

Pauri 11

Overview

The eleventh *pauri* is accompanied by three *saloks*. There are six lines in the first *salok*, ten lines in the second *salok*, and four lines in the third *salok*. In the first *salok* the prevalence of falsehood and the lack of truth resulting from the negative effects of Kaliyug (present times) have been described. The second *salok* depicts how the entire world is living under the influence of vice. No one is untouched by the influence of vices, be it a king or a minister; or at any level of social status, the informed, the wise-ones, the religious, the scholars, the celibates, or the ethical, etc. The third *salok* informs us that even though all consider themselves to be supreme respectively, however at IkOankar's court, the only yardstick of measuring one's greatness will be the honor they receive there. The *pauri* depicts the helplessness of the beings and informs that only that individual is able to liberate from the influence of falsehood and merge with the Truth, on whom IkOankar bestows the enlightenment of Guru's wisdom.

saloku m: 1.

saci kālu¹ kūrū vartiā kali kālakh betāl.
 bīu bīji pati lai gae ab kiu ugvai dāli.
 je iku hoi ta ugavai rutī hū ruti hoi.
 nānak pāhai bāharā korai raṅgu na soi.
 bhai vici khurmbi carātai saramu pāhu tani hoi.
 nānak bhagtī je rapai kūrāi soi na koi.1.

Literal Translation

(There is a) drought (of those living) in truth, falsehood is prevailing (everywhere); because of the darkness of Kaliyug, (humans are) out of tune.

(Those who) having sown the seed (of celibacy, truth, restraint, pilgrimages, etc. according to the religious-code of the earlier ages), departed (from the world) with honor; now, how can the (split) legume sprout (in Kaliyug)?

If (it is) one (whole seed and) if there is (right) season amongst all the seasons, then it can sprout.²

Nanak! Without the alum solution, unbleached (cloth) does not dye in the color.

¹ In some manuscripts (for example manuscript dated 1690 CE, that is available at the Chief Khalsa Diwan, Sri Amritsar) we encounter 'sacu kālu' instead of 'saci kālu,' which seems correct as per the writing style of the Guru Granth Sahib.

² Meaning derived by changing the sentence structure.

(The mind can be dyed color-fast, if it is) mounted on the furnace³ (of living) in reverence (and) the alum solution of effort (is applied) on the body. Nanak! If (the mind) is colored in devotion (of IkOankar), then no news of falsehood (reaches it).⁴

Interpretive Transcreation

There is a lack of those living in truth; falsehood has spread everywhere.⁵ The influence of ignorance and vices (darkness of Kaliyug) has led humans to become ghost-like and out of tune with life.

Those who sowed the seeds of celibacy, truth, restraint, pilgrimages, etc. according to the religious-code of the earlier ages,⁶ departed with honor from this world; now, in the dark age of duality, how can these same practices be fruitful (how can the split seed sprout)?⁷

Seed sown in the soil can only sprout if it is whole, and the season is right.⁸ Kaliyug is not the time for ritualistic practices done in the earlier ages. The time has changed. Now is the time to sow the seed of Identification (Nam).⁹

Nanak! Without the alum solution, unbleached cloth does not become colorfast. Similarly, a mind without reverence for the Creator does not get imbued with the love of IkOankar.

Mind can be imbued in the color fast love of IkOankar only if there is effort (alum solution) in the body and the mind is living (mounted on the furnace) in reverence of IkOankar.

Nanak! If the mind is dyed in devotion of IkOankar, then falsehood cannot influence it.

³ In the process of dyeing fabric, the coloring solution is heated on a stove.

⁴ *kūr kī soi pahucai nāhī mansā saci samāñī.* –Guru Granth Sahib 919

⁵ *kūru amāvas sacu candramā dīsai nāhī kah caṛiā.* –Guru Granth Sahib 145

⁶ *cahu jugā kā huṇi nibeṇā nar manukhā no ek nidhānā. jatu sanjam tīrath onā jugā kā dharamu hai kali mahi kīrati hari nāmā. 2. jugi jugi āpo āpaṇā dharamu hai sodhi dekhahu beg purānā. gurmukhi jinī dhiāiā hari hari jagi te pūre parvānā. 3.* –Guru Granth Sahib 797

⁷ *saṭjugi satu tetā jagī duāpari pūjācār. tīnau jug tīnau diṛe kali keval nām adhār. 1.* –Guru Granth Sahib 346

⁸ *kurutā bīju bīje nahī jammai sabhu lāhā mūlu gavāidā. 5.* –Guru Granth Sahib 1075

⁹ *ab kalū āio re. iku nāmu bovahu bovahu. an rūti nāhī nāhī. matu bharami bhūlahu bhūlahu.* –Guru Granth Sahib 1185

Word Meaning

sacī = in the truth, (those living) in the truth.

noun, locative case; masculine, singular.

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

kālu = drought, lack of.

noun, nominative case; masculine, singular.

Sindhi – *kālu* (death; drought); Braj – *kāl* (drought); Apabhraṁsh/Prakrit – *kāl* (time; death); Pali – *kāl* (time, morning); Sanskrit – *kāl* (काल - time, right time; fortune/destiny; death/deity of death).

kūru = lie, falsehood.

noun, nominative case; masculine, singular.

Old Panjabi – *kūru*; Rajasthani – *kūro/kūr*; Apabhraṁsh – *kūrā/kūr*; Prakrit – *kūḍ*; Sanskrit – *kūḍ* (कूट - lie/ falsehood).

vartīā = prevails, is prevailing/pervading.

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

Old Panjabi – *vartaṅā* (to bring in use, to use; to become active, to trade/engage; to come into existence etc.); Sanskrit – *varta* (वर्त - to roam/meander, stroll/wander; to use, to make happen/manifest).

kali = (of) Kaliyug, (of) one of the four ages accepted by the Sanatan tradition.¹⁰

¹⁰ "Word 'jug' (age) is a measurement of time. As per the Hindu religious-scripture, belief in four *yugas* (*jug*) is popular. These are Satyug, Treta-yug, Dvapar-yug and Kaliyug. The beginning of a *yug* is called 'sandhyā' and its end is called 'sandhyānsh.' Their extent is one-tenth of each *yug*. As per the years of deities, the length of all four *yugs* is counted thus: Satyug or Krit Yug 4,800 years, Treta-yug 3,600 years, Dvapar-yug 2,400 years, Kaliyug 1,200 years. A deity's year is equivalent to an ordinary person's 360 years. Accordingly the length of four age based on the human years is: Satyug 1,728,000 year, Treta-yug 1,296,000 years, Dvapar-yug 864,000 years, Kaliyug 432,000 years. The collective of the *yugs* is called 'mahāyug.' Two thousand *yugs* together constitute a 'kalap' which is equivalent to one day and night of Brahma. Hundred years of such days and nights constitute one lifetime of Brahma. As per Manusmriti, length of four ages is: Satyug 400 years, Treta-Yug 300 years and Kaliyug 100 years. Count and description of these *yugs* varies in Puranas, Mahabharat and Ramayan, etc." –Piara Singh Padam, Srī Gurū Granth Sanket Kosh, Punjabi University, Patiala, 1987, page 159-60.

noun, genitive case; masculine, singular.

Old Panjabi/Apabhransh – *kali* (specific age, Kaliyug, conflict); Prakrit – *kali* (conflict, quarrel); Pali – *kali* (loss); Sanskrit – *kali* (कलि - conflict, quarrel; fourth age, Kaliyug).

kālakh = because of blackness/darkness.

noun, instrumental case; feminine, singular.

