

## Pauri 9

### Overview

The ninth *pauri* is accompanied by two *saloks*. The first *salok* consists of five lines, and the second *salok* consists of twenty-three lines. In the first *salok*, the futility of worldly education that results in egoism has been described, and in the second *salok*, the rituals practiced by people have been rendered as worthless. In the *pauri*, while addressing IkOankar, the company of those individuals who remember IkOankar and remain grounded to the earth, has been sought, instead of high-caste individuals who remain tied to dogmatic practices.

**saloku m: 1.**

**paṛi paṛi gaḍī laḍīahi paṛi pari bharīahi sāth.  
 paṛi paṛi beṛi pāīai paṛi paṛi gaḍīahi khāt.  
 paṛīahi jete baras baras paṛīahi jete mās.  
 paṛīai jetī āṛjā paṛīahi jete sās.  
 nānak lekhai ik gal horu haūmai jhakhaṇā jhākh.1.**

### Literal Translation

*Even if carts are loaded (with books) having been read unendingly, even if the caravans are laden (with books having) been read unendingly.*

*Even if, having read (books) unendingly, they are loaded in a boat; even if they are lined up in the basement having (been) read unendingly.*

*Even if, (books) are read (for) as many years after years as there are; even if (books) are read (for) as many months as there are.*

*Even if, (books) are read (for) as much life-span as there is; even if (books) are read (for) as many as breaths as there are.*

*Nanak! (Only) one thing is (acceptable) in the account, (everything) else is (merely) nonsensical blabbering resulting from egoism.*

### Interpretive Transcreation

Even if as many books as can fill carts and caravans are studied unendingly.

Even if as many books as can be loaded in a boat or lined up in a cellar are studied unendingly.

Even if one has studied for as many years as there are in life; even if one has studied for as many months as there are in life.

Even if one studies for as long as an entire life-span; even if one studies with as many breaths as one can take.

Nanak! Even after having read so much, only one thing is acceptable in the court of IkOankar: enshrining Nam in the heart; everything else is nonsensical blabbering resulting from useless egoism.<sup>1</sup>

### Word Meaning

*pari pari* = having repeatedly read/studied, having studied unendingly.

*perfect participle (adverb).*

Old Panjabi – *pari*; Apabhransh – *paḍhi* (having read); Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*gaḍī* = carts, wagons.

*noun, accusative case; feminine, plural.*

Old Panjabi – *gaḍī*; Apabhransh – *gaḍḍī/gaḍḍi*; Prakrit – *gaḍḍa*; Sanskrit – *gāḍḍa* (गाडु - cart).

*ladīahi* = even if they are loaded.

*verb, subjunctive future tense; third person, feminine, plural.*

Old Panjabi – *laddānā*; Lahndi – *laḍḍan* (to load, to carry); Sindhi – *laḍḍanu* (to load); Apabhransh/Prakrit – *laddei*; Sanskrit – *lardayati* (लर्दयति - loads).

*bharīahi* = ever if they are loaded/laden/stuffed.

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

Old Panjabi – *bharīahi*; Apabhransh – *bharahi*; Prakrit – *bharanti*; Sanskrit – *bharanti* (भरन्ति - they fill).

*sāth* = caravans, caravans of carts.

*noun, accusative case; masculine, plural.*

Sindhi – *sāthu* (caravan); Apabhransh – *sāth* (caravan); Prakrit/Pali – *sattha* (caravan); Sanskrit – *sāth/sārthī* (सार्थ/सार्थी - caravan, army/party, band/batch/squad).

<sup>1</sup> *būjhai nāhī eku sudhākharu ohu sagalī jhākh jhakhāīai. 3. –Guru Granth Sahib 216*

Here, the word of caution is for a kind of education that misleads and diverts a person from the right path of life. Here, in no way, does this mean that a person should not get educated. History is witness to the Guru instructing Sikhs to acquire all sorts of education, including Gurmukhī: *gurmukh akhar jo hai bhāī. siṅgh siṅgh te sīkhe jāī. aur jo vidiyā jah tah hoī. avran te bhī leve soī. –Rahitnāmā, Bhai Desa Singh.*

*beṛī* = in a boat.

*noun, locative case; feminine, singular.*

Rajasthani – *beṛī*; Lahndi – *beṛī/beṛā* (big boat; boat); Sindhi – *beṛī/beṛo*; Apabhraṁsh – *veḍī/beḍī*; Prakrit – *veḍ/beḍī/beḍā/beḍ* (small boat); Sanskrit – *beḍā/veḍā* (बेडा/वेडा - boat).

*pāīai* = even if it is put/filled/loaded.

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

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

*gaḍīahi* = even if they are buried, even if they are lined up/stacked/laid.

*verb, subjunctive future tense; third person, feminine, plural.*

Lahndi – *gaḍḍaṇ* (to mix); Sindhi – *gaḍḍaṇu* (to join, to mix, to include); Sanskrit – *gaḍḍa* (गड्गु - to meet/unite; cause to mix, to mix).

*khāt* = in the ditches/pits, in the basements/cellars.

*noun, locative case; masculine, plural.*

Oria/Bengali – *khāt*; Prakrit – *khāṭṭa*; Sanskrit – *khātra* (खात्र - pit/ditch).

*paṛīahi* = even if are read/studied, be read/studied.

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

Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhraṁsh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*jete* = as many as.

*adjective (of baras baras), nominative case; masculine, plural.*

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

*baras baras* = years after years.

*noun, nominative case; masculine, plural.*

Rajasthani – *varas*; Braj – *baras*; Apabhraṁsh – *baris*; Prakrit – *varis* (year); Sanskrit – *varshah* (वर्षः - rains; year).

*paṛīahi* = even if are read, be read.

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

Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhransh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*jete* = as many as.

*adjective (of mās), nominative case; masculine, plural.*

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

*mās* = months.

*noun, nominative case; masculine, plural.*

Old Panjabi/Braj/Apabhransh/Prakrit/Pali – *mās* (month); Sanskrit – *māsah* (मासः - moon, month).

*paṛīai* = even if is read/studied, even if are read/studied.

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

Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhransh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*jetī* = as much as.

*adjective (of ārijā), nominative case ; feminine, singular.*

Apabhransh – *jetī/jittiyā*; Prakrit – *jettiyā*; Sanskrit – *yāvatī* (यावती - as much/many as).

*ārijā* = age, life-span.

*noun, nominative case; feminine, singular.*

Old Panjabi – *ārijā*; Sindhi – *ārijā* (age).

