

## Pauri 13

### Overview

The thirteenth *pauri* is accompanied by two *saloks*. The first *salok* has six lines, and the second *salok* has fourteen lines. In the first *salok*, Guru Granth Sahib's perspective has been proposed/established in the backdrop of the popular understanding of ages in the Sanatan tradition. In the second *salok*, each age has been related to each Veda one by one, symbolically describing the prevalence of all four ages. Additionally, a lesson in loving devotion of IkOankar has been imparted towards the end of the *salok*. The *pauri* conveys that for a human being, crossing the world-ocean is possible only by obtaining the spiritual wisdom from the true Guru.

### saloku m: 1.

nānak meru sarīr kā iku rathu iku rathvāhu.

jugu jugu<sup>1</sup> pheri vaṭāīahi giānī bujhahi tāhi.

satjugi<sup>2</sup> rathu santokh kā dharamu agai rathvāhu.

tretai rathu jatai kā joru agai rathvāhu.

duāpuri rathu tapai kā satu agai rathvāhu.

kaljugi<sup>3</sup> rathu agani kā kūṛu agai rathvāhu.1.

<sup>1</sup> "Word 'jug' is a measurement of time. As per the Hindu religious-scripture, belief in four *yugs* is popular. These are Satyug, Treta-yug, Dvapara-yug, and Kaliyug. The beginning of a *yug* is called 'sandhyā' and its end is called 'sandhyānsh.' The extent of these both 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, Dvapara-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, Dvapara-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, the 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.

<sup>2</sup> In some manuscripts the word form 'satijugi' is also available.

<sup>3</sup> In this place, form 'kalijugi' is found in the manuscripts, which is correct as per the writing style of the Guru Granth Sahib. The ending *sihārī* (short vowel, 'i') on the 'la' of 'kali' being a part of the word stem, is retained under all circumstances.

### Literal Translation

*Nanak! (Like) the larger central bead (of a rosary) this human body (that is considered superior), has one chariot, (and) one charioteer.*

*(This chariot and its charioteer) are repeatedly exchanged age after age; (only) the wise understand this (mystery).*

*In Satyug, the chariot was contentment, the charioteer ahead, righteousness.*

*In Treta, the chariot was continence, the charioteer ahead, might.*

*In Dvapar, the chariot was austerity, the charioteer ahead, charity.*

*In Kaliyug, the chariot is fire (of craving), the charioteer ahead, falsehood.*

### Interpretive Transcreation

Nanak! Like the larger central bead of a rosary, this human body, which is believed to be superior, has one chariot, and one charioteer.<sup>4</sup>

This chariot and its charioteer are repeatedly replaced age after age according to the norms or practices of the respective age. But only the wise understand this mystery.

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<sup>4</sup> *Meru*, here symbolically refers to the greatest mountain amongst the mountains just like the central bead, often the largest, in a rosary. Here, in the context of these two, it means, the best body amongst all bodies, the human body. The larger bead is in the centre of a rosary. Just like there is a rosary and it has a central bead, similarly is the body, meaning human life that has a chariot which is driven by a charioteer. They exchanged again and again through the ages; the older people who are well versed (with the old books) understand this. For instance, in the 'Milindā Panhā' and 'Kanṭhōpanishad,' the human body is compared to a chariot. – Shabdārth, Srī Gurū Granth Sāhib, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2017, page 470

आत्मानं रथिनं विद्धि शरीर रथमेव तु। बुद्धि तु सारथि विद्धि मनः प्रग्रहमेव च (Being is the rider, body is the chariot, mind/intellect is the charioteer, and mind is the rein. –Kaṭh Upanishad, 1/3/3

*jugi jugi meru sarīr kā bāsanā badhā āvai jāvai. phiri phiri pheri vaṭātai giānī hoi maramu kaū pāvai.*

*satijugi dūjā bharamu kari trete vici jonī phiri āvai. trete karmā bādhatē duāpari phiri avtār karāvai.*

*duāpari mamtā ahaṅkār haūmai andari garabi galāvai. trihu jugā ke karam kari janam maran sansā na cukāvai. phiri kalijug andari dehi dhari karmām andari pheri phasāvai. aūsaru cukā hath na āvai. 15. –Bhai Gurdas, Var 1 Pauri 15*

In the age of Satyug, contentment was the chariot, and righteousness was the charioteer that drove it; people were content during the age of Satyug. Principles like compassion, righteousness, contentment, etc. were the driving forces of their lives.<sup>5</sup>

In the age of Treta, control over the senses was the chariot and might was the charioteer that drove it; outward discipline replaced contentment, and power, force, vigor, anger, etc., took control in place of righteousness (dharam), becoming a source of inspiration in life.<sup>6</sup>

In the age of Dvapara, austerity was the chariot, and charity was the charioteer that drove it; practicing austerity, making offerings to the fire, doing charity, etc. became the objectives of life.<sup>7</sup>

In the age of Kaliyug, the craving of futile materialism is the chariot, and falsehood is the charioteer that drives it; truth, contentment, righteousness, etc. have disappeared.

### Word Meaning

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*meru* = meru, superior most, larger central bead.

*adjective (of sarīr), genitive case; masculine, singular.*

Old Panjabi/Rajasthani – *meru*; Apabhraṅsh – *meru/meraū*; Prakrit – *meru* (a specific mountain; supreme); Sanskrit – *meru* (मेरुः - a big mountain in the middle of the earth as per the Puranas; large/central bead in a rosary).

*sarīr* = body.

*noun, genitive case; masculine, singular.*

Old Panjabi/Rajasthani/Apabhraṅsh/Prakrit/Pali – *sarīr*; Sanskrit – *sharīram* (शरीरम् - which is destroyed in a moment; body).

*kā* = of.

*postposition.*

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

<sup>5</sup> *satjugi sabu santokh sarīrā pag cāre dharamu dhiānu jīu. 1.* –Guru Granth Sahib 445

<sup>6</sup> *tetā jugu āiā antari joru pāiā jatu sanjam karam kamāi jīu. pagu caūthā khisiā trai pag ṭikiā mani hirdai krodh jalāi jīu.* –Guru Granth Sahib 445

<sup>7</sup> *jugu duāpuru āiā bharami bharmāiā hari jopī kāṅu upāi jīu. tapu tāpan tāpahi jag punn ārambhahi ati kiriā karam kamāi jīu.* –Guru Granth Sahib 445

*iku* = one.

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

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

*rathu* = chariot.

*noun, nominative case; masculine, singular.*

Old Panjabi/Sindhi – *rathu*; Braj – *rath* (an old mode of conveyance; body); Apabhransh – *rath*; Sanskrit – *rathah* (रथः - vehicle, cart/carriage, especially a vehicle/chariot used in the war).

*rathvāhu* = one who drives the chariot, charioteer.

