

Pauri 22

Overview

The twenty-second *pauri* is accompanied by five *saloks*. The first *salok* has four lines, the second has two lines, the third has five lines, the fourth and fifth have two lines each. The first *salok* conveys that a servant can enjoy the happiness and closeness of the Owner only by giving up self-interest and submitting to the Owner. The second *salok* informs that no matter how much we try to hide the truth, it will still come out. The third, fourth, and fifth *saloks* highlight this inalienable truth, that friendship with an immature person, and love with an egoist braggart are temporary in nature. They cannot lead to the welfare of a person. The *pauri* advises a devotee to always be obedient to the Owner, because an arrogant attitude does not work in front of the Owner; only prayer and supplication work.

saloku mahalā 2.

**cākaru lagai cākarī nāle gārabu vādu.
galā kare ghaṇerīā khasam na pāe sādu.
āpu gavāi sevā kare tā kichu pāe mānu.
nānak jis no lagā tisu milai lagā so parvānu.1.**

Literal Translation

(If a) servant engages in service (but) also (shows) arrogance (and engages in) argument; (that being) may do a lot of talks (braggings), (but) cannot receive the goodwill of the Owner.

(If a servant) serves having given up ego, (only) then can he/she receive some honor.

Nanak! (Then, such a servant) meets the One (to) whom (they are attached); that (servant) engrossed (in service of the Owner) is accepted.

Interpretive Transcreation

If a devotee engages in devotion of the Owner, IkOankar, and at the same time argues in arrogance; that person may boast a lot to show off, but cannot receive the goodwill of IkOankar.

If the devotee gives up ego and serves, only then can one receive honor at the court of IkOankar. Nanak! Then the devotee realizes IkOankar, to whom they are attached. Such a devotee, who is engrossed in the service of IkOankar with devotion, is accepted.

Word Meaning

cākaru = servant, devotee.

noun, nominative case; masculine, singular.

Farsi – *cākar* (servant).

lagai = attaches, engages; is engrossed.

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

Old Panjabi – *lagaṇā*; Lahndi – *laggaṇ*; Sindhi – *lagaṇu* (to be applied, to be attached); Prakrit – *laggaī* (touches); Pali – *laggati*; Sanskrit – *lagyati* (लगयति - adheres to/sticks to/attaches to).

cākarī = in service.

noun, locative case; feminine, singular.

Farsi – *cākarī* (service).

nāle = also, along with.

adverb.

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

gārabu = pride, arrogance.

noun, accusative case; masculine, singular.

Old Panjabi – *garabu/gārabu*; Sindhi – *garabu*; Apabhransh – *garab/gāb* (arrogance, pride); Prakrit/Pali – *gabba/gavva*; Sanskrit – *garvah* (गर्वः - pride, arrogance, haughtiness).

vādu = argument, quarrel.

noun, accusative case; masculine, singular.

Sindhi – *vādu* (argument); Apabhransh – *vād* (argument, quarrel); Prakrit – *vāya* (thought/reflection, discourse on religious texts); Pali – *vād*; Sanskrit – *vādah* (वादः - to speak, to talk; speech/utterance).

galā = talks, braggings, boasts.

noun, accusative case; feminine, plural.

Lahndi – *galla* (talk/conversation); Kashmiri – *gal* (to moan, to scream) ; Sanskrit – *garhā/galhā* (गर्हा/ गल्हा - guilt, condemnation).

kare = does, may do (talks/braggings).

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

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

ghaṇerīā = a lot of, excessive.

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

Old Panjabi – *ghaṇā/ghaṇerīā*; Sindhi – *ghaṇo* (a lot, plenty); Apabhransh/Prakrit – *ghaṇ* (dense, difficult); Pali – *ghan* (solid, compact, dense); Sanskrit – *ghan* (घन - hard/solid/reliable, firm; dense).

khasam = (of) Husband, (of) Owner; (of) IkOankar.

noun, genitive case; masculine, singular.

Farsi – *khasam*; Arabic – *khasam* (owner, master, husband, master).

pāe = receives/obtains, can receive/obtain.

verb, subjunctive future 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).

sādu = pleasure, happiness, goodwill.

noun, accusative case; masculine, singular.

Apabhransh – *sād*; Prakrit – *sād/sāu*; Pali – *sādu*; Sanskrit – *svād* (स्वाद - sweet, tasty, appetising).

āpu = self, ego.

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

Apabhransh – *āpu*; Prakrit – *appaṇ*; Sanskrit – *ātmani* (आत्मनि - own).

gavāi = having lost/given up.

perfect participle (adverb).

Old Panjabi – *gavāuṇā/gumāuṇā* (to lose, to inflict loss, to throw in vain/waste, etc.); Sindhi – *gavāiṇu* (cause to be lost); Prakrit – *gamei/gamāvai*; Pali – *gameti*; Sanskrit – *gamyati* (गमयति - goes/departs).

sevā = service.

noun, accusative case; feminine, singular.