*paṛīahi* = even if are read/studied, even if be read/studied.

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

Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhransh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*jete* = as many as.

*adjective (of sās), nominative case; masculine, plural.*

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

*sās* = breaths.

*noun, nominative case; masculine, plural.*

Rajasthani/Braj/Apabhransh/Prakrit/Pali – *sās*; Sanskrit – *shvās* (श्वस - breath).

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*lekhai* = in the account, in the counting; accepted in the court of IkOankar.

*noun, locative case; masculine, singular.*

Braj – *lekhā*; Apabhransh – *lekh* (account/accounting); Prakrit – *lekkha*; Sanskrit – *lekhya* (लेख्य - account worth writing, to write).

*ik* = one.

*adjective (of gal), nominative case; feminine, singular.*

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

*gal* = word, talk, thing.

*noun, nominative case; feminine, singular.*

Old Panjabi – *gal*; Lahndi – *galla* (statement/talk/conversation); Kashmiri – *gal* (scream/shriek/shout); Sanskrit – *garhā/galhā* (गर्हा/गल्हा - blame/accusation).<sup>2</sup>

*horu* = other, (everything) else.

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

Old Panjabi – *hor/horu/hori*; Lahndi – *hor*; Prakrit – *avar*; Pali/Sanskrit – *apar* (अपर - other, else).

*haūmai* = because of egoism, resulting from egoism, resulting from a selfish feeling of I-me/mine-myself.

*noun, instrumental case; feminine, singular.*

Old Marwadi/Old Panjabi/Braj – *haūmai*; Apabhransh – *haūm+mai/maï*; Prakrit/Pali – *ahañ+maï/maya*; Sanskrit – *aham+mayā* (अहम् - I).

*jhakhaṇā* = babble, to speak nonsensically.

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

<sup>2</sup> The etymology of '*galla*' is still not clear. Mahān Kosh, believes it has developed from Sanskrit '*galla*' (cheek).

Braj – *jhīkhaṇā* (to get irritated); Sindhi – *jhakaṇu* (chirping of the birds; nonsense chatter); Apabhraṅsh – *jhakkhi* (to get irritated); Prakrit – *jhakkhi* (to reproach, to condemn); Sanskrit – *jhakkha* (झक्ख - to babble).

*jhākh* = babbling, nonsensical blabbering.

*noun, accusative case; feminine, singular.*

Old Panjabi – *jhākh*; Apabhraṅsh – *jhakkhi* (to get irritated); Prakrit – *jhakkhi* (to reproach, to condemn); Sanskrit – *jhakkha* (झक्ख - to babble).

### Poetical Dimension

Different types of parallelisms have been beautifully employed in this *salok*. For instance, '*paṛi paṛi*' (having read unendingly) has been used four times in all, in the beginning and middle of the first two lines. In the third and fourth line, this has changed into '*paṛiahi*' (even if are read/studied). The fourth line starts with '*paṛiai*' (even if are read/studied). The repeated use of '*paṛi paṛi*' and '*paṛiahi*' depicts the futility of useless education. Additionally, there is structural parallelism.

(First-second line)

<i>paṛi paṛi</i> (having been read unendingly)	<i>gaḍī</i> (carts)	<i>ladīahi</i> (loaded)	<i>paṛi paṛi</i> (having been read unendingly)	<i>bharīahi</i> (loaded)	<i>sāth</i> (caravans)
<i>paṛi paṛi</i> (having been read unendingly)	<i>berī</i> (boat)	<i>pāīai</i> (put)	<i>paṛi paṛi</i> (having been read unendingly)	<i>gaḍīahi</i> (lined up)	<i>khāt</i> (basements)

(Third-fourth line)

<i>paṛiahi</i> (read)	<i>jete</i> (as many)	<i>baras baras</i> (years after years)	<i>paṛiahi</i> (read)	<i>jete</i> (as many)	<i>mās</i> (months)
<i>paṛiai</i> (read)	<i>jetī</i> (as many)	<i>ārajā</i> (life-span)	<i>paṛiahi</i> (read)	<i>jete</i> (as many)	<i>sās</i> (breaths)

Because of these parallelisms, a specific aural effect is being induced.

In the first two lines, '*gaḍī ladīahi*' (if carts are loaded), '*bharīahi sāth*' (if caravans are stuffed), '*berī pāīai*' (if the boat is loaded) and '*gaḍīahi khāt*' (if lined up in the basement) are often used as colloquial expressions. Through these colloquial expressions, futile worldly education has been critiqued. There is presence of proverbs in the form of these colloquial expressions.

In the third line, the words '*baras baras–mās*' (years after years-months), and in the fourth line, the words '*ārijā–sās*' (age-breath) have been repeated, which complement each other. By employing isomorphic semantic parallelism, the practice of engaging in futile education for a long period of time has been critiqued.

Thus, in the first two lines, too much education, and in the third-fourth line, futile education acquired over a long period have been described as useless. The Guru has made it clear that there is no point continuing acquiring futile education in large quantities over an extended period of time.

The first line presents the crux of the entire *salok*, that the only thing worth engaging in is enshrining Nam in the heart. Everything else is like wasting time in acts of egoism. There is discourse rareness here.

The words '*jhakhaṇā jhākh*' (engaging in nonsensical blabbering) form a satirical colloquial expression. It is a sharp satire on futile education by employing a proverb.

Because of the repetition of the letters '*ha*,' '*jha*,' and '*kha*' in the words '*horu haūmai jhakhaṇā jhākh*,' there is alliteration.

**m: 1.**

**likhi likhi paṛiā. tetā kaṛiā.**

**bahu tīrath bhaviā. teto laviā.**

**bahu bhekh kīā dehī dukhu dīā.**

**sahu ve jīā apaṇā kīā.**

**annu na khāiā sādu gavāiā.**

**bahu dukhu pāiā dūjā bhāiā.**

**bastra na pahirai. ahinisi kaharai.**

**moni vigūtā. kiu jāgai gur binu sūtā.**

**pag upetāṇā. apaṇā kīā kamāṇā.**

**alu malu khāi siri chāi pāi. mūrakhi andhai pati gavāi. viṇu nāvai kichu thāi na pāi.**

**rahai bebāñī maṛī masāñī. andhu na jāñai phiri pachutāñī.  
satiguru bheṭe so sukhu pāe. hari kā nāmu manni vasāe.  
nānak nadari kare so pāe. ās andese te nihkevalu haūmai sabadi jalāe.2.**

