

Pauri 23

Overview

The twenty-third *pauri* is accompanied by two *saloks*. Both *saloks* have two lines each. First *saloks* instruct the individual that IkOankar's pleasure cannot be bartered or bought with any kind of service; it is a gift that is received only through the grace of IkOankar. The second *salok* describes the specialty of a servant. It states that the sign of a real servant is that s/he merges and becomes one with the Owner. The *pauri* informs about the countless qualities/greatnesses of IkOankar and brings a few into the focus/states a few.

saloku mahalā 2.

eh kinehī dātī āpas te jo pāiai.

nānak sā karmāti sāhib tuṭhai jo milai.1.

Literal Translation

What kind of gift is this, which can be obtained on one's own? Nanak! (The real) gift (is) that which is obtained upon the Owner being pleased.

Interpretive Transcreation

What kind of a gift is that which can be obtained by one's own effort or craft? Nanak! That alone can be considered to be a gift, which is received through IkOankar's blessing.¹

Word Meaning

eh = this, it.

pronominal adjective (of dātī), nominative case; feminine, singular.

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

kinehī = what type, what kind.

adverb.

Old Panjabi – *kehā/kehī/kehe/kinehā/kinehī*; Lahndi – *kehā* (of what kind/type, what kind/type); Apabhransh – *kaīs* (of what kind/type); Prakrit – *kīs/kīs*; Pali – *kīdis/kīris* (of what type); Sanskrit – *kīdrish* (कीदृश - of what kind, of what type).

¹ *caturāi siāṇapā kitai kāmī na āiai. tuṭhā sāhibu jo devai soī sukhu pāiai. 3. –Guru Granth Sahib 396*

dāti = gift.

noun, nominative case²; feminine, singular.

Apabhransh – *dāti*; Prakrit – *dātya*; Sanskrit – *dātvya* (दातव्य - worth giving; alm/gift).

āpas = on one's own, (through) one's (own effort or craft).

pronoun, ablative case³; first person, masculine, singular,

Old Panjabi – *āpas* (to one another); Apabhransh – *āp/āpu/āpi*; Prakrit –

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

te = on, by, because of.

postposition.

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

jo = which, which (gift).

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

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

pāīai = can be received, can be obtained.

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

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

nānak = Nanak!

noun, vocative case; masculine, singular.

sā = that.

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

Old Panjabi/Apabhransh/Prakrit/Pali/Sanskrit – *sā* (सा - that).

karmāti = gift, blessing.

noun, nominative case; feminine, singular.

² Phrases 'ihu dāti' in 'ihu kinehī dāti' and 'sā karmāti' in 'nānak sā karmāti' have been used in nominative cases along with the auxiliary verb 'hai.' Consequently, 'dāti,' and 'karmāti' are in nominative case.

³ There seems to be a need for further research on this.

Arabic – *karāmat* (elderliness, generosity; grace, spiritual accomplishment, supernatural power).⁴

sāhib = Owner; IkOankar.

noun, genitive case; masculine, singular.

Arabic – *sāhib* (master, lord, husband, ruler).

tuṭhai = upon being pleased; through blessing.

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

Old Panjabi – *tuṭhā*; Lahndi – *tuṭhā* (was pleased); Sindhi – *tuṭho/tuṭho* (became happy); Apabhraṅsh/Prakrit/Pali – *tuṭṭha*; Sanskrit – *tusṭ* (तुष्ट - joyous, satisfied/content, happy).

jo = which, which (gift).

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

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

milai = is received, is obtained.

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

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

.1. = First *salok* is complete.

Poetical Dimension

Through an impressive flow ideas that are inquiring in nature, the *salok* asks “what kind of a gift it is which can be obtained on one’s own effort?” It further elaborates that real gift is the one which is received when the Owner is pleased. This implies that instead of being proud of one’s ability and effort, one ought to seek the Owner’s grace in humility.

⁴ The plural form of ‘*karāmat*’ is ‘*karāmāt*.’ “In Gurbāṇī ‘*karmāti*’ has been used instead of ‘*karāmat*.’ The *kannā*-ending (long vowel, ‘ā’) of ‘ra’ shifts to ‘ma.’ Moving vowels around in a word is a common practice in the colloquial language. For this reason, ‘*karāmat*’ changed to ‘*karmāti*.’” –Srī Gurū Granth Sāhib Arbī-Fārsī Shabdāvali Kosh, Dr. Balwant Singh Dhillon, Guru Nanak Dev University, Amritsar, 2014, page 105

The meter convention of this *salok* is 11+13. Consequently, this *salok* can be categorized under a two line verse/couplet with 11+13 characters each (*soraṭhā chand*)⁵.

mahalā 2.

**eh kinehī cākarī jitu bhaū khasamu na jāi.
nānak sevaku kāḍhīai ji setī khasam samāi.2.**

Literal Translation

*What kind of service (is) this, by which the fear of the Owner does not go away?
Nanak! (That being) is considered (a real) servant, who becomes one with
the Owner.*

Interpretive Transcreation

What kind of service is this, by which the fear of IkOankar does not go away from the devotee's mind; fear, that does not transform into reverence over time.
Nanak! That being can be considered a real devotee, who becomes one with IkOankar in devotion.⁶

Word Meaning

eh = this, it.

pronominal adjective (of cākarī), nominative case; feminine, singular.