Old Panjabi – *sev/sevā*; Apabhransh – *sev*; Prakrit – *sevā*; Sanskrit – *sevā* (सेवा - service).

kare = does.

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

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

tā = then.

conjunction.

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

kichu = some.

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

Maithili/Bhojpuri/Apabhransh – *kichu*; Prakrit – *kinci*; Pali – *kinci*; Sanskrit – *kincit/kincid* (किंचित्/किंचिद् - some).

pāe = can receive/obtain.

verb, subjunctive future 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).

mānu = honor, respect.

noun, accusative case; masculine, singular.

Kashmiri – *mān*; Lahndi – *māṇ*; Sindhi – *māṇu*; Prakrit – *māṇ*; Pali/Sanskrit – *mān* (मान - honor/pride).

nānak = Nanak!

noun, vocative case; masculine, singular.

jis = (to) Whom.

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

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

no = to.

postposition.

Old Panjabi – *no*; Panjabi – *nūm*; Braj/Apabhransh – *kaū*; Prakrit – *kao*; Sanskrit – *kaksh* (कक्ष - which).

lagā = is attached, is engaged; is engrossed.

past participle (adjective), nominative case; masculine, singular.

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

tisu = to that.

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

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

milai = meets; realizes.

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

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

lagā = attached, engaged; engrossed.

past participle (adjective), nominative case; masculine, singular.

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

so = that.

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

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

parvānu = accepted, approved.

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

Old Panjabi – *parmāṇ/parvāṇ* (measurement, quantity, similarity in age); Apabhransh – *parmāṇ*; Pali/Prakrit – *parimāṇ* (measurement/standard, extent, limit); Sanskrit – *parimāṇam* (परिमाण - measurement/standard).

.1. = First *salok* is complete.

Poetical Dimension

Through simple linguistic expressions, it has been made clear that if a servant shows arrogance even while serving, then the Owner is not pleased. Consequently, only that servant is honored and respected by the Owner, who gives up the ego and serves. It has been explained in clear terms that only that service is acceptable in the court of IkOankar, which is done in humility after having given up ego.

There are a total of four lines in this *salok*, whose meter convention is 13+11=28. The word '*nānak*' has been used as an additional word, as a seal, on the top of the meter convention of the fourth line. 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.

jo jīi hoi su ugavai muh kā kahiā vāu.

bīje bikhu maṅgai ammritu vekhahu ehu niāu.2.

Literal Translation

That which is in the mind (of a being), expresses itself. (The speech) uttered by the mouth is (only) air.

(A being) sows poison, (but) asks for nectar; look at this (strange demand for) justice!

Interpretive Transcreation

What is in the mind of a being, unfailingly manifests itself in one's behavior.¹ An utterance that is different from what is in the mind of a being is useless (air). Look at this strange demand for justice by a hypocrite, who sows poison, but seeks nectar!²

Word Meaning

jo = what, which, whatever.

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

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

jīi = in the being, in the mind/heart.

noun, locative case; masculine, singular.

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

hoi = is, exists.

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

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

su = that.

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

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

¹ *andari kamāṇā sarpar ugharai bhāvai koī bahi dhartī vici kamāī.* –Guru Granth Sahib 316

² *parīdā loṛai dākh bijaūrīāṁ kikari bījai jaṭu. haṇḍhai ur̄n katāidā paidhā loṛai paṭu.* 23. –Guru Granth Sahib 1379

ugavai = grows, comes out, expresses itself, manifest.

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

Braj – *ugave*; Apabhransh – *uggaviya*; Prakrit – *uggamaï*; Sanskrit – *udagmati* (उदगमति - appears in front, grows).

muh = (of the) mouth.

noun, genitive case; masculine, singular.

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

kā = of.

postposition.

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

kahiā = spoken, uttered.

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

Old Panjabi – *kahiā/kihā* (to say, to speak, to order, etc.); Apabhransh – *kahia*;

Prakrit – *kahiya*; Pali – *kathit* (said); Sanskrit – *kathit* (कथित - said;

conversation; story).

vāu = (like a gust of) air; useless.

adjective (of muh kā kahiā), accusative case; masculine, singular.

Rajasthani/Sindhi/Apabhransh – *vāu*; Prakrit – *vāyu/vāya*; Pali – *vāyu/vāt*; Sanskrit –

vāyu/vāt (वायु/वात - air).

bīje = sows.

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

Old Panjabi – *bīje*; Prakrit – *bījai*; Sanskrit – *bījayati* (बीजयति - sows).

bikhu = poison.

noun, accusative case; feminine, singular.

Braj – *bikh*; Prakrit/Pali – *vis*; Sanskrit – *vish* (विष - poison).

maṅgai = asks, seeks.

