

Pauri 12

Overview

The twelfth *pauri* is accompanied by five *saloks*. The first *salok* has two lines, the second *salok* has three lines, the third *salok* has four lines, the fourth *salok* has three lines, and the fifth *salok* has two lines. Two lines of ‘*rahāu*’¹ after the first *salok* are separate from these. In the first two *saloks*, Guru Granth Sahib’s perspective on the notions of pain (*dukh*) and happiness (*sukh*) have been described. The third *salok* informs that the devotion to the eternal Divine is the ultimate concern for people of all castes and classes. The fourth *salok* designates one Creator as the only source of illumination, the supreme, and the original source of all consciousness. In the fifth *salok* the importance of the Guru is highlighted, for the Guru is the source of spiritual wisdom that is essential for mental equipoise. The *pauri* reveals that in comparison to education, good conduct is considered as the only measure to get accepted at the Divine court.

saloku m: 1.²

dukhu dārū sukhu rogu bhaiā jā sukhu tāmi na hoī.

¹ In the Guru Granth Sahib, the word ‘*rahāu*’ (refrain) is used in almost all the hymns composed in rags (musical measures), except the chants (a poetic form mostly consisting of four stanzas) and the vars. From the musical point of view, the *rahāu* denotes the ‘refrain’ (*sthāi*) of the hymn, i.e. the line or lines that are repeated after every stanza of the hymn while singing. In addition, the line or lines followed by the word *rahāu* stand for the theme, or central idea of that hymn or composition. The *rahāu* lines are always counted independently of the rest of the stanzas of the hymn or composition. When there are two *rahāus* (*rahāu/rahāu dujā*) in a hymn, the first *rahāu* is in the form of a question and the second *rahāu* (*rahāu dujā*), presents the answer.

Usually, there is only one *rahāu* in a *sabad* but there are instances of multiple *rahāus* in a particular *sabad*. In these cases, the respective *rahāus* express the themes of the different stanzas of that *sabad*. –Dr Jaswant Singh, SGGS: The Abode of God, Central Sikh Gurdwara Board, Singapore, 2008, page 11

² Some scholars (like Prof. Sahib Singh) consider the above line/stanza (from *dukhu dārū... jo kichu karṁā su kari rahiā. 2.*) as one *salok*. But the numbers (1, 2) listed with this line/stanza demonstrate that these are two *saloks*. In some manuscripts title ‘*m: 1*’ can also be noticed after the first *salok*, which supports the view of the presence of two *saloks*. Numbers (3, 4, 5) given along the following *saloks* also support this view. For this reason, the number of *saloks* accompanying this *pauri* are five.

tūrn kartā karṇā mai nāhī jā haū karī na hoī.1.
 balihārī kudrati vasiā. terā antu na jāī lakhiā.1. rahāu.
 jāti mahi joti joti mahi jātā akal kalā bharpūri rahiā.
 tūrn sacā sāhibu siphati suāliu jini kītī so pāri paīā.
 kahu nānak karte kīā bātā jo kichu karṇā su kari rahiā.2.

Literal Translation

Suffering has become medicine and comfort the disease, (because) when there is comfort then (Creator's remembrance is) not there.

You are all-capable Creator, I am not. When I do something (on my own), it does not happen.

I adore! (You, the One) pervading in the creation! Your end cannot be known.

In the creation is (Your) light (and) in (Your) light is the creation; (You) are all-pervading as a constant power.

You are the true Owner, (Your) praise is most beautiful; whoever did (praise, that individual) reached across.

Nanak's statement: Accounts of the Creator (are unfathomable); whatever is to be done, (the Creator) continues to do that.

Interpretive Transcreation

Suffering has become medicine, and happiness or comfort a disease; in suffering the Creator is remembered.

You are the Creator who is capable of doing everything, I am not. When I try to do something without acknowledging Your all-driving Force, then what I do, doesn't happen.

I adore You, the One Creator pervading the creation! Your limit cannot be known by anyone.

Your conscious power is permeating the entire creation, and the entire creation is in Your consciousness. You are all-pervading as a constant power.

You are the eternal IkOankar and Your praise is magnificent; whoever sang Your praise crossed over the world-ocean.

Nanak's statement: the mysteries of the Creator are unfathomable; only the Creator, IkOankar, knows them. Whatever needs to be done, IkOankar continues to do that in accordance with the Will.

Word Meaning

dukhu = pain, grief/sorrow, suffering.

noun, nominative case; masculine, singular.

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

dārū = medicine, cure.
noun, nominative case; masculine, singular.
 Farsi – *dārū* (medicine).

sukhu = comfort, wellbeing, happiness/joy.
noun, nominative case; masculine, singular.
 Old Panjabi – *sukh*; Apabhransh/Prakrit – *sukkha* (happiness); Pali – *sukh*; Sanskrit – *sukh* (सुख - pleasant, easy, comfort, happiness).

rogu = disease, illness/sickness.
noun, accusative case; masculine, singular.
 Old Panjabi – *rogu*; Braj/Apabhransh/Prakrit – *rog*; Sanskrit – *rogah* (रोग: - disease, ailment).

bhaiā = has become, is.
verb, present tense; third person, masculine, singular.
 Old Panjabi – *bhaiā*; Apabhransh – *bhaiya*; Prakrit – *bhavia*; Sanskrit – *bhavit* (भवित - has happened/become, about to happen).

jā = when.
adverb.
 Apabhransh – *jā* (when, who, which, etc.); Prakrit – *jāv*; Sanskrit – *yāvat* (यावत् - when, as much).

tāmi = then.
adverb.
 Old Panjabi – *tāmi*; Apabhransh – *tām/tāv* (then); Prakrit/Pali – *tāv* (that/so long); Sanskrit – *tāvat* (तावत् - a lot, that/so long, in that time).