*noun, nominative case; masculine, singular.*

Old Panjabi – *rathvāhu*; Rajasthani – *rathvāh*; Sanskrit – *rathvāhah* (रथवाहः - horse of the chariot, driver of the chariot).

*jugu jugu* = age after age.<sup>8</sup>

*noun, accusative case; masculine, singular.*

Old Panjabi/Sindhi/Apabhransh – *jugu*; Prakrit – *jug/jugo*; Sanskrit – *yugah* (युगः - pair; four ages accepted in the Sanatan tradition).

*pheri* = again and again, repeatedly.

*adverb.*

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

*vaṭāīahi* = are exchanged, are replaced.

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

Old Panjabi – *baṭāuṇā* (to cause to be twisted, to change); Sindhi – *vaṭāīṇu* (to change); Pali – *vaṭṭāpeti*; Sanskrit – *vartayati* (वर्तयति - causes to be turned, whirls/revolves).

*giānī* = wise.

*noun, nominative case; masculine, plural.*

<sup>8</sup> Prof. Sahib Singh designates both 'jug jug' and 'jugi jugi' (age after age) as time denoting adverbs. –Prof. Sahib Singh, Gurbānī Viākaraṇ, Singh Brothers, Amritsar, 2015, page 321

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

*bujhahi* = they understand, they comprehend.

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

Old Panjabi – *bujhahi*; Apabhransh – *bujjhihi*; Prakrit – *bujjhaai*; Pali – *bujjhante*; Sanskrit – *budhyante* (बुध्यन्ते - they understand, they comprehend).

*tāhi* = this, this (mystery).

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

Old Panjabi – *tāhi*; Apabhransh – *tāhe/tāhi* (for that); Prakrit – *tas*; Sanskrit – *tasya/teshām* (तस्य/तेषाम् - of that, their).

*satjugi* = in the (age of) Satyug.

*noun, locative case; masculine, singular.*

Old Panjabi – *satijug*; Braj/Apabhransh – *sattajug*; Prakrit – *sattajug*; Sanskrit – *satyayug* (सत्ययुग - true age, first of the four ages in the Sanatan tradition).

*santokh* = (of) satisfaction, (of) contentment, (of) content nature.

*noun, genitive case; masculine, singular.*

Apabhransh – *santokh/santos*; Prakrit – *santos*; Sanskrit – *santosh* (सन्तोष - satisfaction).

*dharamu* = righteousness, virtue, morality, goodness.

*noun, nominative case; masculine, singular.*

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

*agai* = forward, in front, ahead.

*adverb.*

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

*tretai* = in the (age of) Treta.

*noun, locative case; masculine, singular.*

Old Panjabi – *tretā*; Sanskrit – *tretā* (त्रेता - a group of three; the second of the four ages accepted in the Sanatan tradition).

*jatai* = (of) chastity, (of) continence, (of) the control over senses.

*noun, genitive case; masculine, singular.*

Old Panjabi – *jat*; Braj – *jat* (to stop); Sanskrit – *yatah* (यतः - committed, one with moderation/discipline, suppressed, to control).

*joru* = might, power.

*noun, nominative case; masculine, singular.*

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

*duāpuri* = in the (age of) Dvapara.

*noun, locative case; masculine, singular.*

Braj – *duāpar*; Prakrit – *duvar*; Sanskrit – *dvāparam* (द्वापरम् - dual/conflict, dilemma; third of the four ages accepted in the Sanatan tradition).<sup>9</sup>

*tapai* = (of) austerity.

*noun, genitive case; masculine, singular.*

Apabhransh – *tap*; Prakrit – *tav*; Pali – *tapo*; Sanskrit – *tapas* (तपस - temperature, heat, pain, harsh/severe ascetic discipline/mortification).

*satu* = charity, alms.

*noun, nominative case; masculine, singular.*

Old Panjabi – *satu*; Sanskrit – *satih* (सतिः - gift, charity/donation).

*kaljugi* = in the (age of) Kaliyug.

*noun, locative case; masculine, singular.*

Braj/Apabhransh – *kalijug*; Prakrit – *kalijugam*; Sanskrit – *kaliyugam* (कलियुगम् - black age, age of discord, fourth of the four ages accepted in the Sanatan tradition).

*agani* = (of) fire; (of the) craving (for material objects).

*noun, genitive case; masculine, singular.*

Braj – *agin/agni*; Sanskrit – *agnih* (अग्निः - fire).

*kūru* = lie, falsehood.

*noun, nominative case; masculine, singular.*

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<sup>9</sup> By the end of this age, many societal, religious, political controversies erupted. Shri Krishan ji has resolved those in Shrimad Bhagvad Gītā. Perhaps, it is for this reason, that ‘dilemma, conflict’ became the popular (literal) meaning of ‘Duāpar.’ – Dr. Rajbali Pandey, Hindū Dharam Kosh, Uttar Pradesh Hindi Sansthan, Lucknow, page 335

Old Panjabi – *kūru/kūrā/kūro*; Lahndi – *kūr/kūrā*; Sindhi – *kūru/kūro*; Apabhransh – *kūr/kūrā*; Prakrit – *kūḍ*; Sanskrit – *kūṭ/kūṭak* (कूट/कूटक - false, falsehood, illusion, deceit, cheating, cleverness).

### Poetical Dimension

Word '*meru*' (Sumer mountain/superior most) used in the first line of this *salok* is symbolic. The meaning of '*meru sarīr*' is 'superior most of all bodies,' that is, 'human body.'

In the following lines of this *salok* '*rathu*' (chariot) has been used for the human body and '*rathvāhu*' (charioteer) for the soul (the being). Just like the charioteer drives the chariot, the body is driven by the being, and the being has complete control over the body.

In addition to pointers and symbols, metaphor has also been used in the next four lines. Different objects of comparison (*upmān*) have been employed for '*rathu*' (chariot) and '*rathvāhu*' (charioteer) for the different ages:

Age	Object of comparison for chariot	Object of comparison for charioteer
<i>satjugi</i> (Satyug age)	<i>santokh</i> (contentment)	<i>dharamu</i> (righteousness)
<i>tretai</i> (Treta age)	<i>jatai</i> (chastity)	<i>joru</i> (might)
<i>duāpuri</i> (Dvapara age)	<i>tapai</i> (austerity)	<i>satu</i> (charity)
<i>kaljugi</i> (Kaliyug age)	<i>agani</i> (fire/craving)	<i>kūru</i> (falsehood)

Because of structural similarity third, fourth, fifth, and sixth lines become a beautiful example of structural parallelism.