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

Lahndi – *maṅgaṇ* (to ask/beg); Prakrit – *maggai* (asks, requests); Pali – *maggati*

(searches, finds); Sanskrit – *mārgati* (मार्गति - searches, requests).

ammritu = nectar, nectar of immortality.³

noun, accusative case; masculine, singular.

Old Panjabi – *ammrit*; Sanskrit – *amrit* (अमृत - undead; imperishable; Rigved - immortal).⁴

vekhahu = see, look.

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

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

ehu = this.

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

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

niāu = justice.

noun, accusative case; masculine, singular.

Sindhi/Lahndi – *niāu*; Apabhransh – *niāu*; Prakrit – *ṇāya*; Sanskrit – *nyāya* (न्याय - technique, justice).

.2. = Second *salok* is complete.

Poetical Dimension

Using a pointer the *salok* states that what is in the mind of a being unfailingly comes out, i.e., what is in the mind ends up being manifested in the form of speech and actions in the outer world. Uttered speech is as fickle as the gust of air (if it does not carry truth). A being sows poison, but seeks immortality, that is, does wrong things, but expects good results, which is impossible.

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*).

³ Drink which, upon drinking, one becomes immortal is called 'ammrit.' According to a Puranic story, 'ammrit' is a drink of heaven, but still deities are seen being destroyed in various texts. For this reason, the mystery of the Creator's Nam and self-realization/wisdom is considered 'ammrit' in Gurmati, because of which eternal life is attained. –Bhai Kahn Singh Nabha, Gurumat Mārtand, Part 1, Shiromani Gurdwara Parbandhak Committee, Sri Amritsar, 1999, page 75

⁴ Comparable to the Greek ambrosia.

mahalā 2.**nāli iāṇe dostī kade na āvai rāsi.****jehā jāṇai teho vartai vekhahu ko nirjāsi.****vastū andari vastu samāvai dūjī hovai pāsi.****sāhib setī hukamu na calai kahī baṇai ardāsi.****kūṛi kamāṇai kūṛo hovai nānak siphati vigāsi.3.****Literal Translation**

Friendship with an ignorant (being) does not ever come (out) right; as (one) understands, so does one behave. Let any (of you) see (for yourselves), having tested (it).

(In a vessel), a substance merges in the substance (of the same kind, but if the vessel contains a different substance, then it is necessary that the substance of the second (kind) is (first kept) aside.

Command does not work with the Owner, (only a) prayer made (to the Owner) succeeds.

Nanak! By practicing falsehood (one) becomes (embodiment of only) falsehood, (whereas) by the praise (of the Owner, the mind) blossoms.

Interpretive Transcreation

Friendship established with an immature person never fructifies. Because a person behaves as per one's understanding and level of maturity. Let anyone try and test it! In a vessel, a substance merges with the substance of the same kind. But if the vessel contains a different substance, then it becomes necessary to take that other substance out. Similarly, it is important to eliminate ego from the mind before enshrining Identification of IkOankar (Nam) in it,⁵ since both cannot dwell in the mind at the same time.⁶

A command made by a devotee to IkOankar never works. Only a supplication made in front of IkOankar is successful.

Nanak! Only falsehood is received by practicing falsehood, due to which one becomes an embodiment of falsehood and suffers, whereas by praising IkOankar, the mind blossoms.

Word Meaning

nāli = with, along with.

postposition.

⁵ *haūmai jāi tā kant samāi.* –Guru Granth Sahib 750

⁶ *haūmai nāvai nāli virodhu hai dui na vasahi ik thāi.* –Guru Granth Sahib 560

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

iāṇe = (with an) ignorant, (with an) immature.
noun, locative case; masculine, singular.

Old Panjabi – *iāṇā/iāṇe* (ignorant, immature); Lahndi – *ayāṇā* (fool, infant); Sindhi – *iāṇo* (ignorant); Prakrit – *ayāṇant/ayāṇ* (foolish); Sanskrit – *ajānat* (अजानत् - not knowing).

dostī = friendship.
noun, accusative case; feminine, singular.
Farsi – *dostī* (related to a friend, friendship, love).

kade = anytime, ever.
adverb.

Old Panjabi – *kad/kade*; Braj – *kad* (when, at what time); Apabhransh – *kadaī* (sometime); Prakrit – *kadā/kadāi* (when, at what time/sometime); Pali – *kadā* (when); Sanskrit – *kadā* (कदा - when, at what time).

āvai = comes (right), works (right).
verb, present tense; third person, feminine, singular.

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

rāsi = right, fruitful; fructifies, succeeds.
noun, accusative case; feminine, singular.
Farsi – *rāsati/rāsāt* (right, correct).

jehā = as, just like.
adverb.