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

hoī = happens, is there.
verb, present tense; third person, masculine, singular.
 Old Panjabi – *hoī*; Marathi/Apabhransh – *hoi*; Prakrit – *havai/bhavai*; Sanskrit – *bhavati* (भवति - happens).

tūṁ = You.

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

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

kartā = Creator.

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

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

kaṁā = capable, capable (of doing everything).

active voice participle (of adjective kartā), nominative case; masculine, singular.

Bengali – *kaṁā* (work, duty); Prakrit – *karaṇ* (instrument); Pali – *karaṇ* (to do/create); Sanskrit – *karaṇ* (करण - act/deed).

mai = I.

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

Old Panjabi/Braj – *mai*; Apabhransh – *mai/maī*; Prakrit/Pali – *maī/maya*; Sanskrit – *mayā* (मया - through me).

nāhī = no, not.

particle.

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

jā = when.

adverb.

Apabhransh – *jā* (when, who, which, etc.); Prakrit – *jāv*; Sanskrit – *yāvat* (यावत् - when, as much).

haū = I.

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

Old Marwari/Braj – *haū*; Apabhransh – *haūṁ*; Prakrit/Pali – *ahaṅ*; Sanskrit – *aham* (अहम् - I).

karī = (I) do.

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

Old Panjabi – *kaṁā*; Lahndi – *karaṇ*; Sindhi – *karaṇu* (to do, to act); Prakrit – *karei/karai*; Pali – *karoti*; Sanskrit – *karoti* (करोति - does).

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).

hoī = happens, can happen.

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

Old Panjabi – *hoī*; Marathi/Apabhransh – *hoi*; Prakrit – *havaī/bhavaī*; Sanskrit –

bhavati (भवति - happens).

balihārī = I devote myself to, I adore.

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

Old Panjabi – *balihāraṇu* (to sacrifice, to devote); Sanskrit – *balihār* (बलिहार - offer of tribute or oblation).

kudrati = in the creation.

noun, locative case; feminine, singular.

Old Panjabi – *kudratī*; Arabic – *kudrat* (قُدْرَت - power, IkOankar's power, nature).

vasiā = pervading.

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

Old Panjabi – *vasiā*; Apabhransh/Prakrit – *vasia*; Sanskrit – *ushit* (उषित - settled/inhabited).³

terā = Your.

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

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

Sanskrit – *tvam* (त्वम् - you).

antu = end, limit, extent.

noun, accusative case; masculine, singular.

Lahndi/Apabhransh/Prakrit – *ant*; Sanskrit – *ant* (अन्त - near, end, conclusion).

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).

³ Word 'vasiā' could be a derivative of Farsi 'bāshīdan' (to happen, to dwell).

jāī lakhiā = can be perceived, can be known.

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

Old Panjabi – *jāī/jāi*; Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes, departs) +

Old Panjabi – *laxhiā*; Braj – *laxhiyā*; Apabhransh – *lakikhayā* (saw, understood);

Prakrit – *lakkhaai*; Pali – *lakkhai* (sees, knows); Sanskrit – *lakshati*

(लक्षति - recognizes).

.1. = First *salok* is complete.

rahāu = pause, refrain (in music), support, stable/static, that central verse/stanza which is repeated after every other verse/stanza of a composition.

noun, nominative case; masculine, singular.

Old Panjabi – *rahaṇā, rahāu* (that central verse/stanza which is repeated after every other verse/stanza of a composition); Lahndi – *rahaṇ* (to live/reside/dwell);

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

jāī = (in) creation, (in) nature.

noun, locative case; feminine, singular.

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

mahi = in, inside.

postposition.

Apabhransh – *mahi/mahii*; Prakrit – *majja*; Pali/Sanskrit – *madhya* (मध्य - in, inside).

joti = light, consciousness, conscious power.

noun, nominative case; feminine, singular.

Old Panjabi/Braj – *joti*; Prakrit – *jotti*; Sanskrit – *jyotis* (ज्योतिस् - light, spark/shin, flame, spiritual knowledge).

mahi = in, inside.

postposition.

Apabhransh – *mahi/mahii*; Prakrit – *majja*; Pali/Sanskrit – *madhya* (मध्य - in, inside).

*jātā*⁴ = creation, nature.

noun, nominative case; feminine, singular.

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

⁴ Here, '*jātā*' (creation/nature) is a poetic variation of '*jāī*' (creation/nature).

akal = uninterrupted, constant.

adjective (of kalā), instrumental case; feminine, singular.

Sanskrit – *akal* (अकल - uninterrupted/undivided/unbroken, which cannot be divided into parts).

kalā = power, force.

noun, instrumental case; feminine, singular.

Old Panjabi/Prakrit/Pali – (art, skill); Sanskrit – *kalā* (कला - any practical art).

bharpūri = pervading, all-pervading, permeating.

adverb.