Old Panjabi/Braj/Apabhransh – *kālikh*; Prakrit – *kālikka*; Sanskrit – *kālik* (कालिक - blackness, black ink).

betāl = *be-tāle*, those out of tune, those who have lost harmony in life, those behaving like ghosts.

noun, nominative case; masculine, plural.

Old Panjabi – *betāl/vetāl*; Sanskrit – *vetāl* (वेताल - ghost, spirit).

bīu = seed.

noun, accusative case; masculine, singular.

Old Panjabi – *bīu*; Nepali – *bīu/bīyu*; Prakrit – *bīa*; Pali – *bīj* (seed); Sanskrit – *bījam* (बीजम् - seed, semen).

bīji = having sown, sowed.

perfect participle (adverb).

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

pati = honor, respect.

noun, accusative case; feminine, singular.

Apabhransh – *pati* (convention, reputation); Sanskrit – *patih* (पति: - husband, master).

lai gae = had taken along, had parted/departed.

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

Old Panjabi – *lai*; Apabhransh – *le* (to take/receive); Prakrit – *lahaei*; Pali – *labhati*; Sanskrit – *labhayate* (लभयते - catches/grabs, searches, takes/receives); Lahndi – *gaiā*; Braj – *gayā*; Apabhransh – *gayaa*; Prakrit – *gaya*; Pali – *gat*, Sanskrit – *gatah* (गतः - gone).

ab = now, during the time of Kaliyug's polluted environment.

adverb.

Old Panjabi/Braj – *ab* (now); Apabhransh – *aū*; Prakrit – *ao*; Sanskrit – *adhya* (अध्य - today).

kiu = how, by which way/method.

adverb.

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

ugavai = grows, sprouts.

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

Apabhransh – *uggavai/uggave*; Prakrit – *uggamaī* (grows); Sanskrit – *udagmati* (उदगमति - comes in front, grows).

dāli = a grain of pulse/legume, a split seed.

noun, nominative case; feminine, singular.

Old Panjabi – *dāl*; Apabhransh – *dāli* (ground chickpeas, pulse, etc.); Prakrit – *dāliyā/dālī*; Sanskrit – *dāl/dāli* (दाल/दालि - a type of grain, ground/split pea).

je = if, even if.

conjunction.

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

iku = one (whole seed).

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

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

hoi = (if it) happens to be, (if it) is.

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

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

ta = then.

conjunction.

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

ugavai = can grow, can sprout.

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

Apabhransh – *uggavai/uggave*; Prakrit – *uggamaī* (grows); Sanskrit – *udagmati* (उदगमति - come in front, grow).

rutī hū ruti = (best/right) season amongst the seasons.¹¹

noun, ablative case; feminine, plural.

Old Panjabi – *rutī/ruti*; Braj – *rut*; Sanskrit – *ritu* (ऋतु - season, weather/climate, division or part of a year) + Old Panjabi – *hū*; Apabhransh – *hu*; Prakrit – *hu/khu/khalu*; Sanskrit – *khalu* (खलु - certainly, only).

nānak = Nanak!

noun, vocative case; masculine, singular.

pāhai = (without) alum solution,¹² (without) mordant/washing soda.

noun, accusative case; masculine, singular.

Lahndi – *pāh* (powder of dry cow/buffalo dung; color running from a cloth that dyes other clothes or hands); Sanskrit – *pāshī* (पाशी - dry cow dung).

bāharā = without.

postposition.

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

korai = on the unbleached (cloth).

noun, locative case; masculine, singular.

Lahndi – *korā*; Sindhi – *koro* (new); Kashmiri – *kor*; Sanskrit – *kor* (कोर - clean, pure, new, unused).

raṅgu = color.

noun, nominative case; masculine, singular.

Apabhransh – *raṅg*; Sanskrit – *raṅgah* (रङ्ग - color).

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).

¹¹ Word 'hū' denotes case declension.

¹² Alum solution in which clothes are soaked before dyeing.

soi = that (fast color).

pronominal adjective (of raᅅgu), nominative case; masculine, singular.

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

bhai = fear; reverence (of IkOankar).

noun, locative case; masculine, singular.

Lahndi/Sindhi/Apabhransh – *bhaü*; Prakrit/Pali – *bhaya*; Sanskrit – *bhaya* (भय - fear).

vici = in, inside.

postposition.

Sindhi – *vici*; Apabhransh – *vicci*; Prakrit – *vicca*; Sanskrit – *vartamani*

(वर्त्तनि - in, inside).

khumbi = on the furnace, vessel/pot/container¹³.

noun, locative case; masculine, singular.

Panjabi – *khumb* (a vessel of copper in which clothes are boiled/steamed); Lahndi –

khumbh; Sindhi – *khumbhu* (fireplace over which washermen steam clothes);

Sanskrit – *kumbh/khumbh* (कुम्भ/खुम्भ - jar, urn/pot).¹⁴

caᅇāiai = if it is mounted, if it is placed.

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

Old Panjabi – *cāᅇhaᅇā*; Lahndi – *cāᅇhaᅇ*; Sindhi – *cāᅇaᅇu* (to life/mount); Sanskrit –

caᅇhayati (चाढयति - lifts/raises).

saramu = labor, effort.

noun, nominative case; masculine, singular.

Old Panjabi – *saramu*; Apabhransh – *saram*; Sanskrit – *shramah* (श्रम - hard

work/labor, exhaustion/fatigue, effort, austerity/self-mortification).

pāhu = alum solution, mordant/washing soda.

noun, accusative case; masculine, singular.

¹³ 'khumb' is a vessel of a launderer, on which s/he places dirty clothes to steam with an alkaline water. When the vessel is placed on a furnace and the clothes steamed, the dirt of the clothes comes out. The meaning of 'khumbi ute caᅇhāuᅇā' (to mount on a launderer's vessel/furnace) is to clean clothes by steaming.

¹⁴ R. L. Turner believes that the Panjabi word 'khumbi' is based on Sanskrit 'kumbh/khumbh,' whereas John T. Platts believes it to be based on Farsi 'khum' (pot, pitcher).

Lahndi – *pāh* (powder of dry cow/buffalo dung; color running from a cloth that dyes other clothes or hands); Sanskrit – *pāshī* (पाशी - dry cow dung).

tani = in/on the body.

noun, locative case; masculine, singular.

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

hoi = if it happens, if it is.

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

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

nānak = Nanak!

noun, vocative case; masculine, singular.

bhagatī = in devotion.

noun, locative case; feminine, singular.

Old Panjabi – *bhagatī/bhagati*; Braj/Apabhransh – *bhagati*; Sanskrit – *bhakti* (भक्ति - devotion, service, worship).

je = if, even if.

adverb.

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

rapai = (if) it is dyed/colored.

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

Old Panjabi – *rapaṇā/raṅgaṇā* (to dye);¹⁵ Lahndi – *raṅgaṇ* (vessel in which cloth is dyed); Apabhransh – *raṅgiyai*; Prakrit – *raṅgiya/raṅgaaī*; Sanskrit – *raṅgayati* (रङ्गयति - dyes).

kūrai = of lie, of falsehood.

noun, genitive case; masculine, singular.

¹⁵ Here sound 'ga' has changed into 'pa,' Varish Shah has also used the word 'rap' instead of 'raṅg' in his composition 'hīr': *āp rappa gaīērṅ nāl kherīārṅ de sāḍī galla gavāīā hāsīārṅ te.* –G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 557

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

soi = indication/idea, news.

noun, accusative case; feminine, singular.

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

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).

koi = any.

pronominal adjective (of soi), accusative case; feminine, singular.