Lahndi – *jehā*; Sindhi – *jeho/jiho*; Apabhransh – *jeh*; Prakrit – *jeh/jaiṣ*; Pali – *yādis*; Sanskrit – *yādrīksha/yādrish* (यादृक्ष/यादृश - like, alike, just like).

jāṇai = knows, understands.
verb, present tense; third person, masculine, singular.
Apabhransh – *jāṇe*; Prakrit – *jāṇai*; Sanskrit – *jānāti* (जानाति - knows).

teho = like that, so.
adverb.

Apabhransh – *tehā/teh/taīs*; Prakrit – *tādis*; Pali – *tādis*; Sanskrit – *tādrīksh/tādrīsh* (तादृक्ष/तादृश - like that).

vartai = behaves, conducts.

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

Sanskrit – *vratate* (व्रतते - revolves).

vekhahu = see, see (for yourselves).

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

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

ko = any of you.

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

Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā* (somebody, anybody);

Sanskrit – *kah* (कः - where, anybody).

nirjāsi = having decided, having tested.

perfect participle (adverb).

Old Panjabi – *nirjās/nirjāsi* (decision); Prakrit – *nijjās*; Sanskrit – *niryās* (निर्यासः - dried up tree sap; essence, gist).

vastū = thing, substance.⁷

noun, locative case; feminine, singular.

Old Panjabi – *vastu/vastū*; Sanskrit – *vastu* (वस्तु - seat/throne of anything; anything that exists).

andari = in, inside.

postposition.

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

vastu = thing, substance.

noun, nominative case; feminine, singular.

Old Panjabi – *vastu/vastū*; Sanskrit – *vastu* (वस्तु - seat/throne of anything; anything that exists).

samāvai = merges, converges.

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

⁷ The *dulairmkaṛ*-ending (long vowel, 'ū') 'ta' of 'vastū' is poetic in nature.

Old Panjabi – *samāuṇā*; Sindhi – *samāijaṇu* (to assimilate); Apabhransh – *samāya*; Prakrit – *sammāi*; Pali – *sammit*; Sanskrit – *sammāti* (संमाति - is included/assimilated/contained in).

dūjī = second, other.

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

Old Panjabi/Lahndi – *dujī*; Apabhransh – *dūjjaa*; Prakrit – *duī* (second/other); Pali – *duttīyatā* (friendship); Sanskrit – *duṭīya* (दुतीय - second/other).

hovai = (if it) is, (if it) becomes/happens.

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

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

pāsi = aside, away/out.

adverb.

Lahndi – *pāse* (far, away/aside); Sindhi – *pāse* (aside); Prakrit – *passa/pās* (side); Pali – *passa* (side, mountain slope); Sanskrit – *pārshavah* (पार्श्वः - side, place near the rib, either body side between the rib and hip bone; nearness).

sāhib = (before the) Owner; (before) IkOankar.

noun, locative case; masculine, singular.

Arabic – *sāhib* (master).

setī = with, to.

postposition.

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

hukamu = order, command.

noun, accusative case; masculine, singular.

Arabic – *hukam* (حُكْم - order).

calai = (command does not) work/succeed.

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

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

kahī = said/uttered, made.

past participle (adjective of ardāsi), accusative case; feminine, singular.

Old Panjabi – *kahiā/kihā* (to say, to speak, to order, etc.); Apabhransh – *kahia*; Prakrit – *kahiya*; Pali – *kathit* (said); Sanskrit – *kathit* (कथित - said; conversation; story).

baṇai = turns out well, succeeds.

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

Old Panjabi – *baṇanā* (to show consent, to get ready, to become something, etc.); Lahndi – *baṇṇaṇ* (to become, to get ready); Sindhi – *vaṇaṇu* (to suit); Prakrit – *vaṇei* (asks); Pali – *vanati/vanāyati/vanoti*; Sanskrit – *vanati/vanoti* (वनति/वनोति - desires, gains, makes ready).

ardāsi = prayer, supplication, request.

noun, accusative case; feminine, singular.

Old Panjabi – *ardāsi*; Farsi – *arazdāshat* (letter, petition, prayer, supplication).⁸

kūri = with/by lie/falsehood.

noun, instrumental case; masculine, singular.

Old Panjabi – *kūr*; Rajasthani – *kūro/kūr*; Apabhransh – *kūrā/kūr*; Prakrit – *kūḍ*; Sanskrit – *kūṭ* (कूट - false/falsehood).

kamānai = by earning, by practicing.

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

Bhojpuri – *kāmān*; Lahndi – *kamāvaṇ*; Kashmiri – *kamāvun* (to earn); Prakrit – *kammāvei*; Sanskrit – *karmāpyati* (कर्मापयति - works, earns/practices).

*kūro*⁹ = lie, falsehood

noun, accusative case; masculine, singular.

Old Panjabi – *kūr*; Rajasthani – *kūro/kūr*; Apabhransh – *kūrā/kūr*; Prakrit – *kūḍ*; Sanskrit – *kūṭ* (कूट - false/falsehood).