### Literal Translation

*(As much as someone has) read, having written repeatedly, so much (more has one been) distressed.*

*(As much as one) wandered (and bathed) at many pilgrimage sites, so much (more one) bragged (about it).*

*(Whoever) guised in many forms, (only) inflicted pain to the body.*

*O Being! (Now) endure (consequences of) your own doing.*

*(Whoever) did not eat food, (only) lost the taste (of the food).*

*(That individual) endured a lot of pain, (to whom) the other seemed pleasing (instead of IkOankar).*

*(One who) does not wear clothes, endures suffering day-night.*

*(The one) keeping silent was exhausted; how can (that) sleeping (one) awaken without the Guru?*

*(One who wandered) barefooted, earned own deeds.*

*(One who) ate filth (and) applied ash on the head, (that) blind fool lost honor.*

*Without Nam nothing falls in place.*

*(One who) lives in the wilderness, in the cemeteries and on the cremation grounds, (that) blind (one) does not know; then repents (after the time has passed).*

*(Whom) the true Guru meets (and) enshrines Nam in the mind, that (one) finds happiness.<sup>3</sup>*

*(But) Nanak! (Upon whom IkOankar) bestows the glance of grace, that (being alone) receives (Nam). (Then, one becomes) free of desires and worries, (and) burns egoism through Sabad.*

### Interpretive Transcreation

As much as one has written and studied, one is distressed even more because of egoism.<sup>4</sup>

As much as one wandered and bathed at the many pilgrimage sites, so much more did one brag about it.

One who guised themselves in many forms and garbs did not gain anything, and only ended up inflicting needless pain to the body.

O Being! Who else is to be blamed for this? Now, bear the consequences of your own actions.

<sup>3</sup> Meaning derived by changing the sentence structure.

<sup>4</sup> *haūmai vici sabhi paṛi thake dūjai bhāi khuāru.* –Guru Granth Sahib 650



One who fasted only failed to relish the taste of food, and did not gain anything. Whoever found anything other than IkOankar more pleasing, endured a lot of pain in life.

The one who wanders naked only endures extreme heat and cold and does not gain anything, suffering day and night.

The one who kept silent did not gain anything and was frustrated. How can one sleeping in ignorance be awakened without the Guru's wisdom?<sup>5</sup>

The one who wandered barefooted bore the consequences of one's own ritualistic practices and did not gain anything.

The one who gave up fresh food, ate filth<sup>6</sup> and smeared ash on the head, that ignorant fool lost honor. Without Identification (Nam), nothing else is accepted in the court of IkOankar.

One who abandons home and lives in the wilderness, cemeteries, and cremation grounds, that ignorant one does not know the value of this precious life, and then repents later, having wasted life away.

That being discovers happiness in life, who receives the eternal Wisdom's teaching and has Identification (Nam) in the heart.<sup>7</sup>

But, Nanak! That one alone, receives Identification (Nam) whom IkOankar graces. Enshrining Identification (Nam) in the heart, one is liberated from material desires and worries, and destroys the feeling of I, me, and mine (egoism) with the Word (Sabad).

### Word Meaning

*likhi likhi* = having written repeatedly.

*perfect participle (adverb).*

Apabhransh – *likhe*; Prakrit – *lihai*; Sanskrit – *likhati* (लिखति - writes).

*pariā* = read, studied.

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

Lahndi – *parhan*; Sindhi – *parhanu* (to read); Apabhransh – *padhai*; Prakrit – *padhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads by repeating loudly, reads).

*tetā* = so much.

*adverb.*

<sup>5</sup> *bhekh karahi bahu karam vigute bhāi dūjai paraj vigoī. nānak binu satigur nāu na pāīai je saū locai koī. 32.* –Guru Granth Sahib 1416

<sup>6</sup> *siru khohāi pīahi malvānī jūthā maṅgi maṅgi khāhī.* –Guru Granth Sahib 149

<sup>7</sup> Meaning derived by changing the sentence structure.

Apabhransh – *tette/tettā*; Prakrit – *tettia*; Sanskrit – *tāvat* (तावत् - so much, so many).

*kaṛiā* = boiled, inflamed, distressed.

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

Lahndi – *kaṛaṇ*; Sindhi – *kaṛaṇu* (to boil); Apabhransh – *kaḍh* (to boil); Prakrit – *kahaī/kaḍhaī* (cooks); Pali – *kathāti* (it boils, is distressed) ; Sanskrit – *kavthati* (कवथति - boils, boils with anger).

*bahu* = a lot of, many.

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

Apabhransh/Prakrit/Pali/Sanskrit – *bahu* (बहु - a lot of).

*tīrath* = at pilgrimage sites.

*noun, locative case; masculine, plural.*

Braj – *tīrath*; Sanskrit – *tīrtham* (तीर्थम् - way/passage, passage/path, sacred place).

*bhaviā* = wandered, roamed.

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

Old Panjabi – *bhaūṇā*; Lahndi – *bhavan*; Sindhi – *bhavaṇu/bhaūṇu* (to go round in a circle, wander); Prakrit – *bhamai*; Pali – *bhamati*; Sanskrit – *bhramati* (भ्रमति - wanders here and there, rotates/revolves, wanders).

*teto* = that much, so much.

*adverb.*

Avadhi – *teto*; Apabhransh – *tette/tettā*; Prakrit – *tettia*; Sanskrit – *tāvat* (तावत् - that much, that many).

*laviā* = spoke, bragged, boasted.

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

Sindhi – *lavaṇu* (to speak/chatter); Apabhransh/Prakrit – *lavai*; Pali – *lapati* (talks); Sanskrit – *lapati* (लपति - talks/speaks/chatters).

*bahu* = a lot, of many types/forms.

*adjective (of bhekh), accusative case; masculine, singular.*

Apabhransh/Prakrit/Pali/Sanskrit – *bahu* (बहु - a lot).

*bhekh*<sup>8</sup> = garb, guise, false appearance.

*noun, accusative case; masculine, singular.*

Old Panjabi/Braj – *bhekh*; Apabhransh/Prakrit – *ves* (dress and ornaments); Pali – *ves* (dress, disguise); Sanskrit – *vesh/vesh* (वेष/वेश - dress, fake appearance).

*kīā* = did (guised), wore (garb).

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

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

*dehī* = to the body.

*noun, dative case; feminine, singular.*

Old Panjabi – *dehī/deh*; Rajasthani/Apabhransh/Prakrit/Pali/Sanskrit – *deh* (देह - body).

*dukhu* = suffering, pain.