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

Poetical Dimension

Two perspectives have been provided in this *salok*. In the first three lines, imagery of farming has been used and in the next three, the imagery of the clothes being dyed has been used.

The first illustration explains that just like a broken seed cannot germinate, a mind stuck in duality is like a soil in which the seed of Identification (Nam) cannot grow. When the mind is constant, implying, when there is no duality in mind, and the season is also favourable, that is, the mind is in the environs of IkOankar's love, only then can the seed of Identification (Nam) germinate in the mind.

The second illustration states that fast color cannot be dyed onto a colorless cloth. It needs to be mounted on a vessel and boiled in hot water before being treated with alum/mordant. Only then can it be beautifully dyed in fast color.

In the same way, the colour of IkOankar's love and devotion doesn't stick itself to the mind until it goes through the same process of first being sterilized in the vessel of IkOankar's reverence, and then be treated with the alum of effort or hard work.

Similarly, in this *salok*, two examples have been provided for enshrining IkOankar's Identification (Nam) one's heart. Both of these examples are symbolic. They indicate towards the actual purpose of life.

From the perspective of poetic theory, indirect praise¹⁶ has been used here.

Other than that, there is a metaphor in the phrases ‘*kali kalakh*’ (blemish of Kaliyug), ‘*bhai vici khumbi carai*’ (mount on the vessel of reverence), ‘*saramu pahu*’ (alum of effort), and ‘*bhagti je rapai*’ (if colored in devotion). Word ‘*kali*,’ ‘*bhai*,’ ‘*saramu*,’ and ‘*bhagti*’ are the subjects, and ‘*kalakh*,’ ‘*khumbi*,’ ‘*pahu*,’ and ‘*rapai*’ are the compared objects. These subjects and compared objects have been taken/considered as one here.

There are six lines in this *salok* and its meter constitutes thirteen plus eleven (13+11) lines. Only the third line ‘*je iku hoi ta ugavai ruti hu ruti hoi*’ has twelve plus ten (12+10) meters based on the letters. But, by pronouncing ‘*ta*’ as ‘*ta*’ and ‘*ruti*’ as ‘*rutti*’ this also becomes thirteen plus eleven (13+11) meters.

Similarly, a two line verse/couplet with 13+11 characters each (*doharā chand*) has been used here. Here, three *doharās* have been combined to make one *salok*.

Historical/Cultural Dimension

The mode of governance or rule during the time of Guru Nanak Sahib was monarchy. The king had all the power to deliver justice; the group of people counselling him included the minister, the revenue officer, general of the army, and the janitor/macebearer. In addition to these, there were clergymen like Pandits and maulvis from the religious groups. None of these stood for or with the truth. The populace was ignorant, who was only concerned with their religious ostentation. People associated religion exclusively and only with the need for salvation after death.

m: 1.

labu pāpu dui rājā mahtā kūrū hoā sikdāru.
 kāmū nebu sadi puchīai bahi bahi kare bīcāru.
 andhī rayati giān vihūnī bhāhi bhare murdāru.
 giānī nacahi vāje vāvahi rūp karahi sīgāru.
 ūce kūkahi vādā gāvahi jodhā kā vīcāru.

¹⁶ When an imagined scenario is explained through a real scenario; that is, when a specific situation is explained through examples in symbolic language, then it is called indirect praise (*aprustut alaṅkāṛ*). Here *aprustut* means ‘imaginary or something which is not in front’ and *prashanshā* means ‘narration/description.’ Phrase *aprustut prashanshā* means narration of a situation that is imagined or not in front of us, through examples and symbolic language.

**mūrakh paṇḍit hikmati hujati sañjai karahi piāru.
dharmī dharamu karahi gāvāvahi maṅgahi mokh duāru.
jaṭī sadāvahi jugṭī na jāṇahi chaḍi bahahi ghar bāru.
sabhu ko pūrā āpe hovai ghaṭi na koī ākhai.
pati parvāṇā pichai pāiai tā nānak toliā jāpai.2.**

Literal Translation

(It is as if, under the influence of Kaliyug) greed and sin (have) both (become) the king and the minister; and falsehood has become the chief.
(It is as if) Lust (is their) deputy (who) is called and asked; (thus this group of vices) having frequently seated, reflects.
Devoid of wisdom, the blind citizenry, like a dead fuels the fire (of their craving).
(Those who call themselves) wise dance, play instruments, wear (different kinds of) costumes, (and) adornment.
(They) shriek loudly, sing narratives (of war, and) reflect (on the valor of) the warriors.
Foolish Pandits love to accumulate (wealth) through cleverness and vain argument.
(Those who call themselves) virtuous practice righteousness, make (people) sing (their praises), (and) ask the Divine for the door of salvation.¹⁷
(Those who) call (themselves) celibates do not know the way (of celibacy, and), having forsaken household, sit (idly).
Everyone becomes perfect by own-self, no one calls (one-self) lesser.
If the weight (of) honor (earned through actions) is placed in the rear pan (of the scale), then, Nanak! It will be known by weighing (who is complete and who is incomplete).

Interpretive Transcreation

Under the influence of Kaliyug, it is as if greed and transgression have become the king and the minister-and falsehood has become the chieftain.
 It is as if lust is their deputy, who is summoned and consulted. Seated together, the various vices like greed, deceit, lust, etc. frequently deliberate amongst themselves.
 Devoid of wisdom, the ignorant public, with dead conscience, continues to fuel the fire of their temptations.
 Those who consider themselves wise, perform and dance in the *rās lilās* (play of aesthetics/dance of love by Krishan and the cow-maidens, his beloved friends), while their disciples play musical instruments.¹⁸ They wear different kinds of

¹⁷ *karam dharam kari mukati maṅgāhī. mukati padārathu sabadi salāhī. –Guru Granth Sahib 1024*

¹⁸ *cele sāj vajāide nacani gurū bahutu bidhi bhāī. –Bhai Gurdas, Var 1 Pauri 30*

costumes and adorn themselves. They cry out loudly, sing narratives of battles, and reflect on the tales of bravery of the warriors.¹⁹

Those self-proclaimed scholars are foolish and only interested in accumulating wealth through clever tricks and vain arguments.²⁰

Those who call themselves virtuous engage in righteous deeds, but make others sing the praises of their actions, and ask the Divine for salvation.²¹

Those who consider themselves celibates, do not know the way of self restraint and truthful conduct, and abandon the life of a householder, thinking that is enough.²²

¹⁹ The 'wise ones' would engage in enacting scenes from epics by singing and dancing, playing instruments and impersonating famous figures from past historic events, by using make-up and ornaments. Thus, they would narrate heroic tales by singing verses loudly and lavishly entertaining spectators to make a living. There was neither a constructive outcome of such acts nor an educative one. The society was in a confused state. –Adapted from <https://awordathought.com/mahtaa/>

²⁰ Pandits were supposed to be custodians of knowledge and wisdom. Their duty was to correctly educate and guide others about virtue, dharma, and other religious and social matters. The masses were dependent on Pandits for advice. But with time, many of the Pandits became corrupt, selfish, hypocrites, and ignorant of what constituted correct wisdom and spiritual knowledge. Their main aim became to satisfy their own selfish motives and collect money from simple-minded people. They had become experts in misleading the masses who still remained dependent on them for advice and guidance, due to fear and ignorance. Sadly, this kind of behavior has continued to prevail in the present times. Individuals should stand on their own feet, be discerning and make their own judgements so that they are not misguided by others. –Adapted from <https://awordathought.com/mahtaa/>

²¹ There were those who claimed to be righteous and virtuous people because they performed some charitable deeds. But they were doing these charities for the sake of popularity and self-praise. They desired spiritual elevation or liberation as a reward for these deeds. Thus, their good actions were hypocritical and not genuinely altruistic. Ideally, virtuous acts should be done in a selfless spirit, as a duty. Isn't being good a reward in itself? Another question that needs to be considered carefully: "How different are we in modern times? Do we continue to trade with and bribe the IkOankar?" –Adapted from <https://awordathought.com/mahtaa/>

²² Some people professed to be practicing celibacy, which was one of the many fads in vogue during those days. The celibates expected to attain unmatched physical, mental and spiritual powers, which would make them great and exclusive. However, they were unaware that real celibacy demands discipline and self-control and not abandoning the responsibilities of the household. Many of them showed lack of discipline and yet claimed to be perfect. The real measure or worth of individuals is

Everyone considers themselves to be perfect and accomplished; no one considers themselves inferior.