Old Panjabi – *bharpūr*; Braj – *bharpūr* (complete/perfect); Prakrit – *bharpūr* (completely filled); Sanskrit – *bhar+pūrṇ* (भर+पूर्ण - filled+completely, completely filled; one who takes care).

rahiā = is (pervading).

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

Old Panjabi – *rahiā*; Apabhransh – *rahaa* (living/dwelling); Prakrit – *rahaī*; Sanskrit – *rahatī* (रहति - lives/resides/dwells).

tūrṁ = You.

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

Apabhransh – *tūrṁ*; Prakrit – *tum*; Sanskrit – *tavam* (त्वम् - you).

sacā = true, eternal.

adjective (of sāhibu); masculine, singular.

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

sāhibu = Owner, Sovereign; IkOankar.

noun, nominative case; masculine, singular.

Arabic – *sāhib* (master).

siphati = praise, admiration.

noun, nominative case; feminine, singular.

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

suāliu = beautiful, splendid, magnificent.

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

Old Panjabi – *suāliu* (beautiful); Old Gujarati – *suāmlaü* (friend, honorable); Prakrit – *summār/sūmāl/sumār*; Pali/Sanskrit – *sukumār/sukumāl* (सुकुमार/सुकुमाल - delicate, soft).⁵

jini = who, whoever.

pronoun, nominative case; masculine, singular.

Old Panjabi – *jini*; Apabhransh – *jīni* (who has); Prakrit – *jen*; Sanskrit – *yen* (येन - by whom).

kīṭī = did (praise), sang (praises).

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

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

so = that.

pronoun, nominative case; masculine, singular.

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

pāri = across, across (the other bank/border), across (the world-ocean).

adverb.

Old Panjabi/Lahndi/Kashmiri/Apabhransh/Prakrit/Pali – *pār* (the other/further bank); Sanskrit – *pārah* (पारः - bring across; Rigved - further bank, furthest end).

paiā = fell, happened, reached; crossed over.

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

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

kahu = statement, utterance, word.

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

Apabhransh – *kahu* (statement); Prakrit – *kah*; Sanskrit – *kath* (कथ - to speak, to say).

nānak = of Nanak.

noun, genitive case; masculine, singular.

⁵ Some Sikh lexicographers have suggested that it is an Apabhransh form of 'Sanskrit – *su+ālay* (सु+आलय - beautiful/supreme+house).'

karte = (of) the Creator.

noun, genitive case; masculine, singular.

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

kīā = of.

postposition.

Braj/Rajasthani – *kīā/kīe*; Apabhransh – *kīā/kīāā*; Prakrit – *kārī*; Sanskrit – *kritāh* (कृतः - did).

bātā = tales, accounts, mysteries.

noun, nominative case, feminine, plural.

Lahndi – *bāt*; Sindhi – *vātu*; Braj – *bāt*; Apabhransh – *vatta*; Prakrit – *vātā/vatta* (conversation/dialogue); Sanskrit – *vārtā* (वार्ता - narration, conversation, news, talk).

jo = what, whatever.

pronoun, accusative case; masculine, singular.

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

kichu = some.

pronoun, accusative case, masculine, singular.

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

karṇā = is (to be) done, is (worth) doing.

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

Old Panjabi – *karṇā*; Lahndi – *karaṇ*; Sindhi – *karaṇu* (to do, to work); Prakrit – *karei/karai*; Pali – *karoti*; Sanskrit – *karoti* (करोति - what does).

su = that.

pronoun, accusative case; masculine, singular.

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

kari rahiā = is doing, continues to do.

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

Apabhransh – *karia*; Prakrit – *kari*; Sanskrit – *karoti* (करोति - does) + Old Panjabi – *rahiā*; Apabhransh – *rahaā* (dwelling/staying); Prakrit – *raha*; Sanskrit – *rahati* (रहति - stays/dwells).

.2. = Second *salok* is complete.

Poetical Dimension

In the first line of this *salok* 'dukhu' (suffering) has been depicted as a 'medicine' and 'sukhu' (happiness/comfort) as 'disease.' From a perspective of south-asian poetic theory, this line of the *salok* becomes a beautiful example of metaphor for considering the subject of comparison (upmey) 'dukhu' and 'sukhu,' and object of comparison (upmān) 'dāru' (medicine/cure) and 'rogu' (disease) as one. The second line uses simple linguistic expressions and explains that IkOankar is the capable Creator, before Whom an individual has no power.

The *rahāu's* (refrain) line expresses an intense urge for adoring the Creator who is pervading the creation. Through phonological parallelism in line 'jāti mahi joti joti mahi jātā' (in the creation is Your light and in Your light is the creation), emphasis has been laid on the idea that IkOankar is the embodiment of light/illumination, and is pervading the entire creation. IkOankar's light is infused in the entire creation, with IkOankar within these lights. Whoever praises that true Owner, crosses over the world-ocean, which implies that the person becomes liberated, and is freed from the influence of vices and the cycle of birth and death, while merging with IkOankar.

From a poetic perspective, alliteration has been used in the lines 'tūm sacā sāhibu siphati suāliu' (You are the true Owner and Your praise is most beautiful) and 'kahu nānak karte kīā bātā jo kichu karṇā su kari rahiā' (Nanak's statement: Accounts of the Creator are unfathomable; whatever is to be done, the Creator continues to do that).