*noun, accusative case; masculine, singular.*

Lahndi – *dukh*; Sindhi – *dukhu* (sorrow, pain); Apabhransh – *dukh/dukhu*; Prakrit/Pali – *dukkha* (sorrow/hardship); Sanskrit – *duhakh* (दुःख - difficulty, pain).

*dīā* = gave, inflicted.

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

Old Panjabi – *dīā*; Apabhransh – *daa*; Sanskrit – *datta* (दत्त - given).

*sahu* = (You) bear/endure.

*verb, imperative future tense; second person, masculine, singular.*

Lahndi – *sahaṇ* (to bear/endure); Sindhi – *sahaṇu* (to bear/endure); Apabhransh/Prakrit – *sahā* (bears/endures); Pali – *sahati* (conquers, bears/endures); Sanskrit – *sahate* (सहते - conquers; Rigved - bears/endures, tolerates).

*ve jīā* = O being, O human being.

*noun, vocative case; masculine, singular.*

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<sup>8</sup> Some manuscripts also have '*bhekhu*' written in them, which seems correct, because the verb '*kīā*' used with it is singular.

Old Panjabi – *ve* (sound/voice simulation/imitation or Onomatopoeia)<sup>9</sup> + Apabhransh – *jīā/jīa*; Prakrit – *jīa*; Sanskrit – *jīv* (जीव - alive/living).

*āpaṇā* = own.

*pronoun, genitive case; masculine, singular.*

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

*kīā* = doing, earning, action.

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

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

*annu* = grain, food.

*noun, accusative case; masculine, singular.*

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

*na* = no, not.

*particle.*

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

*khāiā* = eaten.

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

Old Panjabi – *khāṇā*; Lahndi – *khavaṇ* (to eat); Apabhransh/Prakrit – *khāi/khāi*; Pali – *khādati* (eats); Sanskrit – *khādati* (खादति - chews, bites; Rigved - eats).

*sādu* = taste.

*noun, accusative case; masculine, singular.*

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

<sup>9</sup> Words exhibiting onomatopoeia (sound/voice simulation/imitation) involve the usage of the same words or sounds which they point to, indicate or mean. For example, the tik tok of a clock, or the sounds of animals like meow, chirp.

*gavāiā* = lost, missed; failed to relish.

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

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

*bahu* = a lot of.

*adjective (of dukh), accusative case; masculine, plural.*

Apabhransh/Prakrit/Pali/Sanskrit – *bahu* (बहु - a lot).

*dukhu* = pain, suffering.

*noun, accusative case; masculine, singular.*

Lahndi – *dukh*; Sindhi – *dukhu* (sorrow, pain); Apabhransh – *dukh/dukhu*; Prakrit/Pali – *dukkha* (sorrow/hardship); Sanskrit – *duhakh* (दुःख - difficulty, pain).

*pāiā* = received (pain/suffering), endured (pain).

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

Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to get/obtain); Prakrit – *pavai* (gets/obtains); Pali – *pāpeti* (gets/obtains; brings); Sanskrit – *prāpyati* (प्रापयति - causes to get/obtain, gets/obtains).

*dūjā* = other.

*pronoun, accusative case; masculine, singular.*

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

*bhāiā* = seemed/found pleasing.

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

Old Panjabi – *bhāuṇā* (to be nice/to be pleasing); Sindhi – *bhāiṇu* (to like); Apabhransh – *bhāyaa*; Prakrit – *bhāvai* (likes); Sanskrit – *bhāpyate* (भापयते - shines).

*bastra* = clothes.

*noun, accusative case; masculine, plural.*

Old Panjabi – *bastra*; Sanskrit – *vastraṇam* (वस्त्रणम् - clothes).

*na* = no, not.

*particle.*

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

*pahirai* = wears.<sup>10</sup>

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

Old Panjabi – *pahirai*; Apabhransh – *pahirai/prākrit/parihai*; Pali – *pardadhāti* (puts on clothes, wears); Sanskrit – *pardadhāti* (परिदधाति - causes to wear; Rigved - puts on clothes).

*ahinisi* = day-night, at all times.

*adverb.*

Apabhransh – *ahinisi*; Prakrit – *ahnisi*; Pali – *ahnis*; Sanskrit – *aharnish* (अहर्निश् - day night).

*kaharai* = endures suffering/pain.

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

Arabic – *kahar* (كهر - repression, high-handedness; trouble).

*moni* = a religious order of those who keep silent, by keeping silent.

*noun, instrumental case; masculine, singular.*

Panjabi – *mon*; Kashmiri – *mon*; Prakrit – *mun*; Sanskrit – *maun/mon/mun* (मौन/मोन/मुन - silent, quietness).

*vigūtā* = exhausted, frustrated.

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

Braj – *vigutā/bigutā*; Apabhransh – *viggut*; Prakrit – *viggutta* (anxious); Sanskrit – *vigarukta* (विगरुक्त - looted).

*kiu* = how, which way?

*adverb.*

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

*jāgai* = be awake, can awaken.

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

<sup>10</sup> There is a difference in the meaning of 'pahar' and 'pahir' in the Guru Granth Sahib. Therefore, it is important that the *sihārī*-ending (short vowel, 'i') be articulated.

Old Panjabi – *jāgai*; Apabhransh – *jāgai/jāgai*; Prakrit – *jaggai/jaggaṇ*; Pali – *jaggati*; Sanskrit – *jāgrti* (जागर्ति - awakens, stays alert).

*gur* = (without the) Guru.

*noun, accusative case; masculine, singular.*

Apabhransh – *guru* (big, great; teacher); Prakrit – *guru/gurua* (heavy; teacher);

Pali – *guru* (teacher); Sanskrit – *guru* (गुरु - heavy, serious/big/long; teacher, spiritual mentor).

*binu* = without.

*postposition.*

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

*sūtā* = sleeping, slept.

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

Lahndi – *sutā*; Sindhi – *suto*; Apabhransh/Prakrit/Pali – *sutta*; Sanskrit – *supt* (सुप्त - sleeping).

*pag* = from the feet.

*noun, ablative case; masculine, plural.*

Old Marwari/Gujarati – *pag/pāg*; Marathi/Braj – *pag*; Old Awadhi – *pagu* (foot);

Sanskrit – *padgah* (पदगः - afoot, pedestrian).

*upetāṇā*<sup>11</sup> = without shoes, barefooted.

*adjective (of pag), ablative case; masculine, plural.*

Sanskrit – *apapādatrāṇ* (अपपादत्राण - without shoes, the protector of the feet).