Nanak! If the weight of actions performed is placed in one pan of the weighing scale, and the weight of honor received by them in IkOankar's court is placed in the other pan of the scale, only then, by weighing them, will it be known who will be accepted in IkOankar's court (who is complete and who is incomplete).²³

Word Meaning

labu = greed, avarice.

noun, nominative case; masculine, singular.

Old Panjabi – *lab*; Sanskrit – *lobh* (लौभ - greed, avarice, wish).

pāpu = sin, immoral/corrupt act, transgression.

noun, nominative case; masculine, singular.

Rajasthani – *pāpu*; Apabhransh – *pāp* (sin/transgression); Pali/Sanskrit – *pāp* (पाप - rogue, bad, sin/transgression).

dui = both.

adjective (of labu pāpu), nominative case; masculine, plural.

Old Panjabi – *dui*; Apabhransh – *dui/duī* (both); Prakrit – *do/be/duve*; Pali – *dvī/duvī/duvi/duve*; Sanskrit – *dav/dva* (दव/द्व - two).

rājā = king, ruler.

noun, nominative case; masculine, singular.

Apabhransh – *rājā*; Sanskrit – *rājan* (राजन् - king).

*mahtā*²⁴ = minister.

noun, nominative case; masculine, singular.

known by their character and the honor and respect they earn in life, not merely by their words or vows. –Adapted from <https://awordathought.com/mahtaa/>

²³ *āpahu je ko bhalā kahāe. nānak tā paru jāpai jā pati lekhai pāe. 1.* –Guru Granth Sahib 83

²⁴ Mahta or Mehta is an Indian surname, found among several Indian communities and used by a wide range of castes and social groups, including Brahmins and Kshatriyas. Mehta Kalu or Kalyan Chand/Das/Rai Mehta was the name of the father of Guru Nanak Sahib. He served as an accountant (patwari) of crop revenue for the village of Talwandi (currently known as Nankana Sahib, a major town in the district of Sheikhpura in Pakistan) where Guru Nanak Sahib was born. –

<https://awordathought.com/mahtaa/>

Old Panjabi – *mahtā*; Apabhransh – *mahtaū* (minister); Prakrit – *mahattā* (great, superior/supreme); Sanskrit – *mahātman/mahātmā* (महात्मन्/महात्मा - holy person, great).

kūru = lie, falsehood.

noun, nominative case; masculine, singular.

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

hoā = has happened, has become.

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

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

sikdāru = chief, chieftain.

noun, nominative case; masculine, singular.

Persian – *shikdār* (chief finance officer of a province, head/leader).

kāmu = lust, urge of sensory organs.

noun, accusative case; masculine, singular.

Old Panjabi – *kāmu*; Apabhransh – *kām*; Prakrit/Pali – *kām*; Sanskrit – *kām* (काम - wish, love, sexual love).²⁵

nebu = deputy, assistant.

noun, accusative case; masculine, singular.

Persian – *nāib/nāyab* (presenter, assistant).

sadī = having called, having summoned.

perfect participle (adverb).

Old Panjabi – *sadaṇā*; Lahndi – *saddaṇ/saḍaṇ*; Sindhi – *saḍaṇu* (to call); Prakrit – *saddai* (calls); Pali – *saddit* (called); Sanskrit – *shabdayati* (शब्दयति - calls).

puchāi = is asked/enquired, is consulted.

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

Old Panjabi – *puchaṇā*; Lahndi – *puchaṇ*; Sindhi – *puchaṇu* (to ask); Apabhransh – *pūchāi*; Prakrit – *puchai*; Pali – *puchati*; Sanskrit – *pricchati* (पृच्छति - asks).

bahi bahi = having frequently seated.

perfect participle (adverb).

²⁵ Both, Farsi 'kām' (desire) and Sanskrit 'kām' belong to the same class.

Old Panjabi – *bahiṇā* (to sit); Lahndi – *bahaṇ* (to sit, to sit on a throne/seat);
Prakrit – *vasai*; Pali – *vasati* (lives, stays/resides); Sanskrit – *vasati* (वसति -
stays/resides, dwells).

kare = does.

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

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

bīcāru = reflection, deliberation.

noun, nominative case; masculine, singular.

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

andhī = blind, ignorant.

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

Old Panjabi – *andhī*; Lahndi – *annhī/annhā/andhī/andhā*; Pali/Prakrit – *andh*;
Sanskrit – *andh* (अन्ध - blind).

rayati = citizenry, subject, public.

noun, nominative case; feminine, singular.

Arabic – *raīyat* (one that is protected, citizenry, subjects, masses); Arabic – *raī*
(to protect).

giān = (without) knowledge/wisdom.

noun, accusative case; feminine, singular.

Apabhransh – *giān*; Sanskrit – *ñānam* (ज्ञानम् - to know, to understand).

vihūṇī = without, devoid.

postposition.

Apabhransh/Prakrit – *vihūṇī/vihūṇ*; Sanskrit – *vidhūn/vihūn* (विधून/विहून -
left/abandoned, without).

bhāhi = fire.

noun, accusative case; feminine, singular.

Old Panjabi – *bhāh* (fire); Lahndi – *bhāh/bha* (flame, fire); Apabhransh/Prakrit – *bhās*
(radiance/brightness); Sanskrit – *bhās* (भास् - light).

bhare = fills, fuels.²⁶

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

Apabhransh – *bhare*; Prakrit – *bharai* (supports, fills); Pali – *bharati* (bears, supports, feeds); Sanskrit – *bharati* (भरति - bears, brings, keeps/places; Rigved - fills).

murdāru = corpse, dead-body, individual with a dead conscience.

noun, accusative case; masculine, singular.

Persian – *murad+ār/murdār* (dead/corpse).

giānī = wise.

adjective, nominative case; masculine, plural.

Old Panjabi/Apabhransh – *giānī*; Sanskrit – *ñānīnī* (ज्ञानिनी - spiritually wise, one who knows the supreme wisdom).

nacahi = they dance.

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

Old Panjabi – *nacahi*; Apabhransh – *naccahi*; Prakrit – *ṇaccanti*; Pali – *naccati*; Sanskrit – *nrityanti* (नृत्यन्ति - they dance).

vāje = musical instruments.

noun, accusative case; masculine, plural.

Old Panjabi – *vāje/vājā*; Lahndi – *vājā*; Sindhi – *vājo*; Kashmiri – *bājo*; Apabhransh – *vāj*; Prakrit – *vajja/vāia* (musical instrument); Pali – *vajja* (to speaking); Sanskrit – *vādya* (वाद्य - to speak, to play an instrument; music).

vāvahi = they play.