Meter convention of both the lines in the first part of this *salok* is 16+12, which is similar to two liner *sarsī chand'* (a verse with 16+11 characters each). The second part of the *salok* can be considered under the category of *pad chand*.

m: 2.

**jog sabdañ giān sabdañ bed sabdañ brāhmaṇah.
khatrī sabdañ sūr sabdañ sūdra sabdañ parā kritah.
sarab sabdañ ek sabdañ je ko jāṇai bheu.
nānaku tā kā dāsu hai soī nirañjan deu.3.**

Literal Translation

*Duty of a Yogi is (to acquire) knowledge, duty of a Brahmin is to read-recite Veda.
Duty of a Kshatriya is (to follow the) instruction of bravery, duty of a Shudra is to (provide) service to others.
(In reality) the duty of all duties is one, if someone can know (this mystery).*

'Nanak' is a servant to that individual (because) that individual (becomes) an embodiment of the Blemish-less Illuminated IkOankar.

Interpretive Transcreation

It is considered a Yogi's duty to acquire knowledge, and a Brahmin's duty to read and recite the Vedas.

It is considered a Kshatriya's duty to adhere to the discipline of bravery, and a Shudra's duty to be in service of others.⁶

In reality, the duty of all duties is the remembrance of IkOankar.⁷ If one realizes this mystery, one is liberated from the darkness of *Maya*, and becomes an embodiment of IkOankar, the One beyond the influence of *Maya*. 'Nanak' is a servant of that individual.

Word Meaning

jog = (of) Yogi.

noun, genitive case; masculine, singular.

Old Panjabi – *jog/jogī*; Apabhransh – *jogaḍā/jog/jogī*; Sanskrit – *yogin* (योगिन् - related to Yog, Yogi).

*sabdan*⁸ = instruction, discipline, duty.

noun, nominative case; masculine, singular.

Apabhransh – *sabad*; Sanskrit – *shabda* (शब्द - articulate sound, noise).

giān = knowledge, understanding.

noun, nominative case; masculine, singular.

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

bed = Veda.

noun, nominative case; masculine, singular.

Apabhransh/Prakrit – *ved*; Sanskrit – *ved* (वेद् - wisdom, spiritual wisdom).

⁶ *sūdu vaisu par kirati kamāvai.* –Guru Granth Sahib 164

⁷ *eko dharamu driṛai sacu koī. gurmati pūrā jugi jugi soī.* –Guru Granth Sahib 1188

⁸ 'Ṭippī' (ṇ), the ending nasalization of '*sabdan*' is a specialization of Sanskrit, which is articulated as 'ṇ.' This is retained in the Prakrits and Apabhranshs as well. The speciality mentioned above is most used in Sadhūkaṛī (Sadh Bhasha). '*sabdan*' is found to be used in the Apabhransh grammar as well. The articulation of '*ṭippī*' is carried out through the upper soft palate, and a sound is produced that matches with 'ṇ' instead of a 'ma.'

brāhmaṇah = (of) Brahmin⁹.

noun, genitive case; masculine, singular.

Apabhransh – *brāhmaṇ/brāhmaṇu*; Prakrit – *bāhmaṇ*; Sanskrit – *brāhmaṇah* (ब्राह्मण - first *varna* out of the four established *varna* in the Sanatan tradition, one who sponsors a *yagna*, Hindu priest, one who knows the Supreme Being, Brahmin).

khatrī = (of) kshatriya.¹⁰

noun, genitive case, masculine, singular.

Lahndi – *khatrī*; Apabhransh – *khattia/khattiya*; Prakrit – *khattia*; Pali – *kkhattaa*; Sanskrit – *kshatriya* (क्षत्रिय - ruler of a country, second *varna* out of the four established *varna* in the Sanatan tradition).

sūr = bravery, valor.

noun, accusative case; masculine, singular.

Apabhransh/Prakrit – *sūr*, Sanskrit – *shūr* (शूर - brave).

sūdra = (of) the shudra.¹¹

noun, genitive case; masculine, singular.

Old Panjabi – *sūdra*; Sanskrit – *sūdrah* (शूद्रः - a person of the lowest *varna* among the four established *varna* in the Sanatan tradition, who serves the other three higher *varnas*, *Brahmin*, *Kshatriya* and *Vaishya*; servant, slave).

parā = of the other.

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

Lahndi/Rajasthani/Apabhransh – *parā*; Sanskrit – *parkīya* (परकीय - concerned with/related to the other, belonging to the other, stranger).

kritah = action/deed, work/profession, service.

noun, accusative case; feminine, singular.

Apabhransh – *kirat*, Sanskrit – *krit* (कृत - done, work, action/deed).

sarab = all.

adjective (of sabdañ), genitive case; masculine, plural.

⁹ A group as per the *varna* division in the Sanatan tradition, whose duty is to read and recite Vedas.

¹⁰ A group as per the *varna* division in the Sanatan tradition, whose duty is to protect others.

¹¹ A group as per the *varna* division in the Sanatan tradition, whose duty is to serve others.

Braj – *sarab*; Apabhransh – *sarab*; Sanskrit – *sarva* (सर्व - all, everyone/everybody).

sabdañ = of instructions, of disciplines, of duties.

noun, genitive case; masculine, plural.

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

ek = one, only one.

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

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

je = if, even if.

adverb.

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

ko = anyone/anybody, someone/somebody.

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

Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā* (someone); Sanskrit – *kaḥ* (कः - where, someone/somebody).

jāñai = (if) knows, (if) realizes.