<i>satjugi</i> (Satyug age)	<i>rathu</i> (chariot)	<i>santokh</i> (contentment)	<i>ka</i> (of)	<i>dharamu</i> (righteousness)	<i>agai</i> (in front)	<i>rathvāhu</i> (charioteer)
<i>tretai</i> (Treta age)	<i>rathu</i> (chariot)	<i>jatai</i> (chastity)	<i>ka</i>	<i>joru</i> (might)	<i>agai</i> (in front)	<i>rathvāhu</i> (charioteer)
<i>duāpuri</i> (Dvapara age)	<i>rathu</i> (chariot)	<i>tapai</i> (austerity)	<i>ka</i>	<i>satu</i> (charity)	<i>agai</i> (in front)	<i>rathvāhu</i> (charioteer)
<i>kaljugi</i> (Kaliyug age)	<i>rathu</i> (chariot)	<i>agani</i> (fire/craving)	<i>ka</i>	<i>kūru</i> (falsehood)	<i>agai</i> (in front)	<i>rathvāhu</i> (charioteer)

The composition of the meter of all the six lines in this *salok* is 13+11. Therefore, this *salok* can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*), which is a *salok* made by combining three *doharās*.

**m: 1.<sup>10</sup>**

**sām<sup>11</sup> kahai setambaru suāmī sac mahi āchai sāci rahe. sabhu ko  
saci samāvai.**

**rigu kahai rahiā bharpūri. rām nāmu devā mahi sūru. nāi laīai parāchat jāhi.  
nānak taū mokhantaru pāhi.**

**juj mahi jori chalī candrāvali kāṅ krisanu jādamu bhaiā. pārajātu gopī lai āiā  
bindrāban mahi raṅgu kīā.**

**kali mahi bedu atharbaṅu hūā nāu khudāi alahu bhaiā.**

**nīl bastra le kapare pahire turk paṭhāṅī amalu kīā.**

**cāre ved hoe saciār. paṛahi guṇahi tiṅ cār vīcar.**

**bhāū bhagti kari nīcu sadāe. taū nānak mokhantaru pāe.2.**

### Literal Translation

*Samved (associated with Satyug) states, ‘Svetambar,’ the Master, is situated in the Truth and resides in the Truth. Everyone merges with the Truth.*

*Rigved (associated with Treta) states, (Ram, the god-incarnate) is all-pervading. The name of Ram (is like) the sun (supreme) among the deities. By reciting (his) name sins are removed. Nanak! Only then (do the beings) obtain salvation.*

*In the times of Yajurved (associated with Dvapara, an incarnation in the lineage of) Kanha Krishna Yadav was born (who) deceived Candravali using (his) power.<sup>12</sup> He brought Parjat (the wish-fulfilling tree) for the cow-maiden (Satbhama and) revelled in love in Vrindavan.*

*In Kaliyug, Atharv-ved was (prevalent), Allah became (popular as) the name of the Divine.<sup>13</sup>*

<sup>10</sup> People connect different Vedas, avatars (incarnations) and Divine-principles with different ages. But, through symbolic description of the popular belief, the Guru is explaining that it doesn't matter in which age or time a person lives, freedom is obtained only through Divine devotion and by staying humble. –Shabdārth, Srī Gurū Granth Sāhib, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2017, page 470

<sup>11</sup> In some manuscripts the word ‘sāmu’ is noticed.

<sup>12</sup> Meaning derived by changing the sentence structure.

<sup>13</sup> *ādi purakh kaū alahu kahīai sekhāṁ āī vārī.* –Guru Granth Sahib 1191

“What is the connection between Atharv-ved and ‘Allah?’ What links the fourth age with the Islamic time? The first letter of the name of each veda that ensued in

*Having taken blue-green clothes, (people) wore robes; Turks and Pathans ruled. (In this way), all four Vedas ended up being true (according to their times). (It is believed that those who) read and reflect (on them), their thoughts (become) beautiful. (But) having practiced loving devotion, (if one) calls (oneself) lowly, Nanak! (Only) then (one) attains salvation.*

### Interpretive Transcreation

Samved, which is considered to be associated with Satyug, states that the Owner is the one who adorns white clothes or is white in color (*Svetambar* or *Hansavatar*, the swan-incarnate).<sup>14</sup> The Owner is located in the Truth and resides in the Truth. In

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different age matches the first letter of the name of the avatar/incarnation of the respective age: *sām – setambar, rigu – rāmu, juj – jādamu, atharvaṇ – alahu*. Secondly, Atharv-ved is considered to be the fourth veda, hence used with the fourth age when Islamic faith was dominant. There is another connection of Atharv-ved with the Islamic faith. There has always been speculation that the content of this particular veda is non-aryan. Some researchers call it a veda of Iran's Mugāṁ (Magians) (Please refer to Bloomfield's Hymns of the Atharva Vedu, Atharva Veda Gopatha Brahma, p.8). Jillī, who is an eminent Iranian scholar, writes that "there are five parts of the religious books of Brahmans; fifth part contains profound ideas, because of which Brahmans are prohibited from reading it" then he writes that "It is their firm belief that whoever reads this fifth portion, surely becomes a Muslim." Please refer to (Nicholson, studies in Islamic Mysticism, p.133; Also Ethical Conceptions of the Gatha, by J.M. Chatterji)." –Principal Teja Singh, *Āsā Dī Vār Stīk*, Dharam Parchar Committee, Sri Amritsar, 1999, page 76

<sup>14</sup> The human fascination with various colours and complexions is not new. In the Gayatri tantra, the four Vedas (Sama, Yajur, Rig and Atharva) are mentioned having four hues or complexions: white, red, yellow and black respectively. The above salok seems to make a reference to that. <https://awordathought.com/bagga/>

As per the scholars of Shabdārth, in the 189<sup>th</sup> chapter of Van-Parv in Mahabharat, the Divine has been associated with different colors in different ages, and in the age of Satijug, the Divine has been described as white. Additionally, in the 'Caraṇ Vihu' written by sage Katiain and in the fifth part/chapter of 'Gāitrī Tantra' also, Samved is associated with white color. For this reason Samveda is considered to be the Veda of the age of Satyug. –Shabdārth, *Srī Gurū Granth Sāhib*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2017, page 470

The reference in the Guru Granth Sahib is to the belief of connecting the four Vedas with four different colors in the Sanatan tradition thus: *bagā ratā pīālā kālā bedā karī pukār*. –Guru Granth Sahib 139

Satyug, by virtue of speaking the truth and acting truthfully, everyone merges with the true embodiment of *Svetambar*, the swan-incarnate who is white in color.<sup>15</sup> Rigved, which is associated with Treta, states that Ram Chandar, the god-incarnate of the Treta age, is pervading everywhere. According to the Rigved, the name of Ram Chandar shines like the sun among the deities; by uttering his name all misdeeds are removed. Nanak! Only then do the beings obtain liberation. During the time of Yajurved, which is associated with Dvapara, it is said that a god-incarnate named Krishna was born in the lineage of the Yadavs, who deceived a cow-maiden named Candravali using his power. He brought the wish-fulfilling Parjat tree for another of his cow maidens, Satbhama, and revelled in love with her in Vrindavan.