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

Old Panjabi – *vāvaṇā* (to play an instrument, to play an instrument); Gujarati – *vāvūṇ*; Sanskrit – *vādan*

(वादन - to play an instrument).²⁷

rūp = forms/appearances, garbs/guises/costumes.

noun, accusative case; masculine, plural.

Apabhransh/Sanskrit – *rūp* (रूप - form/appearance).

²⁶ '*bhāhi bhare*' is an idiomatic phrase, which means being blindly faithful or obedient to someone.

²⁷ Word '*vāvaṇā*' is also found in the Gurū Granth Sāhib, which is simply a modified form of '*vāvaṇā*.' From a linguistic perspective both belong to the same class.

karahi = they wear (costumes), they put on (guise).

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

Apabhransh – *karahi*; Prakrit – *karanti*; Sanskrit – *kurvanti* (कुर्वन्ति - does).

sīgāru = adornment.

noun, accusative case; masculine, singular.

Sindhi – *sīgāro*; Braj – *sigār/sīgār*; Apabhransh – *siṅgāru/siṅgār*; Prakrit – *siṅgār* (makeup/adornment, decoration, lust); Pali – *siṅgār* (sexual excitement); Sanskrit – *shriṅgārah* (शृङ्गारः - sexual excitement, emotion/feeling, appropriate clothes for sexual-play, romantic element, amorousness).

ūce = loudly.

adverb.

Old Panjabi – *uce/ucā*; Lahndi – *uccā*; Apabhransh/Prakrit/Pali – *ucca*; Sanskrit – *ucca* (उच्च - high/grand in all aspects, tall, one with a high voice).

kūkahi = they cry out, they sing, they shriek/scream.

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

Old Panjabi – *kūkaṇā*; Lahndi – *kūkaṇ* (scream); Sindhi – *kūkaṇu* (to scream);

Prakrit – *kukkaai* (calls); Sanskrit – *kūkkati* (कूक्कति - screams).

vādā = narratives/accounts (of wars), songs (of battles).

noun, accusative case; masculine, plural.

Old Panjabi – *vādā/vād*; Rajasthani/Apabhransh – *vād*; Sanskrit – *vādah* (वादः - to speak, lecture, to talk, debate).

gāvahi = they sing.

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

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

jodhā = (of the) warriors.

noun, genitive case; masculine, plural.

Old Panjabi/Braj – *jodhā*; Sindhi – *jodho*; Pali – *yodh*; Sanskrit – *yaudhri/yaudhah* (यौधृ/यौधः - warrior, soldier, fighter).

kā = of.

postposition.

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

vīcāru = thought, discussion, reflection.

noun, accusative case; masculine, singular.

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

mūrakh = fool, ignorant.

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

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

paṇḍit = Pandits, scholars.

noun, nominative case; masculine, plural.

Old Panjabi – *paṇḍit*; Apabhransh – *paṇḍia/paṇḍit*; Prakrit/Pali – *paṇḍiḍṭa*; Sanskrit – *paṇḍit* (पण्डित/पंडित - scholar, wise, clever, intelligent, skilled/adept).

hikmatī = through cleverness, through artfulness/trick.

noun, instrumental case; feminine, singular.

Arabic – *hikmat* (wiseness, cleverness).

hujatī = through vain argument.

noun, instrumental case, feminine, singular.

Arabic – *hujjat* (argument, excuse/pretext; altercation, quarrel).

sanjai = in accumulating, in hoarding.

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

Old Panjabi – *sanjai*; Apabhransh – *sancia*; Prakrit – *sanciai*; Pali – *sancināti*; Sanskrit – *sañciyayati* (सञ्चिययति - accumulates, hoards/stocks) .

karahi = they do.

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

Apabhransh – *karahi*; Prakrit – *karanti*; Sanskrit – *kurvanti* (कुर्वन्ति - they do).

piāru = love, devotion, interest.

noun, accusative case; masculine, singular.

Old Marwari/Bhojpuri/Lahndi/Prakrit – *piār* (love); Sanskrit – *priyākār* (प्रियकार - to be kind/compassionate).

dharmī = virtuous people, practitioners of religious practices.

adjective, nominative case; masculine, plural.

Old Panjabi/Apabhransh – *dharmī*; Sanskrit – *dharmīn* (धर्मिन् - full of good qualities, pious and justice loving, one who knows one's responsibilities).

dharamu = *Dharam*, righteous deed, religious practice.

noun, nominative case; masculine, singular.

Apabhransh – *dharamu*; Prakrit – *dhammo/dhamm*; Sanskrit – *dharm* (धर्म - responsibility, law, customs, etc.).

karahi = they do/practice.

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

Apabhransh – *karahi*; Prakrit – *karanti*; Sanskrit – *kurvanti* (कुर्वन्ति - they do).

gāvāvahi = they make others sing (their praise).

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

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

maṅgahi = they ask for, they wish.

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

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

mokh = (of) salvation, (of) liberation/freedom.

noun, genitive case; masculine, singular.

Sindhi – *mokhu/mokh*; Apabhransh – *mokh*; Prakrit – *mokkha/mukkha*; Pali – *mokkha* (deliverance); Sanskrit – *moksh* (मोक्ष - freedom, especially from worldly existence).

duāru = door, gate.

noun, accusative case; masculine, singular.

Apabhransh/Prakrit – *duār*; Pali – *davār*; Sanskrit – *dvār* (द्वार - door).

jaṭī = practitioners of celibacy, celibates.²⁸

noun, nominative case, masculine, plural.

Old Panjabi/Apabhransh – *jaṭī* (practitioner of celibacy, celibate); Sanskrit – *yatin* (यतिन् - one who practices celibacy, the ascetic/celibate who keeps sensory organs under control).

sadāvahi = they call themselves, they consider themselves.

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

Old Panjabi – *sadāuṇā/sadāṇā*; Lahndi – *sadāvun* (to call); Sindhi – *sadāiṇu* (to have called); Sanskrit – *shabdapyati* (शब्दयति - calls).

jugati = method, way.

noun, accusative case; feminine, singular.

Old Panjabi/Braj – *jugati*; Apabhransh – *jugati/juguti*; Sanskrit – *yukti* (युक्ति - method, technique, way).

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).

jāṇahi = (they) know.

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

Old Panjabi – *jāṇaṇ*; Sindhi – *jāṇaṇu* (to know); Apabhransh/Prakrit – *jāṇai*; Sanskrit – *jānāti* (जानाति - knows).

chaḍi = having left, having abandoned/forsaken.

perfect participle (adverb).

Old Panjabi – *chaḍi* (having left/forsaken, having abandoned); Prakrit – *chaḍḍai*; Pali – *chaḍḍeti* (forsakes/abandones); Sanskrit – *chardati* (छर्दति - causes to flow).

bahahi = they sit.

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

²⁸ Literally, an ascetic is an individual who practises control of the senses.

Traditionally, it means a person who abstains from sexual relations and remains unmarried; especially, one who has taken a religious vow of chastity and celibacy. –

Adapted from <https://awordathought.com/mahtaa/>

Old Panjabi – *bahiṇā* (to sit); Lahndi – *bahaṇ* (to sit, to sit on a throne/seat);
Prakrit – *vasai*; Pali – *vasati* (lives, stays/resides); Sanskrit – *vasati* (वसति -
stays/resides, dwells).

ghar bāru = door of the house, the gate of the house, home/household.
noun, genitive case; masculine, singular.