*apaṇā* = own.

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

Old Panjabi – *apaṇā/āpaṇā*; Lahndi – *āpaṇā/apaṇo*; Apabhransh –

*apan/appan/appaa* (own); Prakrit – *attaṇaa/appaṇaya* (own); Sanskrit – *ātmanak* (आत्मनक - own)

*kīā* = did, practiced.

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

<sup>11</sup> Word compound '*pag upetāṇā*' (barefeet) seems to be appropriate. Reading it as '*pagau petāṇā*' is not right, because the actual word is '*upetāṇā*' and not '*petāṇā*.'

Braj/Rajasthani – *kīā/kīē*; Apabhraṅsh – *kīā/kīāā*; Prakrit – *karī*; Sanskrit – *kṛitah* (कृत - done/did).

*kamāṇā* = earned; endured, bore.

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

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

*alu malu* = dirty thing, filthy thing.

*noun, accusative case; feminine, singular.*

Apabhraṅsh/Sanskrit – *al* (अल - sting of a scorpion, poison) +

Bhojpuri/Awadhi/Lahndi – *mal*; Sindhi – *malu*; Prakrit/Pali – *mal*; Sanskrit – *malah* (मलः - excreta, filth, dirt, impurity).<sup>12</sup>

*khāī* = ate.

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

Old Panjabi – *khāṇā*; Lahndi – *khavaṇ* (to eat); Apabhraṅsh/Prakrit – *khāī/khāi*; Pali – *khādati* (eats); Sanskrit – *khādati* (खादति - chews, bites; Rigved - eats).

*siri* = on the head.

*noun, locative case; masculine, singular.*

Lahndi – *sir*; Sindhi – *siru*; Apabhraṅsh/Prakrit/Pali – *sir*; Sanskrit – *shiras* (शिरस् - head).

*chāī* = ash.

*noun, accusative case; feminine, singular.*

Braj/Lahndi/Sindhi – *chāī* (ash); Pali – *chādi* (shade, ash); Sanskrit – *chādi* (छादि - to cover; handful of ash).

<sup>12</sup> Although the literal meaning of ‘al’ is poison (the word ‘al’ is found to be used in the sense of a poison in ‘*sūr sāgar:*’ ‘*lapaṭi gayo sab aṅg aṅg prati nirvis kiyo sakal al bhānyo*’), here the meaning of the compound word ‘*alu malu*’ is a dirty or filthy thing. This seems to be an allusion to the followers of Vām-Mārg who eat unwholesome food. Vām-Mārg “is a path started by Kinaram Vammargi, who, in addition to meat and alcohol, considered consuming even feces and urine a part of religious practice. Aghoris considered eating and drinking in the skull of a dead as sacred.” –Bhai Kahn Singh Nabha, *Mahāṇ Kosh*, Bhasha Vibhag Punjab, Patiala, 1974, page 44



*pāī* = applied, smeared.

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

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

*mūrakhi* = fool has.

*noun, accusative case; masculine, singular.*

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

*andhai* = the blind has; the ignorant has.

*adjective (of mūrakhi), nominative case; masculine, singular.*

Sindhi – *andhu*; Lahndi – *annhā/andhā*; Pali/Prakrit – *andh*; Sanskrit – *andh* (अन्ध - blind).

*pati* = honor.

*noun, accusative case; feminine, singular.*

Apabhransh – *pati* (convention/code, honor); Sanskrit – *pati* (पति: - husband, master).

*gavāī* = lost.

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

Sindhi – *gavāiṇu* (to lose); Prakrit – *gamāvaī* (loses); Pali – *gameti* (destroys); Sanskrit – *gamyati* (गमयति - goes away).

*viṇu* = without.

*postposition.*

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

*nāvai* = (without) Nam; (without) Identification.

*noun, accusative case; masculine, singular.*

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

*kichu* = anything, any (ritualistic deed).

*pronoun, accusative case; feminine, singular.*

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

*thāi pāi* = falls into place, is granted place (before IkOankar), is accepted (in the court of IkOankar).<sup>13</sup>

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

Apabhransh – *thāi/thāu*; Prakrit – *thān*; Sanskrit – *sthānam* (स्थानम् - place) + Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaī* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

*na* = no, not.

*particle.*

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

*rahai* = stays, lives.

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

Apabhransh – *rahai*; Prakrit – *rahaī*; Sanskrit – *rahati* (रहति - resides/lives).

*bebāṇī* = in the wilderness.

*noun, locative case; masculine, plural.*

Old Panjabi – *bebāṇī/bebāṇ*; Farsi – *bīyābān/be-ābān* (بیابان - desolate/isolated place); Farsi – *be* (without) + *ābān* (water).

*maṛī* = in the tombs, in the cemeteries.

*noun, locative case; feminine, plural.*

Apabhransh – *maṛī*; Prakrit – *maṛh*; Sanskrit – *maṛh* (मठ - tomb, cemetery).

*masāṇī* = on the cremation grounds.

*noun, locative case; feminine, plural.*

Gujarati – *masāṇ*; Sindhi – *masāṇu*; Apabhransh – *masāṇī/masāṇ*; Prakrit – *masāṇ/susāṇ*; Pali – *susāṇ*; Sanskrit – *shmshānam* (श्मशानम् - place of a corpse, graveyard/cemetery, cremation ground).

*andhu* = blind; ignorant.

*noun, nominative case; masculine, singular.*

Sindhi – *andhu*; Lahndi – *annhā/andhā*; Braj – *andh/andhā/andhāü*; Prakrit/Pali – *andh*; Sanskrit – *andh* (अन्ध - blind).

<sup>13</sup> Idiomatic phrase.

*na* = no, not.

*particle.*

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

*jāṇai* = knows, understands

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

Apabhransh – *jāṇe*; Prakrit – *jāṇai*; Sanskrit – *jānāti* (जानाति - knows).

*phiri* = again, then, later.

*perfect participle (adverb).*

Apabhransh – *phiri*; Prakrit – *phiria*; Sanskrit – *sphiritvā* (स्फिरित्वा - having turned, after turning around).

*pachutāṇī* = repents, regrets.

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

Old Panjabi – *pachutāṇu*; Braj – *pachutāṇ* (to repent); Prakrit – *pacchuttāvia* (repented); Sanskrit – *pashcottāp* (पश्चोत्ताप - repentance).

*satiguru* = Satiguru, the true Guru; eternal Wisdom's teaching.