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

Apabhransh – *jāñe*; Prakrit – *jāñai*; Sanskrit – *jāñāti* (जानाति - knows).

bheu = secret, mystery.

noun, accusative case; masculine, singular.

Braj/Old Awadhi – *bheu* (secret, mystery); Apabhransh – *bhea/bheā* (secret, type); Prakrit – *bhea* (separation, type); Pali – *bhed* (broken/interrupted, separation, difference); Sanskrit – *bhedah* (भेदः - crack/crevice, separateness, to separate, to break).

nānaku = Nanak.

noun, nominative case; masculine, singular.

tā = that.

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

Old Panjabi/Apabhransh – *tā* (that); Prakrit – *ta*; Sanskrit – *tad* (तद् - that, then).

kā = of.

postposition.

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

dāsu = slave, servant.

noun, accusative case; masculine, singular.

Old Panjabi – *dās*; Rajasthani/Apabhransh/Prakrit/Pali – *dās* (servant); Sanskrit – *dāsah* (दासः - slave, servant).

hai = is

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

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

soī = that alone.

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

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

niranjan = (of the) immaculate/blemishless, (of IkOankar who is) beyond the influence of darkness of Māyā.

noun, genitive case; masculine, singular.

Apabhransh – *niranjan*; Sanskrit – *niranjan* (निरंजन - without kohl, without culpability/fault, unattached/unsullied).

deu = deity, embodiment of IkOankar's light.

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

Old Panjabi/Rajasthani/Lahndi – *deu*; Apabhransh – *deu/dev* (deity, embodiment of light); Prakrit – *dea/dev*; Pali – *dev* (Divine, god of rain); Sanskrit – *dev* (देव - divinely, celestial, supreme, divine individual/person, deity).

.3. = Third *salok* is complete.

Poetical Dimension

The repetition of the word '*sabdan*' (duty/discipline) eight times in the first three lines of this *salok* in Sahaskritic linguistic idiom evokes lexical parallelism. First two lines, and the third half line are similar in structure, because of which there is structural parallelism. All these literary schemes add a peculiar aural beauty to this *salok*.

This *salok* has been written in simple vocabulary and is single layered in meaning. It conveys that different ideologies, denominations, and varnas/castes have different sets of duties. But in the third line it has been emphasised that in real terms everyone's duty is to remember the timeless Being. One who recognizes this mystery, becomes an embodiment of the blemishless IkOankar.

Word '*nirañjan*' (nir+anjan: free from the darkness of Maya) has been used for IkOankar in the last line of the *salok*. It's an adjective describing a quality of IkOankar; accordingly there is eulogy.

The meter convention of the first two lines of this *salok* is 15+13. First half of the third line has fifteen, and the second half has eleven meters. The fourth line has 13+11 meters. So the earlier lines can be categorized under a four line verse with 16+11 characters each (*sarsī chand*) and the latter lines can be placed under a two line verse/couplet with 13+11 characters each (*doharā chand*).

m: 2.

**ek krisnañ sarab devā dev devā ta ātmā.
ātmā bāsudevasyi je ko jāñai bheu.
nānaku tā kā dāsu hai soī nirañjan deu.4.**

Literal Translation

The all-attractive One (alone is) the source of light, (that alone) is the deity of deities, and the source of consciousness (of all).

The source of consciousness (of all) is the all-pervading One, if someone knows (this) mystery.

(Then) that individual is liberated from the darkness of Maya, becomes an embodiment of the Immaculate (IkOankar); 'Nanak' is a servant to that individual.

Interpretive Transcreation

That One all-attractive IkOankar alone is the source of light of all. That IkOankar alone is the deity of all deities, the source of consciousness of all.

The all-pervading IkOankar alone is the source of consciousness of all. If one realizes this mystery, one is liberated from the darkness of *Maya*, and becomes an embodiment of IkOankar, the One beyond the influence of *Maya*. 'Nanak' is a servant of that individual.

Word Meaning

ek = one, only one.

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

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

krisnañ = Krishan, all-attractive IkOankar.¹²

noun, nominative case; masculine, singular.

Old Panjabi – *krisnañ/krisan*; Sanskrit – *krishṇa* (कृष्ण - black, dark-complexioned, dark blue; attractive; Krishna).

sarab = of all.

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

Braj – *sarab*; Apabhransh – *sarab*; Sanskrit – *sarva* (सर्व - all, everyone/everybody).

devā = deity, source of light.

noun, nominative case; masculine, singular.

Braj – *devā*; Apabhransh – *deu/dev* (deity, embodiment of light); Prakrit – *dea/dev*; Pali – *devtā* (deity); Sanskrit – *devtā* (देवता - individual full of divine-virtues, divine prestige, idol of a deity, divinity, Indra, etc.).

dev devā = deity of deities.

noun, nominative case; masculine, singular.

Braj – *devā*; Apabhransh – *deu/dev* (deity, embodiment of light); Prakrit – *dea/dev*; Pali – *devtā* (deity); Sanskrit – *devtā* (देवता - individual full of divine-virtues, divine prestige, idol of a deity, divinity, Indra, etc.).

ta = then, only then.

adverb.

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

ātmā = soul, source of consciousness.

noun, nominative case; masculine, singular.