⁸ Mahān Kosh shows it to have been developed from Sanskrit word ‘adra’ (to ask/beg) + ās (hope), which meant ‘the act of asking for a boon.’ –Bhai Kahn Singh Nabha, Mahān Kosh, Bhasha Vibhag Panjab, Patiala, 1974, page 81; whereas Piara Singh Padam writes that, “In the Medieval writings it was a norm to attach a *sihārī*-ending (short vowel, ‘i’) at the end of a feminine word, for example, ‘kudrati, karāmāti, muhabati, masjadi or ardāsi, etc.” –Piara Singh Padam, Gurū Ghar, Singh Brothers, Amritsar, 1997, page 279

⁹ Modified form of ‘kūru.’

hovai = becomes, faces/encounters, receives/obtains.

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

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

nānak = Nanak!

noun, vocative case; masculine, singular.

siphati = by praise, by admiration.

noun, instrumental case; feminine, singular.

Old Panjabi – *siphati*; Arabic – *sifat* (صفات - praise, admiration).

vigāsi = blossoms/blooms, expands.

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

Apabhraṁsh – *vigās*; Prakrit – *vigās/vigāso*; Pali – *vikās* (expansion); Sanskrit – *vikās* (विकास - expanding, blooming; expansion/increase, delight, happiness).¹⁰

.3. = Third *salok* is complete.

Poetical Dimension

The first two lines of the *salok* employ a simple style to convey that friendship with an ignorant/immature person never fructifies. A person's conduct is bound by their understanding.

The third line is figurative, and states that a substance can be put in a vessel only if the already existing substance is taken out of it. By implication, it is suggesting that love of the Owner can be enshrined in the mind only if love of other things is first taken out of the mind.

The fourth and fifth lines again employ simple linguistic expressions to convey that commands and demands do not work in front of the Owner, only prayer does. Only falsehood is received by engaging in falsehood, whereas the mind blossoms in spiritual bliss with the praise of the Owner.

¹⁰ Usually 'ka' of Sanskrit, changed into 'ga' in Prakrit and Apabhraṁsh, for example, 'pargaṭ' from 'prakaṭ.' For details, please check: Dr. Udaya Chandar Jain, Prākṛit Hindī Shabadkosh, Vol 1, New Bartiya Book Corporation, Delhi, 2010, preface XXXIX

The meter convention of the first line is 13+11, whereas the next four lines exhibit 16+11. Here, a four line verse with 16+11 characters each (*sarsī chand*) has been added after one round/phase of a two line verse/couplet with 13+11 characters each (*doharā chand*).

mahalā 2.

nāli iāṇe dostī vaḍārū siu nehu.

pāṇī andari līk jiu tis da thāu na thehu.4.

Literal Translation

Friendship with an ignorant (being and) love with (a being) of high status, is like (drawing) a line in the water; there is neither a sign nor a trace of that (line).

Interpretive Transcreation

Friendship with an ignorant person and love with a person of a high status is like a line drawn in the water, which ceases to exist immediately after having been drawn. Similarly, love with an ignorant and egotistical person is temporary and short-lived.¹¹

Word Meaning

nāli = with.

postposition.

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

iāṇe = (with an) ignorant, (with an) immature.

noun, locative case; masculine, singular.

Old Panjabi – *iāṇā/iāṇe* (ignorant, immature); Lahndi – *ayāṇā* (fool, infant); Sindhi – *iāṇo* (ignorant); Prakrit – *ayāṇant/ayāṇ* (foolish); Sanskrit – *ajānat* (अजानत् - not knowing).

dostī = friendship.

noun, accusative case; feminine, singular.

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

vaḍārū = (with the) big/of high status, (with an egotistical person) who boasts/brags.
noun, locative case; masculine, singular.

¹¹ *manmukh seṭī dostī thoṛaṛiā din cāri. isu parīṭī tuṭaī vilamu na hovaī itu dostī calani vikār.* –Guru Granth Sahib 587

Old Panjabi – *vaḍār/vaḍārū*; Apabhransh – *vaḍḍār*; Prakrit – *vaḍḍayar* (quite big);
Sanskrit – *vaḍartar* (वडरतर - vast/huge, big).

siu = with.

postposition.

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

nehu = love, affection.

noun, accusative case; masculine, singular.

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

pāṇī = water.

noun, locative case; masculine, singular.

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

andari = in, inside.

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).

līk = line.

noun, accusative case; feminine, singular.

Old Panjabi/Lahndi – *līk* (line, a crack in soil); Sindhi – *līk* (line, streak); Sanskrit –
likkā (लीक्का - track, line).

jiu = (just) like, (just) as.

adverb.

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

tis = (of) that.

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

Old Panjabi – *tis*; Apabhransh/Prakrit – *tissa*; Sanskrit – *tah* (तः - in that).

dā = of.

postposition.