Old Panjabi/Braj – *ghar*; Sindhi – *gharu*; Apabhransh/Prakrit/Pali/Sanskrit – *ghar* (घर
- house) + Old Panjabi/Gujarati/Lahndi/Apabhransh – *bār*; Prakrit – *bār/dār*; Sanskrit
– *dvāram* (द्वारम् - door, entry gate, path).²⁹

sabhu ko = everyone, everybody.

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

Sindh – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व -
all, everybody) + Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā*
(somebody, anybody); Sanskrit – *kah* (कः - where, anybody).

pūrā = complete, perfect, accomplished.

adjective (of sabu ko), nominative case; masculine, singular.

Old Panjabi/Lahndi – *pūrā* (full); Kashmiri – *pūr* (full, complete); Prakrit – *pūr* (flood);
Pali – *pūr* (full); Sanskrit – *pūr* (पूर - filling; flood).

āpe = by oneself, by own-self.

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

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

hovai = becomes, considers.

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

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

ghaṭi = less, lowly/inferior, incomplete.

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

²⁹ Sanskrit word ‘*dvār*’ (door), Farsi word ‘*bār/dar*’ (door) and word ‘*dvār*’ used in
‘*Jand Avestā*’ belong to the same class. Please refer to: John T. Platts, Urdu,
Klāsīkal Hindī Ate Aṅgrejī Kosh, Manohar Publishers, 2006, page 514.

Old Panjabi – *ghaṭ*; Lahndi – *ghaṭṭa* (some/little); Sindhi – *ghaṭaṇu* (to become less); *ghaṭero* (a little less); Apabhransh – *ghaṭai* (decreases); Prakrit – *ghaṭṭai* (ruined); Sanskrit – *ghaṭṭati* (घट्टति - decreases, is wanted/sought).

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).

koī = someone, anyone.

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

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

ākhai = says/states, calls, considers.

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

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

pati = honor, respect.

noun, accusative case; feminine, singular.

Braj – *pat/patu/pati* (convention/code, shame, honor); Sanskrit – *pratiṣṭhā* (प्रतिष्ठा: - foundation; praise, fame, praise).

parvāṇā = weight.

noun, accusative case; masculine, singular.

Old Panjabi – *parmāṇ/parvāṇ* (measurement, quantity, equality of age); Apabhransh – *parmāṇ*; Prakrit/Pali – *parimāṇ* (measure, extent, limit); Sanskrit – *parimāṇam* (परिमाणम् - measure/measurement).

pichai = in the rear pan (of the scale), in the other pan (of the scale).

adverb.

Old Panjabi – *pichā* (backside/hinder part, back/rear); Sindhi – *picho* (back/rear); Apabhransh/Prakrit – *paccha*; Sanskrit – *pashca* (पश्च - backside/hinder part).

pāīai = if it is put, if it is placed.

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

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

tā = then.

adverb.

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

nānak = Nanak!

noun, vocative case; masculine, singular.

tolīā = while weighed, by weighing.

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

Old Panjabi – *tolāṇā*; Lahndi – *tolāṇ*; Sindhi – *torāṇu*; Kashmiri – *tolun* (to weigh); Prakrit – *tolei/tolai* (weighs); Sanskrit – *tolyati* (तोलयति - lifts, weighs, considers/ponders).

jāpai = will seem/appear, will be known.

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

Old Panjabi – *jāpaṇā*; Lahndi – *jāpaṇ* (to become known); Sanskrit – *janāpyate* (जनापयते - is known).

Summary: The verses above expose the ills that society was suffering from, during the days of Guru Nanak Sahib. The rulers and their deputies were cruel and indifferent to the sufferings of the subjects. They were greedy, egoistic, without any sense of justice and had many other vices. They had become synonymous with greed, sin and lust. These negative traits were ruling their minds. Deprived of proper education and knowledge, the populace was ignorant and as good as blind (who can't be led in any direction). People were conducting themselves like cowards, unable to react, as they would have really wished, because of fear and helplessness. The Guru warned people of such injustices and extolled the values of good leadership, education, and sense of self-esteem, vital for dignified living. – Adapted from <https://awordathought.com/mahtaa/>

Poetical Dimension

Metaphor has been used in the first two lines of this *salok*. Here '*labu*' (greed), '*pāpu*' (sin/transgression), '*kūru*' (falsehood) and '*kāmu*' (lust) have been used as the subject of comparison (*upmey*), whereas '*rājā*' (king), '*mahtā*' (minister), '*sikdāru*' (chief/chieftain), and '*nebu*' (deputy/assistant) have been used as the object of comparison (*upmān*). At all the places subject of comparison (*upmey*), has been considered as the object of comparison (*upmān*) itself.

Here, an imagery of a royal court has been used. Greed has been described as king, transgressions as minister, and falsehood as the chieftain. All of them sit with lust as the deputy and deliberate together. A miserable state of the world has been painted through this imagery. The literary scheme of using metaphors in a row to create a new imagery is called sequence of metaphors.

Word '*andhī*' (blind) has been used as a symbol for '*giān vihūṇī rayati*' (citizenry devoid of wisdom) in the third line, through which, it has been clarified that the ignorant world cannot see/realize or understand anything.

The degraded condition of the society has been described in the next five lines through simple linguistic expression. The self proclaimed wise people dance, play instruments, put on costumes, and ornaments impersonate and sing the narratives of the warriors loudly. The foolish Pandit is engrossed in accumulating wealth through clever means and arguments, the religious individuals are wasting their noble actions by a self-acclaimed popularity though still aspiring for salvation, and those who call themselves celibate, do not know the right way, and therefore, they have forsaken family life.

The ninth line sums up these five lines and explains that all of them consider themselves to be capable and proficient, and no one considers themselves to be inferior in any way. Satire has been effectively used in these lines.

The tenth line of this *salok* is symbolic. Only when the '*pati*' (honor) like '*parvāṇā*' (weight), that is, a weighing stone of honor is placed in the rear (other) side of the scale, one knows how religious a person is. Here the scale refers to the evaluation at the Divine court.

Metaphor has been used in '*pati parvāṇā*' (weighing stone of honor). Here '*pati*' (honor) is subject of comparison (*upmēy*), and '*parvāṇā*' (weight) is object of comparison (*upmān*). Both have been taken/considered as one.

Additionally, alliteration is present in '*pati parvāṇā pichai pātai*' (weighing stone of honor is placed in the rear (other) side of the scale).

This *salok* can be categorized under *sarsī chand*,³⁰ which has twenty-seven meters (16+11=27). It has ten lines. Same standard of meters has been used in these as per the pronunciation or meter convention.

m: 1.

**vadī su vajagi nānakā sacā vekhai soi.
sabhni chālā mārīā kartā kare su hoi.
agai jāti na joru hai agai jīu nave.
jin kī lekhai pati pavai caṅge seī kei.3.**

Literal Translation

O Nanak! (What has been) fixed (by the true Creator), that will come to pass; That true One is watching (all creatures).

All have made efforts (as per their capabilities), (but only) that happens, (what) the Creator does.

Ahead (at the court of IkOankar), neither caste (is considered) nor power; ahead, the being is (in) new (form).

Those whose honor is taken into account, only those rare ones are (considered) worthy (there).

Interpretive Transcreation

O Nanak! That eternal Creator is watching all the creatures; what has been ordained by the eternal Creator, that alone will come to pass.

All make efforts according to their capabilities, but only that which the Creator does in accordance with the Will, prevails.

Hereafter, at the court of IkOankar, neither caste is considered, nor anyone's power.

Hereafter, the being is in a new form;³¹ their worldly status is inconsequential.³²

Only those rare individuals, whose honor is accepted at the court of IkOankar, are considered worthy.