*noun, nominative case; masculine, singular.*

Old Panjabi – *satiguri*; Apabhransh – *satiguru*; Sanskrit – *satya+guru* (सत्य्+गुरु - true+spiritual mentor).

*bheṭe* = meets; receives.

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

Apabhransh – *bheṭia*; Prakrit – *bhiṭṭijjai* (assembles a gathering, meets); Sanskrit – *bheṭṭa* (भेट्ट - gathering).

*so* = that.

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

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

*sukhu* = happiness, spiritual happiness.

*noun, accusative case; masculine, singular.*

Apabhransh/Prakrit/Pali – *sukh*; Sanskrit – *sukhah* (सुख - walking easily/comfortably, pleasant, easy).

*pāe* = obtains, finds; discovers.

*verb, present 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).

*hari* = (of) IkOankar

*noun, genitive case; masculine, singular.*

Apabhransh/Prakrit/Sanskrit – *hari* (हरि - green, Vishnū, Indra, Krishan, Nārāiṇ).

*kā* = of.

*postposition.*

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

*nāmu* = Nam; Identification.

*noun, accusative case; masculine, singular.*

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

*manni* = in the mind, in the heart.

*noun, locative case; masculine, singular.*

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

*vasāe* = causes to dwell, enshrines, instills/inculcates.

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

Panjabi – *vasṇā* (to reside, to dwell); Bengali – *basā*; Braj – *basnā*; Marathi – *vasṇe*; Prakrit/Sanskrit – *vas* (वस - to dwell, to reside).

*nānak* = O Nanak!

*noun, vocative case; masculine, singular.*

*nadari* = glance of grace, grace/kindness.

*noun, accusative case; feminine, singular.*

Arabic – *nazar* (نظر - to see, sight).

*kare* = does, bestows.

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

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

so = that.

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

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

*pāe* = obtains, receives.

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

Apabhransh – *pāī/pāvī* (obtained); Prakrit – *pāviyā*; Sanskrit – *prāptā* (प्राप्ता - obtained).

*ās* = (from) desires.

*noun, ablative case; feminine, plural.*

Old Marwari/Apabhransh – *ās* (hope); Prakrit/Pali – *āsā* (hope, expectation);

Sanskrit – *āshas* (आशस् - wish, expectation).

*andese* = (from) worries, (from) fears/anxieties.

*noun, ablative case; masculine, plural.*

Farsi – *andeshā* (fear, anxiety, worry, thought).

*te* = from.

*postposition.*

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

*nihkevalu* = pure/unsullied, detached, free from bondage, liberated.

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

Avadhi – *nihkeval*; Prakrit – *niskeval*; Sanskrit – *nishkaivalya* (निष्कैवल्य - only, pure, detached).

*haūmai* = egoism, the feeling of I, me, mine.

*noun, accusative case; feminine, singular.*

Old Marwadi/Old Panjabi/Braj – *haūmai*; Apabhransh – *haūm+mai/mai*; Prakrit/Pali – *ahañ+mai/maya*; Sanskrit – *aham+mayā* (अहम्+मया - I).

*sabadi* = through Sabad; through Word, through wisdom.

*noun, instrumental case; masculine, singular.*

Apabhransh – *sabad*; Sanskrit – *shabad* (शब्द - utterance, sound, call).

*jalāe* = burns, destroys.

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

Old Panjabi – *jalāuṇā*; Lahndi – *jalāvaṇ* (to ignite); Kashmiri – *zalvun* (while burning, fiery, hot); Prakrit – *jalāvia/jalāvāvai* (burnt); Pali – *jalāpeti* (burns); Sanskrit – *jvalati* (ज्वलति - burns quickly).

### Poetical Dimension

In this *salok* of twenty-three lines, some lines are shorter while others are longer, even though all lines rhyme. In the shorter lines there is one-word (singular) rhyming like: '*pariā-kariā*' (studied-boiled) in the first-second line, '*bhaviā-laviā*' (wandered-bragged) in the third-fourth line, '*pahirai-kaharai*' (wears-suffers) in the ninth-tenth line, '*vigūtā-sūtā*' (exhausted-slept) in the eleventh-twelfth line, '*upetāṇā-kamāṇā*' (barefooted-earned) in the thirteenth-fourteenth line.

In the longer lines this rhyming becomes two-word (double), like:

<i>'kīā-dīā</i> ' (did/wore-gave),	(fifth-sixth)
<i>'jīā-kīā</i> ' (being-action)	
<i>'khāiā-gavāiā</i> ' (eaten-lost),	(seventh-eighth)
<i>'pāiā-bhāiā</i> ' (received-seemed pleasing)	
<i>'khāi-chāi</i> ' (ate-ash),	(fifteenth-sixteenth)
<i>'pāi-gavāi</i> ' (put/smeared-lost)	
<i>'bebāṇi-masāṇi-pachutāṇi</i> '	(eighteenth-nineteenth)
(wilderness- cremation ground-repent/regret)	

Additionally, shorter lines rhyme only at the end, whereas the longer lines exhibit rhyming both in the middle and the end:

*likhi likhi pariā. tetā kariā.* (as much as one has written and studied, so much more one has been distressed) (first-second line)

*bahu tīrath bhaviā. teto laviā.* (as much as one wandered and bathed at the many pilgrimage sites, so much more did one brag about it) (third-fourth line)

*bastra na pahirai. ahinisi kaharai.* (one who does not wear clothes, endures suffering day-night) (ninth-tenth line)

There is similarity in the first and the second half of the longer lines:

*bahu bhekh kīā dehī dukhu dīā.* (whoever guised in many forms, only inflicted pain to the body) (fifth)

*sahu ve jīā apaṇā kīā.* (O Being! Now endure consequences of your own doing) (sixth)

*annu na khāiā sādu gavāiā.* (whoever did not eat food, only lost the taste of the food) (seventh)

*bahu dukhu pāiā dūjā bhāiā.* (that individual endured a lot of pain, to whom the other seemed pleasing instead of IkOankar) (eight)

The rhyming words and the appearance of ‘*samracna paddhari samanantarta*’ result in a unique aural beauty in these lines. Additionally, in this *salok*, by including the words used in their straight literal sense as well as sarcastic vocabulary, satire is visible:

‘ <i>pariā</i> ’ (read/studied) with ‘ <i>kariā</i> ’ (boiled/distressed)	(first-second)
‘ <i>bhaviā</i> ’ (wandered) with ‘ <i>laviā</i> ’ (spoke/bragged)	(third-fourth)
‘ <i>pahirai</i> ’ (wears) with ‘ <i>kaharai</i> ’ (endures suffering)	(ninth-tenth)

Similarly, the employment of colloquial terms like ‘*alu malu khāī*’ (ate filth) and ‘*siri chāī pāī*’ (applied ash on the head) also evokes satire. The shorter length of the lines further sharpen the effect of satire in this *salok*.