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

thāu na thehu = neither place nor abode, neither sign nor trace.¹²

noun, accusative case; masculine, singular.

Apabhraṅsh – *thāu*; Prakrit – *thān*; Sanskrit – *sthānam* (स्थानम् - place) + Old Panjabi – *theh/thehu* (mound formed by ruins of a town); Lahndī – *theh* (village); Sanskrit – *stibhih* (स्तिभिः - clump, cluster, bunch).

.4. = Fourth *salok* is complete.

Poetical Dimension

This *salok* employs simile to state that friendship with an immature person and love with an egotistical person, are both like a line drawn in the water, which ceases to exist immediately after having been drawn. It implies that love with both an ignorant and an egotistical person is temporary and short-lived. Here two different situations have been compared.

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*).

mahalā 2.

hoi iāṇā kare kammu āṇi na sakai rāsi.

je ik adh caṅgī kare dūjī bhī verāsi.5.

Literal Translation

(If one) is ignorant, (but) does (a difficult) task, (then one) cannot make (that task) come (out) right. (Even) if (one) does one or two good (tasks, they) will (surely) do the other (one) wrong.

Interpretive Transcreation

If an ignorant person tries to accomplish a difficult task, they will never be successful. If such a person ends up doing one task well, they will surely do the other one wrong.

¹² '*thāu thehu*' is a synonymous compound word.

Word Meaning

hoi = (if) is/exists.

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

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

iāṇā = ignorant, immature.

adjective (of a person/human), accusative case; masculine, singular.

Old Panjabi – *iāṇā/iāṇe* (ignorant, immature); Lahndi – *ayāṇā* (fool, infant); Sindhi – *iāṇo* (ignorant); Prakrit – *ayāṇant/ayāṇ* (foolish); Sanskrit – *ajānat* (अजानत् - not knowing).

kare = does (task).

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

Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

kammu = work, task.

noun, accusative case; masculine, singular.

Lahndi/Apabhransh – *kamm*; Prakrit – *kammaṇ/kamm/kammā*; Pali – *kamm*; Sanskrit – *karman* (कर्मन् - work, task).

āṇi sakai = can bring/make come (right), can bring/make work (right).

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

Apabhransh – *āṇi*; Prakrit – *āṇai*; Pali – *āneti* (brings); Sanskrit – *ānyati* (आनयति - leads, brings).

rāsi = right, fruitful; fructifies, succeeds.

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

Farsi – *rāsati/rāsāt* (right, correct).

je = if, even if.

conjunction.

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

ik adh = one or half, one or two, a few.

adjective (of action/deed), accusative case; feminine, singular.

Old Panjabi – *ik*; Apabhransh – *ik*; Prakrit – *ikka*; Sanskrit – *ik* (one).

Lahndi – *addha/addhā*; Sindhi – *adhu*; Apabhransh – *addha* (half); Prakrit – *aḍḍha/addha* (half filled); Pali – *aḍḍha/aḍḍhak/addha*; Sanskrit – *ardh* (अर्ध - half, half part).

caṅgī = good, well.

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

Lahndi – *caṅgā/caṅgī*; Kashmiri – *caṅgo*; Apabhransh/Prakrit – *caṅg*; Sanskrit – *caṅg* (चङ्ग - wise, handsome, good/noble).

kare = does.

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

Braj – *kare*; Apabhransh – *karia*; Prakrit – *kariī*; Sanskrit – *karoti* (करोति - does).

dūjī = second, other.

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

Old Panjabi/Lahndi – *dujī*; Apabhransh – *dūjjaa*; Prakrit – *duī* (second/other); Pali – *duttīyatā* (friendship); Sanskrit – *dutīya* (दुतीय - second/other).

bhī = also.

particle.

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

*verāsi*¹³ = *ve-rās*, wrong, incorrect.

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

Old Panjabi – *ve* (without)+ *rāsi* (right, correct); Farsi – *rāsati/rāsāt* (right, correct).

.5. = Fifth *salok* is complete.

Poetical Dimension

By employing simple linguistic expressions, the *salok* conveys that an ignorant person cannot complete a task properly. If such a person ends up doing one task properly, they will surely jeopardize the other.

The meter convention of this *salok* is 14+11 (first line) and 13+11 (second line). Consequently, it can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*).

¹³ Opposite word of ‘*rāsi*’ is ‘*verāsi*.’

paūrī.

**cākaru lagai cākarī je calai khasmai bhāi.
 hurmati tis no agalī ohu vajahu bhi dūṇā khāi.
 khasmai kare barābarī phiri gairati andari pāi.
 vajahu gavāe agalā muhe muhi pāṇā khāi.
 jis dā ditā khāvaṇā tisu kahīai sābāsi.
 nānak hukamu na calāi nāli khasam calai ardāsi.22.**

Literal Translation

If a servant engages in the service (of the Owner and) walks in accordance with the Owner's Will, (then) that (servant receives) immense honor, (and) that (servant) also receives double wage.