In the age of Kaliyug, Atharv-ved became prevalent, and Allah became popular as the name of the Divine. Turks and Pathans ruled, and under their influence, people bought and wore blue-green robes.

Thus, all four Vedas were accepted as true in their respective ages, and it is believed that whoever reads and reflects on them, their thoughts become noble. But, Nanak! If one stays humble while being in loving devotion of IkOankar, only then one can attain freedom.<sup>16</sup> In the previous ages, rituals like chanting, austerity, restraint, pilgrimages, and fasting were considered great, but for this age, Nam, love, devotion, humility, are proposed as prominent virtues. One can attain liberation only by cultivating such virtues.<sup>17</sup>

### Word Meaning

*sām* = Samved, one of the four Vedas in the Sanatan tradition.

*noun, nominative case, masculine, singular.*

Braj/Apabhransh/Prakrit – *sām* (Samveda); Sanskrit – *sāman* (सामन् - to make happy, to calm someone down; one of the four Vedas accepted in the Sanatan tradition, Samveda).

*kahai* = says, states.

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

Braj/Apabhransh – *kahai*; Prakrit – *kahe*; Pali – *katheti*; Sanskrit – *kathyati* (कथयति - he says, he states).

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Bhai Gurdas also mentions this in his *vars*: *rigi nīlambari jujar pīt svetambari kari siām sudhārā. –Bhai Gurdas, Var 1, Pauri 6*

<sup>15</sup> *saṭjugi sācu kahai sabhu koī. saci vartai sēcā soī. –Guru Granth Sahib 1023*

<sup>16</sup> *kari ke nīc sadāvaṇā tā prabhu lekhai andari pāī. –Bhai Gurdas, Var 1, Pauri 16*

<sup>17</sup> *tīrath varat suci sanjamu nāhī karamu dharamu hanī pūjā. nānak bhāi bhagati nistārā dubidhā viāpai dūjā. 2. –Guru Granth Sahib 75*

*setambaru* = *svet-ambar*, white clothed or white colored, swan-incarnate that appeared in the Satyug age out of the ten incarnations accepted in the Sanatan tradition.<sup>18</sup>

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

Apabhransh – *setaambar/setā-ambar*; Prakrit – *seambaro*; Sanskrit – *shvetāmbarah* (श्वेताम्बरः – *shvet-ambar*, white clothes).

*suāmī* = Master, Owner; IkOankar.

*noun, accusative case; masculine, singular.*

Old Panjabi – *suāmī*; Apabhransh – *savāmī/sāhi*; Prakrit – *sāmi/sāmia*; Pali – *sāmin/suvāmin*; Sanskrit – *svāmin* (स्वामिन् - master, husband, the Divine).

*sac* = (in) the Truth, (in) eternal embodiment.

*noun, locative case; masculine, singular.*

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

*mahi* = in, inside.

*postposition.*

Apabhransh – *mahi/mahii*; Prakrit – *majja*; Pali/Sanskrit – *madhya* (मध्य - in, inside).<sup>19</sup>

*āchai* = is, is situated, is located.

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

Apabhransh – *āche* (is); Prakrit – *atthi* (is); Sanskrit – *asti* (अस्ति - to happen, is, presence/existence).

*sāci* = in the truth, in eternal embodiment.

*noun, locative case; masculine, singular.*

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

<sup>18</sup> *satijugi hans aūtāru dhari sohañ braham na dūjā pāje. –Bhai Gurdas, Var 1, Pauri 5*

<sup>19</sup> In Braj its form is ‘*mai*’ and in contemporary Hindi it is ‘*merī*.’ In the Guru Granth Sahib, usually ‘*mai*’ has been used, while in a few places ‘*me/merī*’ is also used: *dhan kūkermdī gor merī tai sah nā milāsu. 54. –Guru Granth Sahib 1380*

*rahe* = resides, stays.

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

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

*sabhu ko* = all, everyone.

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

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

*saci* = in the truth, in eternal embodiment.

*noun, locative case; masculine, singular.*

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

*samāvai* = merges, unites, is absorbed.

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

Apabhransh – *samāi* (to merge); Prakrit – *sammaviya*; Sanskrit – *sammāpyati* (सम्मप्यति - to be of the same measurement).

*rigu* = Rigved, one of the four Vedas in the Sanatan tradition.

*noun, nominative case; masculine, singular.*

Prakrit – *rig*; Sanskrit – *rig* (ऋग् - praise; one of the four Vedas in the Sanatan tradition, Rigved).

*kahai* = says, states.

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

Braj/Apabhransh – *kahai*; Prakrit – *kahei*; Pali – *katheti*; Sanskrit – *kathyati* (कथयति - says, states).

*rahiā* = is (pervading).

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

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

*bharpūri* = pervading, all-pervading.

*adverb.*

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

*rām* = (of) Ram, (of) Ram Chandar, a god-incarnate in the Treta age out of the ten incarnations accepted in the Sanatan tradition.

*noun, genitive case; masculine, singular.*

Apabhransh – *rām*; Sanskrit – *rāmah* (रामः - beautiful, charming; happy; name of a few god-incarnates; son of king Dashrath).

*nāmu* = name.

*noun, accusative case; masculine, singular.*

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

*devā* = (in/among the) deities.

*noun, locative case; masculine, plural.*

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.).

*mahi* = in, inside.

*postposition.*

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

*sūru* = (supreme like) sun.

*noun, nominative case; masculine, singular.*

Rajasthani/Braj/Apabhransh/Prakrit – *sūr*; Sanskrit – *sūrya* (सूर्य - sun).

*nāi* = through name, by name.

*noun, instrumental case; masculine, singular.*

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

*lai'ai* = by reciting/uttering, by virtue of reciting/uttering.

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

Old Panjabi – *laiṇā* (to take); Lahndi – *levaṇ/laihaṇ* (to take, to receive/obtain); Sindhi – *labhaṇu* (to receive/obtain); Prakrit – *labhai/lahaī* (takes); Sanskrit – *labhate* (लभते - catches/grabs, takes).

*parāchat* = sins, misdeeds.

*noun, accusative case; masculine, plural.*

Gujarati – *parāchit*; Apabhransh/Prakrit – *pacchit* (act of atonement); Sanskrit – *prāyashcittam* (प्रायश्चित्तम् - atonement, repentance, religious act of atonement).

*jāhi* = are removed.

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

Old Panjabi – *jāhi/jāhi*; Prakrit/Pali – *jāṁti*; Sanskrit – *yānti* (याति - they go).

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*taū* = then, only then.

*conjunction.*

Braj/Apabhransh – *taū*; Prakrit – *tayā*; Sanskrit – *tadā* (तदा - then).