³⁰ It has four verses, and each verse has twenty-seven meters (16+11=27). After the sixteenth verse comes 'yati' or 'vishram.' This has been used in the Guru Granth Sahib at various places in different forms. Bava Sumer Singh calls it 'suthrā' in Gurbad Prem Prakāsh. Bhai Kahan Singh Nabha calls it 'sarsī' in Gurū Chand Divākar.

³¹ *jithai lekhā maṅgīai tithai deh jāti na jāi.* –Guru Granth Sahib 1346

³² *jāṇahu joti na pūchahu jāti āgai jāti na he. 1. rahāu.* –Guru Granth Sahib 349

Word Meaning

vadī = fixed/determined, ordained.

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

Shahpuri Dialect³³ – *vadī* (what happens/has happened; that what is fixed); Old Panjabi – *vadaṇā* (to fix, to fix in advance); Apabhransh – *vattai*; Prakrit – *vattaai* (exists, is); Sanskrit – *vrityate* (वृत्तयते - turns, moves; Rigved - takes place, is situated).

su = that (fate/destiny).

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

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

vajagi = will resound, will happen, will come to pass.

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

Old Panjabi – *vajagi*; Kashmiri – *vāyun*; Prakrit – *vāei/vādenti*; Sanskrit – *vādyati* (वादयति - causes to play an instrument).

nānakā = O Nanak.

noun, vocative case; masculine, singular.

sacā = True, eternal Creator.

noun, nominative case; masculine, singular.

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

vekhai = watches, is watching.

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

Lahndi – *vekhaṇ* (to see); Prakrit – *vehai*; Sanskrit – *vīkshate* (वीक्षते - sees).

soi = that.

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

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

sabhni = all, everyone.

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

³³ Bhai Kahan Singh Nabha, Mahān Kosh, Bhasha Vibhag Panjab, Patiala, 1974, page 1083

Old Panjabi – *sabhni/sabhnā*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, everyone).

chālā = jumps, efforts.

noun, accusative case; feminine, plural.

Kashmiri – *chāl* (jump); Sanskrit – *challa* (छल्ल - to splash).

mārā = did (jump), have made (efforts).³⁴

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

Old Panjabi – *māraṇā*; Lahndi – *māraṇ*; Kashmiri – *mārun* (to kill, to strike); Prakrit – *mārei/mārai* (kills, strikes); Pali – *māreti*; Sanskrit – *māryati* (मारयति - kills).

kartā = Creator.

noun, nominative case; masculine, singular.

Apabhransh – *kartā*; Sanskrit – *kartā* (कर्ता - doer).

kare = does.

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

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

su = that, same thing.

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

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

hoi = happens, prevails.

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

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

agai = ahead, hereafter, at the court of IkOankar.

adverb.

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

³⁴ Phrase '*chālā mārā*' is a Panjabi idiom, which means 'to make an effort.'

jāti = caste.³⁵

noun, nominative case; feminine, singular.

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

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).

joru = power, force.

noun, nominative case; masculine, singular.

Braj – *zor*; Farsi – *zor* (force, power, strength).

hai = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asaī/ahaī*; Sanskrit – *asti* (अस्ति - is, to happen).

agai = ahead, hereafter, at the court of IkOankar.

adverb.

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

jīu = being, soul.

noun, nominative case; masculine, singular.

Bhojpuri/Bengali/Sindhi/Braj – *jīu*; Apabhransh/Prakrit – *jīa*; Sanskrit – *jīv* (जीव - alive, living).

nave = new, in a new form.

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

Old Panjabi – *navām*; Lahndi – *navām* (new); Apabhransh – *nav* (new); Prakrit – *ṇav*; Pali – *nav*; Sanskrit – *navak* (नवक - new, young).

jin = (of) whom/whose.

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

³⁵ The hereditary social classifications in Hinduism that restricts the occupation of their members and their association with the members of other castes.

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

kī = of.

postposition.

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

lekhai = in the account, in the glance of IkOankar, at the court of IkOankar.

noun, locative case; masculine, singular.

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

pati = honor, respect.

noun, accusative case; feminine, singular.

Braj – *pat/patu/pati* (convention, shame, honor); Sanskrit – *pratishṭhā* (प्रतिष्ठा - foundation; praise, fame, praise).

pavai = taken into account, is accepted.

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

caṅge = good, worthy.

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

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

seī = they alone.

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

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

kei = rare ones, exceptional.

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

Old Panjabi – *kei*; Apabhransh – *keī* (someone); Prakrit – *kaaī*; Sanskrit – *kati* (कति - how many).

Poetical Dimension

This *salok* employs a simple linguistic expression. It has been made clear through a vocabulary with direct meanings that only that, what is acceptable to IkOankar, will happen. Arrogance of caste, or any force does not work in front of IkOankar. Only a few who live a virtuous life are considered to be worthy and receive honor in the court of IkOankar.

Here ‘*vadī su vajagi*’ (what has been fixed by the Creator, will come to pass) is a form of an idiom, which implies that, IkOankar’s command is inevitable. Similarly ‘*sabhni chālā mārīā*’ (everyone made an effort), is a satirical and a colloquial statement. Through this, the futility of arrogant individuals’ efforts have been highlighted.

Word ‘*jāti*’ (caste) and ‘*joru*’ (power/force) appearing in the third line, are symbolic in nature. The use of the word ‘*jāti*’ points towards the caste-arrogance, and the word ‘*joru*’ refers to the arrogance of individual force or strength.

This *salok* can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). It contains four lines, whose meter convention is twenty-four (13+11=24). In the third line, the word ‘*agai*’ (three meters) becomes ‘*aggai*’ (four meters) by pronunciation, and this completes the convention of twenty-four (13+11=24) meters here as well. Similarly, two *doharās* have been combined here to make one *salok*.

paūrī.

**dhuri karamu jinā kau tudhu pāiā tā tinī khasamu dhiāiā.
enā jantā kai vasi kichu nāhī tudhu vekī jagatu upāiā.
iknā no tūm meli laihi iki āpahu tudhu khuāiā.
gur kirpā te jāñiā jithai tudhu āpu bujhāiā.
sahaje hī saci samāiā.11.**

Literal Translation

(O IkOankar!) On whom You have (inscribed) the Writ from the origin, they alone have contemplated on (You), the Owner.

There is nothing in the control of these beings; You alone have created the diverse world.

You unite some (with Yourself); You have separated some from Yourself.

Through the Guru’s grace, You can be known (only there), where You have made (individuals) to understand Yourself.

Only by virtue of the Wisdom (Guru), it is merged with the Truth.

Interpretive Transcreation

O IkOankar! On whose forehead You have inscribed the Writ from the Court, they alone have remembered You, IkOankar.

There is nothing in the control of these beings; You alone have created this diverse world.

In accordance with Your Will, You have united some with Yourself, and You have separated some from Yourself.³⁶

Through the grace of Wisdom (Guru), You can be realized in that heart alone, where You have made Yourself to be realized. Only by the virtue of Wisdom (Guru), can there be a union with You, the Eternal.

Word Meaning

dhuri = from the beginning/origin; from IkOankar's court.

noun, ablative case; masculine, singular.

Lahndi – *dhur* (origin/beginning); Sindhi – *dhuru* (origin, source); Prakrit – *dhur* (pole/pillar); Pali – *dhur* (yoke, pole, forepart of anything); Sanskrit – *dhur* (धुर - The axle of the cart or chariot; yoke or that part of a yoke which rests on the shoulder).

karamu = Writ.

noun, accusative case; masculine, singular.