(The servant who tries to) establish parity with the Owner, then (ends up in a state where s/he) plants duality in the heart of the Owner.¹⁴ (That servant) loses even the previous wage (and) also receives shoes (beating) on the face.

(The Owner), whose given (we) consume, (we ought to) call that (Owner) great. Nanak! Command does not work, (only) prayer works with the Owner.

Interpretive Transcreation

If a devotee engages in the devotion of IkOankar, and walks in accordance with IkOankar's Will, then one receives immense honor, and also enjoys manifold blessings.

But a devotee who tries to establish a parity with IkOankar, ends up evoking the displeasure of IkOankar. That devotee ends up losing even the previous blessings, and suffers dishonor and pain.¹⁵

We ought to praise IkOankar, whose given sustenance we live on. Nanak! A devotee's command never works in front of IkOankar; only supplication does.

¹⁴ The meaning of 'gairati' (Arabic *ghairat*) is: to be a stranger. For this reason its appropriate literal meaning is 'duality – second/other-love' and interpretation is 'displeasure, anger.' Scholars of Shabdārth have also interpreted it in the vicinity of this: "Anger that springs in the mind of an honorable individual when insulted. When a being tries to seek parity with the Owner, it evokes the feeling of displeasure in the heart of the Owner, which implies that the being forces the Owner to believe that the Owner has been insulted." –Shabdārth Srī Gurū Granth Sāhib, Vol Two, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2012, page 474

¹⁵ *cākaru kahīai khasam kā saūhe utar dei. vajahu gavāe āpaṇā takhati na baisahi sei.* –Guru Granth Sahib 936

Word Meaning

cākaru = servant, devotee.

noun, nominative case; masculine, singular.

Farsi – *cākar* (servant).

lagai = attaches, engages; is engrossed.

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

Lahndi – *laggaṇ*; Sindhi – *lagaṇu* (to be applied, be attached); Prakrit – *laggaī* (touches); Pali – *laggati* (adheres to); Sanskrit – *lagyati* (लगयति - adheres to; happens).

cākarī = service, devotion.

noun, locative case; feminine, singular.

Farsi – *cākarī* (service).

je = if, even if.

conjunction.

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

calai = walks, abides.

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

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

khasmai = (of) Owner, (of) Divine-husband; (of) IkOankar.

noun, genitive case; masculine, singular.

Farsi/Arabic – *khasam* (master).

bhāi = in the Will, in the Command/Order.

noun, locative case; masculine, singular.

Sindhi/Apabhraṅsh – *bhāu*; Prakrit – *bhāv*; Sanskrit – *bhāv* (भाव - love, affection).

hurmati = honor, respect.

noun, accusative case; feminine, singular.

Arabic – *hurmat* (honor, respect, prestige; sacredness, mannerism/conduct).

tis = (to) that.

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

Old Panjabi – *tis*; Apabhraṅsh/Prakrit – *tissa*; Sanskrit – *tah* (तः - in that).

no = to, for.

postposition.

Old Panjabi – *no*; Panjabi – *nūm*; Braj/Apabhransh – *kaū*; Prakrit – *kao*; Sanskrit – *kaksh* (कः - which/whom).

agalī = plenty, immense.

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

Apabhransh/Prakrit – *aggal* (surplus, lot); Prakrit/Pali – *agga*; Sanskrit – *aggra* (अग्र - ahead/in front, prominent, topmost/highest; plenty/much, excessive/abundant).

ohu = that (servant).

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

Old Panjabi/Apabhransh – *ohu* (that); Prakrit – *aho/amussa*; Pali – *asu/amussa*; Sanskrit – *asu* (असु - that).

vajahu = wage; benefit, blessing.

noun, accusative case; masculine, singular.

Arabic – *vajah* (service/employment, wages/pay, salary).

bhi = also, as well.

conjunction.

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

dūṇā = double, even more, manifold.

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

Lahndi – *dūṇā*; Sindhi – *dauṇo*; Apabhransh – *dūṇ/dūṇu*; Prakrit – *dūṇ* (double); Sanskrit – *dugun/davigun* (दुगुण/द्विगुण - double, two-fold).

khāi = eats, consumes, receives.

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

Apabhransh/Prakrit – *khāi*; Pali – *khādati*; Sanskrit – *khādyati* (खादयति - eats).

khasmai = (with the) Husband, (with the) Owner; (with) IkOankar.

noun, locative case; masculine, singular.

Farsi/Arabic – *khasam*; – *khasam* (master).

kare = does, (tries to) establish.

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

Braj – *kare*; Apabhraṁsh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

barābarī = equality, parity.

noun, accusative case; feminine, singular.

Farsi – *barābarī* (equality).

phiri = again, later/after, then.

conjunction.