Through simple linguistic expression in the twentieth, twenty-first, twenty-second and twenty-third line, stress has been laid upon the idea that only after meeting the true Guru, Nam comes to dwell in the heart, resulting in a state of happiness. That individual, upon whom IkOankar sets a glance of grace, becomes free of expectations and worries (*ās andese*), and controls egoism through the ‘*sabad*.’

In the first nineteen lines of this *salok*, it has been clarified that reading a lot of religious texts, going on pilgrimages, wearing religious attire, forsaking clothing and food, keeping silence, wandering naked, consuming filth, roaming around desolate places and cremation grounds, etc. is a futile and wasteful engagement. In the last four lines, it has been taught that only remembering IkOankar, and seeking IkOankar’s grace is the right path. There is a description of futile ritualistic acts in the first nineteen lines, and the last four lines recommend Gurmat principle. Because of this contrast, there is discourse level semantic deflection.

**paūri.**

**bhagat terai mani bhavde dari sohani kīrati gāvade.**

**nānak karmā bāhare dari ḍhoa na lahaṇī dhāvade.**

**iki mūlu na bujhaṇi āpaṇā aṇhodā āpu gaṇāide.**

**haū ḍhāḍhī kā<sup>14</sup> nīc jāti hori utam jāti sadāide.**

**tiṇ maṅgā ji tujhai dhiāide. 9.**

<sup>14</sup> Prof. Sahib Singh has interpreted ‘*ḍhāḍhī kā*’ by treating it as a compound ‘*ḍhāḍhīkā*’ (an ordinary minstrel), which seems incorrect. Because ‘*ḍhāḍhīkā*’ is not a linguistic word, and it cannot be traced either in the Guru Granth Sahib or any other literature of the time. Other than Prof. Sahib Sahib, no other exegete has used it as ‘*ḍhāḍhīkā*.’ So, the word ‘*ḍhāḍhī*’ alone is correct.

**Literal Translation**

(O IkOankar! Those) Devotees are pleasing to Your mind, (who) look beautiful, singing praise at the (Guru's) door.

Nanak (signature): The unfortunate (ones who are devoid of Your praise), do not get admittance at (Your) door, (they) keep wandering.

Some do not understand their own origin, (and) cause to count their non-existent self.

(O IkOankar!) I am a low caste minstrel; others cause (themselves) to be called of high caste.

(I) seek those who contemplate on You.

**Interpretive Transcreation**

O IkOankar! Those devotees are pleasing to Your mind, who look beautiful while singing praises at the Guru's door.

Nanak (signature): The unfortunate beings who are devoid of praises of IkOankar do not find refuge in Your court; they keep wandering.

Some individuals do not realize their own origin, and they portray their non-virtuous self as virtuous.<sup>15</sup>

O IkOankar! I am Your low caste minstrel<sup>16</sup>; others consider themselves to be of high caste.

I seek the company of those devotees who always remember You.

**Word Meaning**

*bhagat* = devotees, servants of IkOankar.

*noun, nominative case; masculine, plural.*

Old Panjabi/Apabhransh – *bhagtā/bhagatu*; Sanskrit – *bhakta* (भक्त - faithful, devotee).

*terai* = (in) Your (mind).

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

Old Panjabi – *terā/terī/tere*; Braj – *terā*; Apabhransh – *teraya*; Prakrit – *tubbam*;

Sanskrit – *tvam* (तुवम् - you).

*mani* = in the mind.

*noun, locative case; masculine, singular.*

<sup>15</sup> *aṅhorṁdā āpu gaṅāidā uhu vaḍā gavāru. 19.* –Bhai Gurdas, Var 36, Pauri 19

<sup>16</sup> Meaning derived by changing the sentence structure.



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

*bhāvade* = they are pleasing.

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

Old Panjabi – *bhāvade*; Apabhransh – *bhāvate/bhāvatai*; Prakrit – *bhavant*; Sanskrit – *bhavyanti* (भावयन्ति - they feel pleasing/appealing).

*dari* = at the door, at the (Guru's) door.

*noun, locative case; masculine, singular.*

Farsi – *dar*; Farsi – *darvāzah* (door, plank).

*sohani* = they look beautiful.

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

Apabhransh – *sohani*; Prakrit – *sohant*; Sanskrit – *shobhante* (शोभन्ते - they look appealing/beautiful, they look honorable/pleasing).

*kīrati* = praise, admiration.

*noun, accusative case; feminine, singular.*

Braj – *kīrati*; Sanskrit – *kīrti* (कीर्ति - admiration, praise, fame).

*gāvde* = they sing.

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

Apabhransh – *gāvahi/gāahi*; Prakrit – *gāai*; Pali – *gāanti*; Sanskrit – *gāyanti* (गायन्ति - they sing).

*nānak* = Nānak (signature).

*noun, nominative case; masculine, singular.*

*karmā* = (without) fortunes, (without) good fortunes.

*noun, accusative case; masculine, plural.*

Old Panjabi/Apabhransh – *karam*; Sanskrit – *karman* (कर्मन् - work, task).

*bāhare* = without, devoid of.

*postposition.*

Apabhransh – *bāhiri/bāhre*; Prakrit – *bāhiro/bāhir* (outer, outsider, aside);

Pali/Sanskrit – *bāhir* (बाहिर - outer).

*dari* = at the door; in the court (of IkOankar).

*noun, locative case; masculine, singular.*

Farsi – *dar* (در); Farsi – *darvāzah* (دروازه - door).

*ḍhoa* = admittance, access; support, refuge/shelter.

*noun, accusative case; feminine, singular.*

Old Panjabi – *ḍhoṇā*; Lahndi – *ḍhovaṇ*; Sindhi – *ḍhoiṇu* (to carry/transport); Prakrit – *ḍhoiya* (met), *ḍhovaṇ* (meeting, an offering/meeting); Sanskrit – *ḍhaukyati* (दौक्यति - brings near).

*na* = no, not.

*particle.*

Old Panjabi – *nā/na*; Marwari/Awadhi/Lahndi/Sindhi/Kashmiri/Apabhransh – *na*;

Prakrit – *ṇaa/ṇā*; Pali – *nā/na*; Sanskrit – *nah* (नः - no/not, denoting negation).