*mokhantaru* = salvation, liberation, freedom.

*noun, accusative case; masculine, singular.*

Apabhransh – *mokh+antar*; Prakrit – *mokkh+antar*; Sanskrit – *moksh+antar* (मोक्षः+अन्तर - internal salvation/liberation).<sup>20</sup>

*pāhi* = they obtain, they can obtain.

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

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

*juj* = (in) Yajurved, one of the four Vedas in the Sanatan tradition.

*noun, locative case; masculine; singular.*

Prakrit – *jaju* (Yajurveda); Sanskrit – *yajus* (यजुस् - hymn/prayer related to a *yagna*; one of the four Vedas in the Sanatan tradition, Yajurveda/Jajurveda).

*mahi* = in (Yajurved), during the time of (Yajurved).

*postposition.*

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

*jori* = using power, using strength.

*noun, instrumental case; masculine, singular.*

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

<sup>20</sup> There is a need for more research on this.

*chalī* = deceived, brought by deception.

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

Old Panjabi – *chalaṇā*; Kashmiri – *chalun* (to deceive); Apabhraṅsh – *chalaī*; Prakrit – *chalei* (deceived); Sanskrit – *chalyati* (छलयति - deceives).

*candrāvali* = Candravali, a cow-maiden.

*noun, nominative case; feminine, singular.*

Braj – *candrāvali* (a cow-maiden of Krishna from the Candravanshī dynasty/lineage);

Sanskrit – *candrah+āvali* (चन्द्रः+आवलि - a series of moon; Candravanshī dynasty/lineage).

*kāṇ* = Kanha, an epithet/name of Krishan.

*noun, nominative case; masculine, singular.*

Apabhraṅsh – *kāṇha*; Prakrit – *kannha/kinnha/kisaṇ*; Pali – *kaṇha*; Sanskrit – *krishaṇ* (कृष्ण - dark blue, black; Krishan).

*krisanu* = Krishan, god-incarnate of the Dvapara age out of the ten incarnations accepted in the Sanatan tradition.

*noun, nominative case; masculine, singular.*

Old Panjabi – *krisnaṅ/krisan*; Sanskrit – *krishaṇ* (कृष्ण - dark blue, black; Krishan).

*jādamu*<sup>21</sup> = Yadav, lineage of Krishan.

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

Braj – *jādav* (Krishna); Apabhraṅsh/Prakrit – *jādav*; Sanskrit – *yādavaḥ* (यादवः - progeny of Yadū, from the lineage or dynasty of Yadū).

*bhaiā* = happened to be, was born.

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

Old Panjabi – *bhaiā*; Apabhraṅsh – *bhaiya*; Prakrit – *bhavia*; Sanskrit – *bhavit* (भवित - happened, what is to happen).

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<sup>21</sup> Because of its fluid nature, language continues to change in terms of sound, form and meaning. Environment and local influence also contributes to the mutual exchange of letters. This factor has resulted in the modification of 'va' sounds to 'ma.' This mutual exchange of letters is also visible at other places in the Guru Granth Sahib. For example: '*prithamī*' from '*prithavī*,' '*kaval*' from '*kamal*,' '*sivari*' from '*simari*,' etc.

*pārajātu* = Parjat tree, one that is considered to be a wish fulfiller.<sup>22</sup>

*noun, accusative case; masculine, singular.*

Braj – *pārajāt/pārijāt*; Sanskrit – *pārijātaḥ* (पारिजातः - a tree that came out of the sea churning, which was later planted by Indra in his garden).

*gopī* = for the cow-maiden (Satyabhama).

*noun, dative case; feminine, singular.*

Old Panjabi – *gopī/gopīā*; Sanskrit – *gopī* (गोपी - a cow-maiden who takes care of the cows).

*lai āiā* = brought.

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

Old Panjabi – *laiṇā* (to take); Lahndi – *levaṇ/laihaṇ* (to take, to receive/obtain); Sindhi – *labhaṇu* (to receive/obtain); Prakrit – *labhai/lahai* (takes); Sanskrit – *labhate* (लभते - catches/grabs, takes) + Lahndi – *āiā*; Apabhraṇsh – *āiya*; Prakrit – *āgaya/āa*; Pali/Sanskrit – *āgat* (आगत - came).

*bindrāban* = Brindaban/Vrindavan, a city.<sup>23</sup>

*noun, locative case; masculine, singular.*

Braj – *bindrāban*; Prakrit – *vindāvaṇ*; Sanskrit – *vrindāvanam* (वृन्दावनम् - a jungle of basil, jungle of Rādhā, a pilgrimage site, where Krishna spent his childhood).

*raṅgu* = love, an act of love played out during *ras-līla* (the dance of love/play of aesthetics).

*noun, accusative case; masculine, singular.*

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

*kīā* = played, enjoyed, revelled.

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

Braj/Rajasthani – *kīā*; Apabhraṇsh – *kīā/kīāā*; Prakrit – *karī*; Sanskrit – *kritah* (कृतः - did).

<sup>22</sup> A wonder tree said to have been obtained from the churning of the cosmic ocean by gods and demons. It was in the custody of Indra, wherefrom it was procured by Krishna for his consort Satbhāmā. –G. S. Randhawa, Guru Nanak's Asa Di Var, Amritsar, 1997, page 175

<sup>23</sup> This historical city is situated on the banks of the river Yamuna in the Mathura district of the state Uttar Pradesh in India, where Krishan is said to have spent his childhood.

*kali* = in (the age of) Kaliyug.

*noun, locative case; masculine, singular.*

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

*mahi* = in.

*postposition.*

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

*bedu atharbanu* = Atharv-ved, one of the four Vedas in the Sanatan tradition.

*noun, accusative case; masculine, singular.*

Apabhransh/Prakrit – *ved*; Sanskrit – *ved* (वेद् - knowledge, spiritual wisdom) + Braj – *atharban*; Sanskrit – *atharvan* (अथर्वन् - written by sage Atharva, one of the four Vedas in the Sanatan tradition).

*hūā* = happened, became.

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

Apabhransh – *hūā*; Prakrit – *bhūa/hūa/hūv* (happened); Pali – *bhūt* (to be born); Sanskrit – *bhūt* (भूत - to happen, happened, already happened).

*nāu* = name.

*noun, nominative case; masculine, singular.*

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

*khudāī* = (of) the Divine.

*noun, genitive case; masculine, singular.*

Farsi – *khudāī* (*Khudā+ī*: of *Khudā*, of the Divine).

*alahu* = Allah.

*noun, accusative case; masculine, singular.*

Farsi – *allāh* (the Divine, Supreme Being); Farsi – *alailāh* (the great worth worshipping).

*bhaiā* = became (popular).