Old Panjabi/Braj – *ātmā/ātam*; Apabhransh – *ātam*; Prakrit – *attan*; Pali – *attan* (self); Sanskrit – *ātman* (आत्मन् - breath, soul; Rigved - self).

¹² कर्षति सर्वं कृष्णः: Implying, the one who attracts all, draws all towards itself, that is Krishan.

ātmā = being, soul, source of consciousness.

noun, nominative case; masculine, singular.

Old Panjabi/Braj – *ātmā/ātam*; Apabhransh – *ātam*; Prakrit – *attan*; Pali – *attan* (self); Sanskrit – *ātman* (आत्मन् - breath, soul; Rigved - self).

bāsudevasyi = Vasudev, the all pervading IkOankar.¹³

noun, genitive case; masculine, singular.

Braj – *bāsudev/bāsudevā/vāsudev*; Sanskrit – *vāsudevāh* (वासुदेवाः - one how pervades and illuminates all; Vāsudev, the son of Vasūdev - Krishan).¹⁴

conjunction.

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

ko = anyone/anybody, someone/somebody.

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

Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā* (someone/somebody); Sanskrit – *kah* (कः - where, someone/somebody).

jāṇai = (if) knows, (if) realizes.

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

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

bheu = secret, mystery.

noun, accusative case; masculine, singular.

Braj/Old Awadhi – *bheu* (secret, mystery); Apabhransh – *bhea/bheā* (secret, type); Prakrit – *bhea* (separation, type); Pali – *bhed* (broken/interrupted, separation, difference); Sanskrit – *bhedah* (भेदः - crack/crevice, separateness, to separate, to break).

¹³ Because of the presence of the half subscript 'ya' (yaksha sign) under the letter 'sa' *bāsudevasyi* is pronounced as *bāsudevasia*. This word seems to be a combination of '*bāsudev+asi*' (is).

¹⁴ (1) *bāsudev basat sabh thāi*. –Guru Granth Sahib 897

(2) सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः। ततः स वासुदेवेति विद्वदभिः परिपठ्यते॥१२ (That is in all, and in That is dwelling the entire world. For this reason, scholars call That as Vāsudev). –Vishnū Purāṇ, Gita Press, Gorakhpur, 2018, page 10

nānaku = Nanak.

noun, nominative case; masculine, singular.

tā = that.

pronoun, genitive case; third person, masculine, singular

Old Panjabi/Apabhransh – *tā* (that); Prakrit – *ta*; Sanskrit – *tad* (तद् - that, then).

kā = of.

postposition.

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

dāsu = slave, servant.

noun, accusative case; masculine, singular.

Old Panjabi – *dāsu*; Rajasthani/Apabhransh/Prakrit/Pali – *dās* (devotee/disciple, servant); Sanskrit – *dāsah* (दासः - slave, devotee/disciple, servant).

hai = is

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

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

soī = that alone.

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

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

niranjan = (of the) immaculate, (of IkOankar who is) beyond the influence of Maya.

noun, genitive case; masculine, singular.

Apabhransh – *niranjan*; Sanskrit – *niranjan* (निरंजन - without kohl, without culpability/fault, unattached/unsullied).

deu = deity, divine; embodiment of IkOankar's light.

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

Old Panjabi/Rajasthani/Lahndi – *deu*; Apabhransh – *deu/dev* (deity, embodiment of light); Prakrit –

dea/dev; Pali – *dev* (Divine, god of rain); Sanskrit – *dev* (देव - divinely, celestial, supreme, divine individual/person, deity).

.4. = Fourth *salok* is complete.

Poetical Dimension

Through the medium of a simple linguistic expression it has been clarified that the Divine is the soul or the origin of all the deities. Here words 'krisnañ' (Krishan) and 'bāsudevasyi' (Vasudev) have been used as a symbol for the Divine. The meter convention of this *salok* is 14+13 (first line), 13+11 (second line) and 13+11 (third line).

m: 1.

**kumbhe badhā jalu rahai jal binu kumbhu na hoi.
giān kā badhā manu rahai gur binu giānu na hoi.5.**

Literal Translation

(Just like) the water remains stable bound in a pitcher, but without water, pitcher cannot exist.

(Similarly), bound by wisdom, mind remains stable; (but) without the Guru, there can be no wisdom.

Interpretive Transcreation

Just as water remains stable in a pitcher, but the pitcher cannot be made without water, similarly, the mind can remain stable only when it is confined to the Guru's wisdom; but wisdom cannot be received without the Guru.¹⁵

Word Meaning

kumbhe = in the pitcher.

noun, locative case; masculine, singular.

Apabhransh/Prakrit – *kumbh* (pitcher/earthen water pot); Pali – *kumbh* (round pitcher/earthen pot for water); Sanskrit – *kumbhah* (कुम्भः - pitcher, earthen pot).

badhā = bound, confined.

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

Lahndi – *badhā*; Sindhi – *badho*; Braj – *baddhā*; Apabhransh/Prakrit/Pali – *baddha*; Sanskrit – *baddha* (बद्ध - tied, bound).

jalu = water.

noun, nominative case; masculine, singular.

Lahndi/Braj/Apabhransh/Prakrit/Pali – *jal*; Sanskrit – *jalam* (जलम् - water).

¹⁵ *bhāi re gur binu giānu na hoi. pūchahu brahame nāradai bed biāsai koi. 1. rahāu.*

–Guru Granth Sahib 59

rahai = stays, remains stable.