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

jinā = (to) whom, (on) whose (forehead).

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

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

kaū = to, for.

postposition.

Old Panjabi/Braj/Apabhransh – *kaū*; Prakrit – *kao*; Sanskrit – *kakash* (कक्ष - which).

tudhu = You.

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

Lahndi – *tudh*; Apabhransh – *tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

³⁶ *ikaṇā hukami samāi lae ikaṇā hukame kare viṇāsu.* –Guru Granth Sahib 463

pāiā = inscribed, written.

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).

tā = then.

adverb.

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

tinī = they alone.

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

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

khasamu = Husband; Owner; IkOankar.

noun, accusative case; masculine, singular.

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

dhiāiā = meditated, contemplated, remembered.

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

Old Panjabi – *dhiāuṇā*; Sindhi – *dhayāiṇu* (to contemplate/ponder); Sanskrit – *dhyāyati* (ध्यायति - notices, thinks/reflects, ponders/contemplates, remembers, meditates).

enā = of these.

pronominal adjective (of jantā), genitive case; masculine, plural.

Old Panjabi – *enā/inā/in/ini*; Apabhransh – *eṇ*; Prakrit – *eeṇ/edeṇ*; Sanskrit – *eten* (एतेन - through this).

jantā = (of) beings.

noun, genitive case; masculine, plural.

Old Panjabi – *jantā*; Apabhransh/Prakrit – *jant*; Sanskrit – *jantū* (जन्तु - animal).

kai = of.

postposition.

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

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vasi = in control.

noun, locative case, masculine, singular.

Rajasthani/Apabhransh/Prakrit – *vas*; Sanskrit – *vash* (वश - subject/subordinate).

kichu = something, anything.

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

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

nāhī = no, not.

particle.

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

tudhu = You.

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

Lahndi – *tudh*; Apabhransh – *tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

vekī = diverse, of different kinds.

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

Old Panjabi – *vekī*; Sindhi – *veku* (difference); Prakrit – *vivea* (difference); Sanskrit – *vivekah* (विवेकः - study/analysis, thought/reflection, difference).

jagatu = world.

noun, accusative case; masculine, singular.

Old Panjabi – *jagatu*; Sanskrit – *jagat* (जगत् - one that moves, world).

upāiā = created.

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

Old Panjabi – *upāuṇā* (to produce, to grow); Sindhi – *upāiṇu* (to create); Prakrit – *uppāyaye*; Pali – *uppādeti*; Sanskrit – *utpādyati* (उत्पादयति - produces/begets).

iknā = some, many.

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

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

no = to.

postposition.

Old Panjabi – *no/naü*; Braj/Apabhransh – *kaü* (to); Prakrit – *kau*; Sanskrit – *kutah/kah* (कुतः/कः - from where/who).³⁷

tūm = You.

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

Apabhransh – *tūm*; Prakrit – *tum*; Sanskrit – *tvam* (त्वम् - you).

meli laihi = unite.

compound verb, present case; second person, masculine, singular.

Old Panjabi – *meli*; Apabhransh – *melaī* (unites); Prakrit – *melaai/milāvaaī* (joins, unites); Sanskrit – *melyati* (मेलयति - comes together, is met/united) + Old Panjabi – *lahai*; Apabhransh – *lahai*; Prakrit – *labhai/lahai* (takes/receives); Pali – *labhati* (obtains/receives); Sanskrit – *labhate/labhayati* (लभते/लभयति - catches/grabs, takes/obtains, ingests/adopts).

iki = many, some.

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

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

āpahu = from Yourself.

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

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

tudhu = You.

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

Lahndi – *tudh*; Apabhransh – *tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

khuāiā = *khuāe-ā*, caused to be lost, led astray, separated.

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

Old Panjabi – *khonā* (to lose, to waste, to throw away); Prakrit – *khavei* (destroys, throws, pours); Sanskrit – *kshapyati* (क्षपयति - destroys, throws).

³⁷ Old Panjabi – *no/naü/navit*; Sanskrit – *nimittam* (निमित्तम् - reason, purpose/objective, basis). Etymology of 'no' is not clear yet. There is a need for further research on this. Please refer to: Dunichand, Pañjābī Bhāshā Dā Vikās, Panjab University, Chandigarh, 1959, page 322-323

gur = of the Guru.

noun, genitive 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).

kirpā = (by virtue of) grace, (by virtue of) blessing/benevolence.

noun, instrumental case; feminine, singular.

Old Panjabi/Apabhransh – *kirpā*; Prakrit – *karipā*; Sanskrit – *kripā* (कृपा - grace, benevolence).

te = by virtue of.

postposition.

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

jāṇiā = You are known, You can be known/realized.

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

Old Panjabi – *jāṇaṇ*; Sindhi – *jāṇaṇu* (to know); Apabhransh/Prakrit – *jāṇai*; Sanskrit – *jānāti* (जानाति - knows).

jithai = where.

adverb.

Old Panjabi – *jithai*; Apabhransh – *jitha*; Sanskrit – *yatra* (यत्र - where).

tudhu = You.

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

Lahndi – *tudh*; Apabhransh – *tuddhar*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

āpu = (Your) self.

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

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

bujhāiā = cause to be understood/realized.

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

Lahndi – *bujhāvaṇ* (to explain); Prakrit – *bujjhāvaei*; Pali – *bujjhāpeti* (explains); Sanskrit – *budhyate* (बुध्यते - knows, understands).

sahaje = naturally/intuitively, without any effort, through the Wisdom (Guru)³⁸.
adverb.

Old Panjabi/Apabhransh – *sahaj*; Sanskrit – *sahaj* (सहज - born with/along, from birth, natural).

hī = only, verily.
adverb.

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

saci = in the Truth, in the eternal Embodiment.
noun, locative case; masculine, singular.

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

samāiā = it is merged/united, it can be merged/united.
verb, present tense; third person, masculine, singular.

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

Poetical Dimension

The *pauri* clarifies that only those beings who have the grace of IkOankar, can remember IkOankar. With the use of simple vocabulary, it has been stated that nothing is in the control of these creatures or beings. IkOankar bestows grace and unites some beings, while others are distanced from IkOankar and made to wander. In whose heart IkOankar places understanding, that individual alone is able to

³⁸ Word '*sahaj*' is a multi-connotational word, whose literal meaning is '*sah*' (with) '*ja*' (took birth). According to Mahan Kosh, its evolved meanings include, 'easy,' 'natural state,' 'discretion,' 'thought,' 'wisdom,' etc. "Word '*sahaj*' is an indicator of the mind's illumination or awareness of the Divine, where the mind has achieved the fourth state of '*turīā-pad*,' having risen about the effect of three qualities of Maya (tamo, rajo, and sato). Under the influence of three qualities of Maya the human mind wavers, but when one forsakes the three qualities of Maya and reaches the fourth state with the grace of the true Guru, the mind becomes stable, equipoised and arrives at the state of '*sahaj*': *caūthe pad mahi sahaju hai gurmukhi palai pāi. 6.* (Guru Granth Sahib)." –Bhai Joginder Singh Talwara, Nitnem Saral Vicārdhārā, Singh Brothers, Amritsar, 2005, page 111-12.

realize IkOankar by virtue of the Wisdom (Guru). Such beings intuitively merge with the eternal IkOankar.

This *pauri* has five lines. There are thirty-one meters in the first two lines; (17+14=31; first) and (16+15=31; second). There are twenty-eight meters (14+14=28) in the third line, and twenty-six meters (13+13=26) in the fourth line. The fifth line has fourteen meters.

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