*lahañī* = they find, they get/obtain.

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

Apabhransh – *lahan*; Prakrit – *lahanti* (they take); Pali – *labhanti* (they obtain/receive); Sanskrit – *labhante* (लभन्ते - they grab/catch, they receive/obtain).

*dhāvade* = they keep running, they keep wandering.

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

Apabhransh – *dhāvani/dhāvahi/dhāvante*; Prakrit – *dhāvanti*; Sanskrit – *dhāvanti* (धावन्ति - they run, they flow).

*iki* = many, some.

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

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

*mūlu* = origin, real/original (self).

*noun, accusative case; masculine, singular.*

Old Panjabi/Lahndi/Apabhransh/Prakrit/Pali/Sanskrit – *mūl* (मूल - root).

*na* = no, not.

*particle.*

Old Panjabi – *nā/na*; Marwari/Awadhi/Lahndi/Sindhi/Kashmiri/Apabhransh – *na*;

Prakrit – *ṇaa/ṇā*; Pali – *nā/na*; Sanskrit – *nah* (नः - no/not, denoting negation).

*bujhaṇi* = understand; realize.

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

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

*āpaṇā* = of (one's) own, of the self.

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

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

*aṇhodā* = nonexistent; without virtues.

*adjective (of āpu), accusative case; masculine, singular.*

Old Panjabi – *aṇhodā*; Apabhransh – *aṇ+honte*; Prakrit – *aṇ+hui/bhavai*; Sanskrit – *aṇ+bhavati* (अन्+भवति - no/not/negation+happen).

*āpu* = self.

*noun, accusative case; masculine, plural.*

Apabhransh – *āp/āpu/āpi*; Prakrit – *ātā/āyā/attaṇ*; *appā/appaṇ*; Pali – *attan* (self); Sanskrit – *ātman* (आत्मन् - breath, soul/being; Rigved - self).

*gaṇāide* = they cause to be counted/considered; display, show off.

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

Lahndi – *gaṇaṇ*; Sindhi – *gaṇaṇu* (to count); Apabhransh/Prakrit – *gaṇei*; Pali – *gaṇeti*; Sanskrit – *gaṇyati* (गणयति - counts).

*haü* = I.

*pronoun, nominative case; first person, masculine, singular.*

Old Marwari/Braj – *haü*; Apabhransh – *haürm*; Prakrit/Pali – *ahañ*; Sanskrit – *aham* (अहम् - I).

*ḍhāḍhī* = minstrel, bard, singers who sing ballads of warriors by playing drum.<sup>17</sup>  
*noun, nominative case; masculine, singular.*

Old Panjabi – *ḍhāḍhī* (bard); Lahndi/Braj – *ḍhāḍhī* (one who plays *ḍhaḍḍha*); Prakrit – *ḍhaḍḍha*; Sanskrit – *ḍhaḍḍha* (ढड्ड - drum).

*kā* = of.

*postposition.*

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

*nīc* = low, lower.

*adjective (of jāti), genitive case; feminine, singular.*

Old Panjabi – *nīc*; Lahndi – *nīc* (wicked); Sindhi – *nīcu*; Apabhransh/Prakrit – *ṇic* (low); Pali – *nīc* (low/lowly, humble); Sanskrit – *nīc* (नीच - low/lowly).

*jāti* = caste, (of the) caste.

*noun, genitive case; feminine, singular.*

Apabhransh/Pali/Sanskrit – *jāti* (जाति - birth, family/lineage as per the birth, caste).

*hori* = others.

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

Old Panjabi – *hori*; Lahndi – *hor*; Prakrit – *avar*; Pali/Sanskrit – *apar* (अपर - other).

*utam* = excellent/best, high.

*adjective (of jāti), genitive case; feminine, singular.*

Apabhransh/Prakrit/Pali – *uttam*; Sanskrit – *uttam* (उत्तम - supreme, superior, prominent, higher).

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<sup>17</sup> “Nothing can be said about the beginning of the ‘*ḍhāḍhī*’ (minstrel) tradition with surety. Some historians believe that the king of Gwalior, Man Singh Tomal (1486-1516 CE) was the first one to give patronage to a *ḍhāḍhī* named Bakhshū (death. 1535 CE.), who later also served under the nobles of Kalindar and Gujarat. In his autobiography, Sohan Singh Seetal writes that Rajputs who migrated from Rajasthan to Panjab also brought along their familial *bhaṭs*. Rajput, Kshatriya and Jat are an altered form of Rajasthani castes. *ḍhāḍhī* is an altered form of ‘*gharakām*’ who used to sing in praise of these castes. Sāraṅgī took the place of Sārandā and ḍhaḍḍha replaces Mridaṅg as their musical instrument of choice in the popular culture.” –Dr. Rattan Singh Jaggi, Sikh Panth Vishavkosh, Vol Three, Punjabi University, Patiala, 2014, page 1026-27

*sadāide* = they cause to be called/considered, they call/consider (themselves).  
verb, present tense; third person, masculine, plural.

Old Panjabi – *sadāuṇā/sadāṇā*; Lahndi – *sadāvūṇ* (to call); Sindhi – *sadāiṇu* (to have called); Sanskrit – *shabdāpyati* (शब्दापयति - causes to call).

*tiṇ* = them, those.

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

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

*maṅgā* = I beg, I seek, I wish/want.

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

Lahndi – *maṅgaṇ* (to request); Prakrit – *maggaī* (asks for); Pali – *magati*; Sanskrit – *mārgati* (मार्गति - seeks, requests).

*ji* = who, whoever.

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

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

*tujhai* = You.

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

Apabhransh – *tujhe/tujhu/tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

*dhiāide* = (they) contemplate/remember.

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

Apabhransh – *dhiāvan*; Prakrit – *dhiāant*; Sanskrit – *dhyāyanti* (ध्यायन्ति - they focus, they remember).

### Poetical Dimension

With the use of simple linguistic expression, it has been clarified in this *pauri* that those devotees who sing praises of IkOankar in the congregation, are pleasing to IkOankar. Those who are devoid of such Grace do not find refuge at the court of IkOankar. They continue wandering.

Many people do not recognize their origin, and consider themselves to be 'great,' even without possessing any quality. The Guru however, says, he is a humble minstrel, who sings praises of IkOankar; other individuals may find pride in being considered of a higher status.

In this way, the entire vocabulary is expressing simple and direct meaning, without the use of any specific symbolism.