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

Apabhransh – *rahai*; Prakrit – *rahai*; Sanskrit – *rahati* (रहति/रहयति - stays/lives).

jal = (without) water.

noun, accusative case; masculine, singular.

Lahndi/Braj/Apabhransh/Prakrit/Pali – *jal*; Sanskrit – *jalam* (जलम् - water).

binu = without, devoid of.

postposition.

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

kumbhu = pitcher.

noun, accusative case; masculine, singular.

Apabhransh/Prakrit – *kumbh* (pitcher/earthen water pot); Pali – *kumbh* (round pitcher/earthen pot for water); Sanskrit – *kumbhah* (कुम्भः - pitcher, earthen pot).

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).

hoi = be, exist, is made, can be made.

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

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

giān = (of) wisdom.

noun, genitive case; masculine, singular.

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

kā = of.

postposition.

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

manu = mind.

noun, accusative case; masculine, singular.

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

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).

.5. = Fifth *salok* is complete.

Poetical Dimension

With the subtle use of illustration in this *salok*, the addressee has been explained that just like water cannot remain stable at one place if it is not in the pitcher, similarly, the human mind cannot stay steady in a state of blissful contentment without the wisdom obtained from the Guru. The composition of meter of this *salok* is 13+11. Consequently, it can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*).

paūrī.

paṛiā hovai gunahgāru tā omī sādhu na māṛīai.

jehā ghāle ghālanā teveho nāu pacārīai.

aisī kalā na kheḍīai jitu dargah gaiā hārīai.

paṛiā atai omīā vīcāru agai vīcārīai.

muhi calai su agai māṛīai. 12.

Literal Translation

If an educated (person) is guilty, then an illiterate saint cannot be beaten (in place of that person in the Court).

Whatever kind (of individual, whether good or bad), performs a deed, similar is the name (of that individual) established.¹⁶

Such a game (of life) ought not to be played, by which we may lose (the game of life) going to (IkOankar's) court.

The decision on the educated and the uneducated, is taken ahead (in the IkOankar's court).

¹⁶ *jo dharamu kamāvai tisu dharam nāu hovai pāpi kamāṇai pāpī jāṇīai. –Guru Granth Sahib 138*

(The one who) departs (from this world) having cheated (others), is beaten ahead (in IkOankar's court).

Interpretive Transcreation

If an educated person is guilty, then that individual alone gets punished in IkOankar's court; an innocent uneducated saint cannot be beaten in place of that educated individual. It implies that a crime cannot be ignored if the offender is educated. The one who commits crime has to pay for it.

Whatever kind of an individual - good or bad performs a deed, a similar kind of reputation, good or bad is established.

We ought not to play such a game of life, indulging in acts which lead us to lose in the Court.

The decision on who is really educated and who is actually uneducated is taken in the Court.

One who departs from this world, having cheated others, is later punished in the Court, whether one is educated or uneducated.¹⁷

Word Meaning

paṛiā = educated, educated (person).

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

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

hovai = if (it) is.

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

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

gunahgāru = offender, guilty, sinner.

noun, accusative case, masculine, singular.

Farsi – *gunāhgār* (criminal/offender, sinner, guilty); *gunāh* (crime, sin, guilt) + *gār* (doer).

tā = then.

conjunction.

¹⁷ *je mohākā gharu muhai garu muhi pitarī dei. agai vasatu siñāñīai pitarī cor karei. – Guru Granth Sahib 472*

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

omī = illiterate, uneducated.

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

Arabic – *ummī* (illiterate, uneducated).¹⁸

sādhu = sadhu, saint, good person.

noun, accusative case; masculine, singular.

Old Panjabi – *sādhū/sādhu*; Prakrit – *sādhū/sāhu*; Sanskrit – *sādhu* (साधु - best, supreme, complete).¹⁹

na = no, not.

particle.

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

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

mārīai = is beaten, can be beaten.

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

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

jehā = whatever kind, just as.

adverb.

Lahndi – *jehā*; Sindhi – *jeho/jiho*; Apabhransh – *jeh*; Prakrit – *jeh/jaīs*; Pali – *yādis*;

Sanskrit – *yādrīksha/yādrish* (यादृक्ष/यादृश - like, alike, just like).

¹⁸ Uneducated, illiterate or someone who hasn't taken any kind of education from anyone. Hazrat Muhammad was called '*ummī*' (unlettered) because he did not acquire formal education from anyone. Farsi speakers sometimes stretch words while speaking, for example '*ustād*' (teacher/mentor) is pronounced as '*ostādan*' and '*istādan*' (to stand up) is pronounced as '*īstādan*'. '*ummī*' and '*ommi*' also seem to be the beads of the same thread." –Adapted from Dr. Balwant Singh Dhillon (editor), Srī Gurū Granth Sāhib Arbī-Fārsī Shabdāvalī Kosh, Guru Nanak Dev University, Amritsar, 2014, page 3-4

¹⁹ As per the Hindu Religious Dictionary, word '*sādhu*' seems to have the following two etymologies: 1. one who collects/compiles religious duties/tasks (सादयतिधर्मादिकार्यमिति) 2. one who fulfills others' duties/tasks (साधोति पर कार्यणीति).

ghāle = toils, performs, does.

