on) profit, (on) benefit.
noun, dative case; masculine, singular.
Old Panjabi – *lāhā*; Rajasthani/Old Gujarati/Old Awadhi – *lāhu*; Sindhi – *lāho*;
Apabhransh – *lāh/lāhu*; Prakrit – *lābh/lāh*; Pali – *lābh*; Sanskrit – *lābhah* (लाभ: -
profit/gain).

upari = at, on.
postposition.
Old Panjabi/Gujarati/Marwari/Apabhransh – *upari*; Sanskrit – *uppari* (उप्परि - above).

ghālīai = (deed) ought to be done.
verb, subjunctive future tense; third person, feminine, singular.
Old Panjabi – *ghālaṇā* (to send; to destroy; to put; to melt, to mold); Marathi –
ghālaṇe (to put, to cause to drip something/to cause to milk an animal); Sanskrit –
ghālyati (घालयति - flows, drips/leaks, falls).

.21. = Twenty-first *pauri* is complete.

Poetical Dimension
This *pauri* uses popular colloquial terms to explain the subject matter in an
instructive tone. The message in the *pauri* is very clear, as it draws a straight line
between what is worth doing and what is not worth doing. Undoubtedly, the yardstick
for this line is the principle contained in the Guru Granth Sahib, which states that a
person has to face the consequences of one's actions. Consequently, it advises one
to exercise foresight and do only those things in life that result in spiritual joy and
happiness.

The *pauri* uses colloquial phrases like *'kītā pāuṇā'* (bear consequences of one's own
actions), *'pāsā ḍhālaṇā'* (thrown dice), etc. with the example of *caupaṛ* (board game)

to explain the game of life in a clear and effective manner, which also enhances its poetic beauty and flow.

The last line *'kichu lāhe upari ghālīai'* (a deed should only be done on some profit) summaries the message of the entire *pauri* through discourse and semantic rareness, and thus provides intensity to its expression.

The meter convention of this *pauri* is 16+2+14. The first half of the third line only has 13 meters. The fifth line has 16 meters.