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

Old Panjabi – *bhaiā*; Apabhransh – *bhaiya*; Prakrit – *bhavia*; Sanskrit – *bhavit* (भवित - happened, one that happens).

*nīl* = blue, (of) blue-green (color).<sup>24</sup>

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

Lahndi – *nīlā* (blue, green); Sindhi – *nīro* (blue); Prakrit – *ṇīl* (blue, green); Pali – *nīl* (dark blue, dark green); Sanskrit – *nīl* (नील - dark blue, dark green, black).

*bastra* = clothes.

*noun, accusative case; masculine, plural.*

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

*le* = having taken, having bought.

*perfect participle (adverb).*

Old Panjabi – *laiṇā* (to take); Lahndi – *levaṇ/laihaṇ* (to take, to receive/obtain); Sindhi – *labhaṇu* (to receive/obtain); Prakrit – *labhai/lahaī* (takes); Sanskrit – *labhate* (लभते - catches/grabs, takes).

*kapare* = robes.

*noun, accusative case; masculine, plural.*

Lahndi – *kaparā*; Sindhi – *kaparu/kaparo* (cloth/thick or coarse cloth); Apabhransh – *kappaḍ/kappaḍu/kāppaḍ* (cloth); Prakrit – *kappaḍ* (old cloth, cloth); Pali – *kappaḍ* (dirty old cloth or patch); Sanskrit – *karpaṭam* (कर्पटम् - dirty old cloth or a cloth with patches, a piece of cloth or patch, rag/tattered/torn garment).

*pahire* = wore, put on.

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

Old Panjabi – *pahirai*; Apabhransh – *pahirai*; Prakrit – *parihai*; Pali – *paridadhāti* (puts on clothes, wears); Sanskrit – *pridadhāti* (परिदधाति - sets around; Rigved - puts on clothes).

*turk* = Turks.

*noun, nominative case; masculine, plural.*

Farsi – *turk* (a resident of Turkistan); Turki – *turk* (beloved, name of a community/nation).

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<sup>24</sup> One wonders at the use of the term *nīl* (blue) for Muslims in the Guru Granth Sahib. Shouldn't it be green as seen today? In earlier times, colour designations were not so precise as in the present. The scheme of colours of blue-green was often indeterminate belonging to the same family in the color palette...The meaning and etymology of this word vividly clarifies this. -<https://awordathought.com/neel/>

*paṭhāṇī* = Pathans.<sup>25</sup>

*noun, nominative case; masculine, plural.*

Gujarati/Marathi – *paṭhāṇ*; Awadhi/Bhojpuri – *pāṭhān*; Sindhi – *paṭhāṇu*; Kashmiri – *paṭhān*; Braj – *paṭhān*; Sanskrit – *pashṭān* (पश्टान - Afghan).<sup>26</sup>

*amalu* = governance, rule.

*noun, accusative case; masculine, singular.*

Farsi – *amal* (reign, rule).

*kīā* = did (rule), ruled.

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

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

*cāre* = all four.

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

Sindhi/Apabhransh – *cāri*; Prakrit/Pali – *cattāri*; Sanskrit – *catvāri* (चत्वारि - denoting a count, four).

*ved* = Vedas.

*noun, nominative case; masculine, plural.*

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

*hoe* = became, ended up; accepted.

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

<sup>25</sup> “Possible origin of the word ‘*paṭhān*’ could also be from Farsi ‘*pahtān*’ (Afghan). Name of one of the four castes of the Muslims is, *khan*, *afgān*. These people have the highest strength in Kabul, and they came to Hindustan from Kabul itself. For this reason, most people from Kabul are called Pathan. In the “Tārīkh-e-Firishtā” it is written that Muslims, mostly residents of Afghanistan, who came with Sultans, settled in Paṭaṇā during the rule of Suri Afghans. For this reason they became popular as ‘*paṭhān*,’ but from Sanskrit texts it is learnt that there was a community of Rajputs named ‘*butān*,’ which inhabited Kandahar, Kabul and Peshawar. Same community converted to Islam and came to be know as ‘*paṭhān*.’” –Dr. Amarvant Singh (compiler), Arbī Farsī Viccorṁ Utpann Pañjābī Shabdāvalī (Sarot Te Viākhīā Sahit), Punjabi University, Patiala, 2003, page 470

<sup>26</sup> Some scholars believe the origin of the word ‘*paṭhān*’ to be from ‘*pakhtūn*’ or ‘*pakhtānā*’ of the Pashto language spoken by the Pathans. Please refer to: Shiam Sundar Das (editor), Hindī Shabdāsāgar, Vol. Six, Kashi, 1666, page 2776-2777

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

*saciār* = true.

*noun, accusative case; masculine, plural.*

Old Panjabi – *saciār*; Lahndi – *sacār*; Sindhi – *sacāru*; Apabhransh – *saccaār*; Sanskrit – *satyakār* (सत्यकार - truthful).

*paṛahi* = they read.

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

Apabhransh – *paḍhahi*; Prakrit – *paḍhanti*; Pali – *paṭṭhanti*; Sanskrit – *paṭhanti* (पठन्ति - they read).

*guṇahi* = they reflect, they ponder.

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

Apabhransh – *guṇahi*; Prakrit – *guṇanti* (they think); Sanskrit – *guṇyanti* (गुणयन्ति - they give advice).

*tiṅ* = of those/them, their.

*pronoun, genitive case; masculine, plural.*

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

*cār* = beautiful, exalted, noble.

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

Braj/Apabhransh/Prakrit/Sanskrit – *cāru* (चारु - beautiful, pleasing, excellent).

*vīcār* = thoughts.

*noun, nominative case; masculine, plural.*

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

*bhāu* = love.

*noun, accusative case; masculine, singular.*

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

*bhagṭī* = devotion.

*noun, accusative case; feminine, singular.*

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

*kari* = having practiced (loving devotion).

*perfect participle (adverb).*

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

*nīcu* = lowly, humble.

*adjective (of the practitioner of bhāu bhagṭī); masculine, singular.*

Sindhi/Apabhransh – *nīcu*; Prakrit – *ṇīcca*; Pali/Sanskrit – *nīc* (नीच् - lowly).

*sadāe* = calls, considers.

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

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

*taū* = then.

*conjunction.*

Braj/Apabhransh – *taū*; Prakrit – *tayā*; Sanskrit – *tadā* (तदा - then).

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*mokhantaru* = salvation, liberation, freedom.

*noun, accusative case; masculine, singular.*

Apabhransh – *mokh+antar*; Prakrit – *mokkh+antar*; Sanskrit – *moksh+antar* (मोक्षः+अन्तर - internal salvation/liberation).<sup>27</sup>

*pāe* = finds, attains.