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

Old Panjabi – *ghālaṇā* (to send; to destroy; to put; to melt, to mold); Marathi – *ghālaṇe* (to put, to cause to drip something/to cause to milk an animal); Sanskrit – *ghālyati* (घालयति - flows, drips/leaks, falls).²⁰

ghālaṇā = toil, action/deed, earning.

verb, accusative case; feminine, singular.

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

teveho = similar, of that kind.

adverb.

Old Panjabi – *teveho*; Apabhransh – *tev/tehaa*; Prakrit – *tehi/teh*; Sanskrit – *tādrish* (तादृश - like that, similar to that).

nāu = name, reputation, fame.

noun, accusative case; masculine, singular.

Old Marathi/Rajasthani/Apabhransh – *nāu*; Prakrit – *ṇām*; Sanskrit – *nāman* (नामन् - name).

pacāṛīai = is established, becomes popular.

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

Sindhi – *pacāraṇu* (propagation, popular); Sanskrit – *pracāryati* (प्रचारयति - is propagated, is announced/proclaimed, propaganda is spread).

aisī = such.

adverb.

Old Panjabi – *aisī*; Braj – *aiisī*; Apabhransh – *aisī* (like that); Prakrit – *aīśaa/īśaa*; Sanskrit – *īdrishī* (ईदृशी - such, of this type, like this).

kalā = game, game of life.

noun, accusative case; feminine, singular.

²⁰ The original/root meaning of the word ‘ghālaṇā’ is to kill, to annihilate the self. For details, please check: G. S. Rayall, Panjābī Bhāshā Dā Nirukat Kosh, Punjabi University, Patiala, 2006, page 254

Old Panjabi/Prakrit/Pali/Sanskrit – *kalā* (कला - part/segment/portion, power/force, skill).

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).

kheḍīai = ought to be played.

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

Old Panjabi – *kheḍaṇā*; Lahndi – *kheḍaṇ*; Sindhi – *kheḍaṇu* (to play); Apabhransh – *kheḍḍai/kheḍḍiya*; Prakrit – *kheḍḍai* (plays); Sanskrit – *kheḍḍa* (खेडु - play/game, show/spectacle).

jitu = by which.

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

Old Panjabi/Braj – *jitu*; Apabhransh – *jitu/jitthu*; Prakrit – *jittho*; Sanskrit – *yatra* (यत्र - where, the place at which).

dargah = in the Court.

noun, locative case; feminine, singular.

Farsi – *dargāh/dargah* (court, tomb, royal court, Divine court).

gaiā = having gone, having reached.

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

Lahndi – *gaiā*; Braj – *gayā*; Apabhransh – *gaya*; Prakrit – *gaa/gaya*; Pali – *gat*; Sanskrit – *gatah* (गतः - went away).

hārīai = may lose, may be lost.

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

Old Panjabi – *hāriā*; Apabhransh – *hāriya* (is defeated/lost); Prakrit – *hārei* (destroys, is defeated/lost); Pali – *hāreti*; Sanskrit – *hāryati* (हारयति - defeats).

paṛiā = of the educated.

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

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

atai = and.
conjunction.

Old Panjabi – *atai*; Apabhransh – *tai/ate*; Sanskrit – *tathāpi/ar* (तथापि/अर - so, then, and).

omīā = of the illiterate, of the uneducated.
noun, genitive case; masculine, singular.
Arabic – *ummī* (without reason, uneducated/illiterate).

vīcāru = thought, decision/judgment.
noun, accusative case; masculine, singular.
Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - through, discussion).

agai = hereafter, in the court.
adverb.
Apabhransh – *aggai*; Prakrit/Pali – *agga/agge*; Sanskrit – *agra/aggre* (अग्र/अग्रे - ahead/in front).

vīcārīai = reflected upon/considered about, taken.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi – *vicāraṇā* (to think/ponder); Prakrit – *vicāraī* (wanders); Sanskrit – *vicāratī* (विचारति - moves in different directions, ponders).

muhi = having cheated, having looted.
noun, instrumental case; masculine, singular.
Old Panjabi – *musnā* (to steal); Sindhi – *mussaṇ* (to be ruined); Kashmiri – *musun* (to steal); Sanskrit – *mushyate* (मुषयते - is robbed).

calai = leaves, departs.
verb, present tense; third person, masculine, singular.
Old Panjabi – *calai*; Apabhransh – *calai*; Prakrit – *callai*; Sanskrit – *calyati* (चलयति - walks).

su = that.
pronoun, nominative case; third person, masculine, singular.
Apabhransh/Prakrit – *su/so*; Sanskrit – *sah* (सः - he)

mārīai = is beaten.
verb, subjunctive future tense, third person, masculine, singular.

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

.12. = Twelfth *pauri* is complete.

Poetical Dimension

By employing simple linguistic expressions the *pauri* conveys that an uneducated saint cannot be punished instead of an educated offender. The kind of deeds performed by a person determines the kind of image established. An individual ought not to indulge in such games that result in losing at IkOankar's court. Whether educated or uneducated, all are equal in IkOankar's court; they are judged based on their thoughts and actions alone. One who lives a self-centered life, receives a set-back in IkOankar's court.

Proverb has been extensively used in this *pauri*; for example, '*ghāle ghālaṇā*' (performs a deed), '*nāu pacārīai*' (name/reputation is established), '*kalā na kheḍīai*' (game ought not to be played), '*muhi calai*' (departs having cheated), etc.

The meter convention of this *pauri* is 14+16. The last line has 16 meters.