Old Panjabi – *phiri/pheri*; Lahndi – *phir* (to turn/return, later, again); Braj – *phiri* (then/again, later); Dard Languages – *phiri* (whirlwind/whirlpool); Sanskrit – *pher* (फेर - to turn/return or make turn/return, to revolve).

gairati = duality; indignation, displeasure.

noun, accusative case; feminine, singular.

Arabic – *ghairat* (to be stranger, to be unfamiliar).

andari = in, inside.

*postposition.*¹⁶

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

pāi = puts, plants, evokes; ends up evoking.

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

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

gavāe = loses, forfeits.

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

Old Panjabi – *gavāuṇā/gumāuṇā* (to lose, to harm/destroy, to throw in waste, etc.); Sindhi – *gavāiṇu* (cause to lose, to lose); Prakrit – *gamei/gamāvai* (goes, understands); Pali – *gameti* (goes; understands); Sanskrit – *gamyati* (गमयति - goes).

muhe muhi = on the face itself.

noun, locative case; masculine, singular.

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

¹⁶ Of 'khasmai.'

pāṇā = shoes, shoe-beating; dishonor and pain.

noun, accusative case; feminine, plural.

Old Panjabi – *phāṇ/pāṇā*; Prakrit – *uvāṇhā/uvāṇayā/uvāhaṇā/vāṇhā/pāṇhā/paṇhā*;

Pali – *upānah*; Sanskrit – *upānah* (उपानह - shoe, slipper).

khāi = bears, endures, suffers.

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

Apabhransh/Prakrit – *khāi/khāi*; Pali – *khādati* (eats); Sanskrit – *khādati* (खादति - chews, bites; Rigveda - eats).

jis = (of) Whom/Whose.

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

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

dā = of.

postposition.

Old Panjabi – *de/dī/dā*; Braj – *ke/kī/kā*; Avadhi – *kar*; Apabhransh – *kerio*; Prakrit – *kārito*; Sanskrit – *kritah* (कृतः - to do).

dītā = given, bestowed.

causative participle, accusative case; masculine, singular.

Lahndi – *dītā*; Kashmiri – *dayut*; Apabhransh – *dit/diya*; Prakrit/Pali/Sanskrit – *datta* (दत्त - given).

khāvaṇā = one eats, one consumes.

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

Lahndi – *khāvaṇ* (to eat); Apabhransh/Prakrit – *khāi*; Pali – *khādati*; Sanskrit – *khādyati* (खादयति - eats).

tisu = (to) That.

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

Old Panjabi – *tis*; Apabhransh/Prakrit – *tissa*; Sanskrit – *tah* (तः - in that).

kahīai = ought to say/call, ought to praise/hail, ought to thank.

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

Old Panjabi – *kahiṇā*; Sindhi – *kahaṇu* (to say/state); Apabhransh – *kahai*; Prakrit – *kahei/kahai* (says); Pali – *katheti* (speaks, preaches); Sanskrit – *kathyati* (कथयति - converses with, describes).

sābāsi = bravo, wow, great.

noun, accusative case; feminine, singular.

Farsi – *shābāshi* (great-great, wonderful); Farsi – *shād* (happy) + *bāsh* (sense of existing/being).

nānak = Nanak!

noun, vocative case; masculine, singular.

hukamu = command, order.

noun, accusative case; masculine, singular.

Arabic – *hukam* (حُكْم - order).

calaī = (command does not) work/succeed.

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

Old Panjabi – *calaṇā* (to go, to move, to behave); Lahndi – *callaṇ* (to start, to go, to move); Sindhi – *calaṇu* (to go, to depart, to die); Apabhransh – *calaī*; Prakrit – *callaī* (moves); Sanskrit – *calyati* (चलयति - goes).

nāli = with, before, in front of.

postposition.

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

khasam = (with) the Owner (husband); (with) IkOankar.

noun, locative case; masculine, singular.

Farsi/Arabic – *khasam* (master).

calai = (prayer) can work, (prayer) can be successful.

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

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

ardāsi = prayer, supplication, request.

noun, accusative case; feminine, singular.

Old Panjabi – *ardāsi*; Farsi – *arazdāshat* (application letter, request).

.22. = Twenty-second *pauri* is complete.

Poetical Dimension

This *pauri* employs simple linguistic expressions. In simple vocabulary, it states that only a servant who walks in accordance with the Will of the Owner, can be truly considered to be in the service of the Owner. Such a servant receives honor and enjoys double wages. One who tries to seek parity with the Owner, suffers ignominy, pain and ends up losing the wage. We ought to praise the Owner whose gifts we live on. Only prayer works in front of the Owner, not command.

There are a total of six lines in this *pauri*. According to the articulation/pronunciation the meter convention of the first four lines is 13+(2)+11. The meter convention of the fifth and sixth as per articulation/pronunciation is 13+11. The second half of the last line constitutes twelve meters.