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

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

### Poetical Dimension

In this *salok*, symbolism and indicators have been employed beautifully. By linking the four Vedas (Rigved, Samved, Yajurved, and Atharv-ved) with four ages (Satiyug, Treta, Dvapara, and Kaliyug) through simple linguistic expressions, the trends of various ages and the nature of the people in their respective ages has been described.

<sup>27</sup> There is a need for more research on this.

The last two lines of this *salok* summarize the meaning and inference of the previous lines from the Guru Granth Sahib's perspective. The principle that is being proposed here is that only the one who engages in the loving devotion of the Divine while staying humble, finds the door to freedom.

All lines of the *salok* except the first two, have fifteen or sixteen meters. Consequently, they can be categorized under a four line verse with 16 or 15 characters each (*caupaī chand*).

**Bhai Gurdas has presented the popular understanding of ages in the Sanatan tradition like this:**

*cāri jugi kari thāpanā satijugu tretā duāparu sāje.*  
*caūthā kaljugu thāpiā cāri varani cāro ke rāje.*  
*brahmaṇi chatrī vaisi sūdra jugu jugu eko varan birāje.*  
*satijugi hansu aūtāru dhari sohaṅ brahmu na dūjā pāje.*  
*eko brahmu vakhāṅīai moh māiā te bemuhtāje.*  
*karani tapasiā bani vikhai vakhatu gujārani pinnī sage.*  
*lakh varhiāṁ dī ārajā koṭhe koṭi na mandir sāje.*  
*ik binsai ik asthiru gāje. 5. –Bhai Gurdas, Var 1, Pauri 5*

*trete chatrī rūp dhari sūraj bansī vaḍi avtārā.*  
*naū hise gaī ārajā māiā mohu ahaṅkāru pasārā.*  
*duāpar jādav ves kari jugi jugi aūdh ghaṭai ācārā.*  
*rig bed mahi braham kriti pūrab mukhi subh karam bicārā.*  
*khatrī thāpe jujaru vedi dakhaṅ mukhi bahu dān dātārā.*  
*vaishorṁ thāpiā siām vedu pachamu mikh kari sīsu nivārā.*  
*rigi nīlambari jujar pīt svetambari kari siām sudhārā.*  
*trihu jugī trai dharam ucārā. 6. –Bhai Gurdas, Var 1, Pauri 6*

*kalijugu caūthā thāpiā sūdra biradi jag mahi vartāi.*  
*karam su rigi jujar siām ke kare jagatu ridi bahu sukcāi.*  
*māiā mohī medanī kali kali vālī sabh bharmāi.*  
*uṭhī gilāni jagat vici haūmai andari jale lukāi.*  
*koi na kisai pūjadā ūc nīc sabhi gati bisrāi.*  
*bhae biadalī pātshāh kali kātī umrāi kasāi.*  
*rahiā tapāvasu trihu jugī caūthe jugi jo dei su pāi.*  
*karam bhrisṭi sabhi bhaī lokāi. 7. –BhaiGurdas, Var 1, Pauri 7*  
 (for reference only; translation will be done in the next version)

**paūrī.**

**satigur viṭahu vāriā jitu miliai khasamu samāliā.  
jinni kari updesu giān añjanu dīā iṅī netrī jagatu nihāliā.  
khasamu choḍi dūjai lage ḍube se vaṅjāriā.  
satigurū hai bohithā virlai kinai vīcāriā.  
kari kirpā pāri utāriā.13.**

### Literal Translation

*(I adore the true Guru, (upon) meeting whom, (I) remembered (my) Owner; (I adore the true Guru) who, having instructed, gave (me) the kohl of wisdom; (and) with these eyes (I) saw the world (as a manifestation of IkOankar).*

*(Those who), having forsaken the Owner, attached to the other, those merchants drowned (in the world- ocean).*

*The true Guru is a ship (of Sabad for crossing the world-ocean), but only a rare one has reflected on this fact.*

*(The true Guru), having bestowed grace, took (that individual who reflected on Sabad) across (the world-ocean).*

### Interpretive Transcreation

I adore the eternal Wisdom (true Guru), upon meeting whom, I remembered IkOankar; I adore the eternal Wisdom (true Guru) who, having instructed me, applied the kohl of wisdom around my eyes, through which I saw this world as a manifestation of IkOankar.<sup>28</sup>

Those who forgot IkOankar and went after the other, were drowned in the world-ocean.

The eternal Wisdom (true Guru) is a ship for the individual to cross the world-ocean.

This fact is realized by a rare person.

By bestowing grace, the eternal Wisdom (true Guru) has intuitively taken those who have reflected on the Word (Sabad), across the world-ocean.<sup>29</sup>

### Word Meaning

*satigur* = (to/before) the Satiguru, (to/before) the true Guru.

*noun, dative case; masculine, singular.*

Old Panjabi – *satigur*; Sanskrit – *saty+guru* (सत्य+गुरु - true+spiritual mentor).

*viṭahu* = to/before, from.

*postposition.*

<sup>28</sup> *hari binu avaru na dekhahu koī nadarī hari nihāliā.* –Guru Granth Sahib 922

<sup>29</sup> *satigurū hai bohithā sabadi laṅghāvaṅhāru.* –Guru Granth Sahib 1009

Sanskrit – *vashat* (वषट् - adore/term of endearment; to/before; word uttered while addressing a deity during a *havan*).<sup>30</sup>

*vāriā* = I sacrifice, I devote myself to, I adore.

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

Lahndi – *vārnā* (to revolve a thing around someone's head and give it away as charity/alms, to adore); Sindhi – *vāraṇu* (to adore); Apabhransh – *vārai*; Prakrit – *vārei*; Pali – *vāreti*; Sanskrit – *vāryate* (वारयते - is saved<sup>31</sup>, is protected, is covered).

*jitu* = by (meeting) whom.

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

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

*miliai* = by meeting, by virtue of meeting.

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

Old Panjabi – *miliā*; Apabhransh/Prakrit – *miliya*; Sanskrit – *milit* (मिलित - who has met, by meeting).

*khasamu* = Owner; IkOankar.

*noun, accusative case; masculine, singular.*

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

*samāliā* = remembered.

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

Old Panjabi – *samāranā*; Sindhi – *sambhāharaṇu* (to remember/recollect); Prakrit – *sambhāriā* (remembered, reminded of); Sanskrit – *sansmāryati* (संस्मारयति - causes to remember/reminds).

*jini* = who.

*noun, nominative case; masculine, singular.*

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

<sup>30</sup> More research is needed on this topic.

<sup>31</sup> Old usage of 'vāriā' (in its Sanskrit connotation) can be noticed in the following *salok* by Sekh Pharid: *pharīdā je mai hodā vāriā mitā āiriām. herā jalai majiṭh jiu upari aṅgārā. 22. –Guru Granth Sahib 1379*

*kari* = having (instructed).

*perfect participle (adverb).*

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

*updesu* = teaching, instruction.

*noun, accusative case; masculine, singular.*

Braj/Prakrit – *updes*; Sanskrit – *updeshah* (उपदेशः - teaching, advice, good view/opinion/thinking).

*giān* = (of) wisdom.

*noun, genitive case; masculine, singular.*

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

*añjanu* = kohl, mascara.

*noun, accusative case; masculine, singular.*

Apabhransh – *añjan/añjanu*; Prakrit – *añjan* (kohl); Sanskrit – *añjanah* (अञ्जनः - beautification of eyes, to coat, make up/adornment, kohl, mascara).

*dīā* = gave, bestowed.

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

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

*iṅ<sup>32</sup>* = these.

*pronominal adjective (of netrī), instrumental case; masculine, plural.*

Old Panjabi – *inhī*; Apabhransh – *eah/enha/en*; Prakrit – *eāṅ*; Pali – *esā/eso*; Sanskrit – *eten/eshām* (एतेन/एषाम् - by/through this, from this, of these).

*netrī* = through eyes, with eyes.

*noun, instrumental case; masculine, plural.*

Apabhransh – *netra*; Prakrit – *ṅet*; Sanskrit – *vetram* (नेत्रम् - eye).

*jagatu* = world.

*noun, accusative case; masculine, singular.*

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

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<sup>32</sup> Word form '*inhī*' is also encountered in some manuscripts.

*nihālīā* = beheld, viewed, saw.

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

Old Panjabi – *nihālaṇā/nihāraṇā* (to look for, to expect); Apabhransh – *nihālai*;

Prakrit – *ṇibhālei/ṇibhāl*; Sanskrit – *nibhālayati* (निभालयति - sees/perceives).

*khasamu* = Owner; IkOankar.

*noun, accusative case; masculine, singular.*

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

*choḍi* = having forsaken.

*perfect participle (adverb).*

Old Panjabi – *choḍi*; Apabhransh – *choḍḍia* (having abandoned/forsaken); Prakrit –

*choḍei* (looses); Sanskrit – *kshoṭyati* (क्षोटयति - thrown).

*dūjai* = to the other, to someone else.

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

Awadhi/Lahndi – *dūjā*; Apabhransh – *dūjjaa*; Prakrit – *dūjja/duī*; Pali – *dutiya*;

Sanskrit – *dutīya* (दुतीय - second/other).

*lage* = attached/associated/engaged, got attached/associated/engaged.

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

Old Panjabi – *lagaṇā*; Lahndi – *laggaṇ*; Sindhi – *lagaṇu* (to be applied, to be

attached); Prakrit – *laggai* (touches/attaches to); Pali – *laggati*; Sanskrit – *lagayati* (लगयति - adheres to/sticks to/attaches to/joins).

*ḍube* = drowned.

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

Lahndi – *ḍubaṇā*; Kashmiri – *ḍubun*; Apabhransh – *ḍubba* (to drown); Sanskrit –

*ḍubba* (दुब्ब - to drown, to fall, to mold).

*se* = they, those.

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

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

*vaṇjāriā* = merchants/traders, traders (humans) who have come to this world to trade in Nam.

*noun, nominative case; masculine, plural.*

Lahndi – *vaṇjārā*; Sindhi – *vaṇjāro*; Apabhransh – *vaṇijār*; Prakrit – *vaṇijārāya*;

Sanskrit – *vaṇijyākārah* (वणिज्याकारः - merchant, trader/dealer).

*satigurū* = true Guru.

*noun, nominative case; masculine, singular.*

Old Panjabi – *satigur*; Sanskrit – *saty+guru* (सत्य+गुरु - true+spiritual mentor).

*hai* = is.

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

Braj – *hai*; Apabhransh – *hai*; Prakrit – *asai/ahai*; Sanskrit – *asti* (अस्ति - is, to be/happen).

*bohithā* = boat, ship.

*noun, nominative case; masculine, singular.*

Old Panjabi – *bohithā*; Braj – *bohith*; Apabhransh – *vohittha/bohithu/bohiththa* (ship, large boat); Prakrit – *vohitta* (vehicle, boat); Sanskrit – *vahitram* (वहित्रम् - means of carrying or transporting, large boat, boat).<sup>33</sup>

*virlai* = a rare one.

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

Lahndi – *virā*; Sindhi – *virlo* (rare, extraordinary); Apabhransh/Prakrit/Pali – *viral* (separate, little); Sanskrit – *viral* (विरल - with a hole, wide, separate, independent, a little).

*kinai* = someone.

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

Old Marwadi/Old Panjabi – *kinai*; Apabhransh – *kin/kiṇ*; Prakrit – *kiṇ/ken*; Sanskrit – *ken* (केन - through whom/which).

*vīcāriā* = reflected on, realised.

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

Old Panjabi – *vīcāraṇā* (to think, pay attention/focus); Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - thought, discussion).

*kari* = having bestowed (grace).

*perfect participle (adverb).*

<sup>33</sup> Mahān Kosh declares ‘*bohith*’ and English boat (*kishtī*) to be belonging to the same class, which is not correct. –G. S. Rayall, Pañjābī Bhāshā Dā Nirukt Kosh, Punjabi University, Patiala, 2006, page 477

Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

*kirpā* = grace, blessing, benevolence.  
noun, accusative case; feminine, singular.

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

*pāri* = across, the other side (of a river/ocean).  
adverb.

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

*utāriā* = took across, crossed over.  
verb, past tense; third person, masculine, singular.

Old Panjabi – *utāraṇā* (to make descend); Prakrit – *uttārei*; Pali – *uttāreti*; Sanskrit – *uttārayati* (उत्तारयति - makes come out/takes out).

### Poetical Dimension

Words '*giān*' (wisdom) and '*satigurū*' (true Guru) are subject of comparison (*upmey*), and words '*añjanu*' (kohl) and '*bohithā*' (boat/ship) are objects of comparison (*upmān*) in the phrase '*giān añjanu*' (kohl of wisdom) of the third line, and '*satigurū hai bohithā*' (the true Guru is a ship) of the fifth line in this *pauri*. Considering them as one metaphor has been used here.

From a poetic perspective, words '*khasamu*' (Owner/IkOankar) and '*vañjāriā*' (merchants/traders) have been used as symbols, which represent IkOankar and human beings respectively.

Through parallelism a special/unique imagery has been created in the last three lines of the *pauri*, which has been utilized to show the significance of the true Guru. Guru is the ship who bestows grace and takes across. Those human beings drown, who abandon the Owner and remain attracted to the other. The last line '*kari kirpā pāri utāriā*' (having bestowed grace, the Guru took that individual, who reflected on the Sabad, across the world-ocean) summarises the sentiment of the entire *pauri*. Therefore, there is a presence of syntactic rareness here.