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

kinehī = what kind of?

adverb.

Old Panjabi – *kehā/kehī/kehe/kinehā/kinehī*; Lahndi – *kehā* (of what kind/type, what kind/type); Apabhransh – *kaīs* (of what kind/type); Prakrit – *kīs/kīs*; Pali – *kīdis/kīris* (of what type); Sanskrit – *kīdrish* (कीदृश - of what kind, of what type).

cākarī = service.

noun, nominative case; feminine, singular.

Farsi – *cākarī* (job/employment, service).

⁵ *Soraṭhā Chand* is a *Mātrak Chand* of four verses, which has 11+11 meters in the first and the third verse, and 13+13 meters in the second and the fourth verse. Usually, if the position of *Doharā Chand*'s verses is changed/swapped, then it becomes *Soraṭhā Chand*.

⁶ *hari jan prabhu rali eko hoe hari jan prabhu ek samāni jū.* –Guru Granth Sahib 447

jitu = by which, because of which.

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

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

bhaü = fear.

noun, accusative case; masculine, singular.

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

khasam = of the Owner; of IkOankar.

noun, genitive case; masculine, singular.

Farsi/Arabic – *khasam*(master).

jāi = goes away, is eliminated.

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

Apabhraṁsh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes).

nānak = Nanak!

noun, vocative case; masculine, singular.

sevaku = servant, devotee.

noun, accusative case; masculine, singular.

Apabhraṁsh/Prakrit/Sanskrit – *sevak* (सेवक - one who serves, servant).

kāḍhīai = is called/considered, can be called/considered.

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

Apabhraṁsh – ; Prakrit – ; Sanskrit – (-).⁷

ji = who, which (servant).

pronoun, nominative case; masculine, singular.

Maithili – *ji*; Lahndi/Apabhraṁsh/Prakrit – *jo*; Sanskrit – *yah* (यः - which).

setī = with.

postposition.

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

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

noun, locative case; masculine, singular.

⁷ No information is available regarding its etymology.

Farsi/Arabic – *khasam* (master).

samāi = merges, becomes one.

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

Old Panjabi – *samāuṇā*; Sindhi – *samāijaṇu* (to assimilate); Apabhraṅsh – *samāya*;

Prakrit – *sammāi*; Pali – *sammit*; Sanskrit – *sammāti* (संमाति - is

included/assimilated/contained in).

.2. = Second *salok* is complete.

Poetical Dimension

In an interrogative tone the *salok* asks, what kind of service is that by which the fear of IkOankar does not go away? That individual alone is considered to be the real servant who turns fear into loving reverence, to become one with IkOankar.

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

paūrī.

nānak ant na japaṇī hari tā ke pārāvār.

āpi karāe sākhatī phiri āpi karāe mār.

ikṇā galī janjīrīā iki turī caṛahi bisīār.

āpi karāe kare āpi haū kai siu karī pukār.

nānak karṇā jini kīā phiri tis hī karṇī sār.23.

Literal Translation

Nanak! (Neither) the limits of that IkOankar can be known, (nor) the further and nearer end.

(IkOankar), by Ownself, causes (the beings) to take shape, (and) then, by Ownself, causes death.

There are chains around the necks of some, (while) some ride on many horses.

(IkOankar) by Ownself causes (beings) to do, by Ownself does; (then), in front of whom should I make an appeal?

Nanak! One who has created the world, that (IkOankar alone) is to take care of it afterwards.

Interpretive Transcreation

Nanak! The limits of the Creator and creation cannot be known.

Under the Command, IkOankar alone creates beings in the creation, and then, later causes them to depart; IkOankar alone is the Creator and Destroyer of all.

Under the Command some are imprisoned (have chains around their necks),⁸ while many others mount horses and live a life of luxury.

IkOankar alone does everything and causes beings to do.⁹ In front of whom should I appeal then?

Nanak! IkOankar, who has created this world, is also to take care of it.

Word Meaning

nānak = Nanak!

noun, vocative case; masculine, singular.

ant = ends, limits.

noun, accusative case; masculine, plural.

Lahndi/Apabhransh/Prakrit – *ant* (end); Pali/Sanskrit – *ant* (अन्त - end, border, proximity).

jāpaṇī = be known.

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

Lahndi – *jāpaṇ* (to be seen, to know/realize, to appear/become evident); Prakrit – *ṇāppai*; Sanskrit – *janāyate* (जनायते - is known).

hari = (of) the Hari (IkOankar)

noun, genitive case; masculine, singular.

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

tā = (of) that (IkOankar).

pronominal adjective (of hari), genitive case; masculine, singular.

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

ke = of.

postposition.

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

pārāvār = further and nearer ends, limits.

noun, accusative case; masculine, plural.

Sanskrit – *pārāvār* (पारावार - further and nearer bank).

⁸ *ikṇā glīm janjīr bandī rabāṇīai.* –Guru Granth Sahib 1287

⁹ *āpi karāe kare āpi haū kai siu karī pukār.* –Guru Granth Sahib 1282

āpi = by Own-self.

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

Apabhransh – *āpi*; Prakrit – *āppan*; Sanskrit – *ātmani* (आत्मनि - self).

karāe = causes.

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

Old Panjabi – *karāuṇā* (to cause to do); Apabhransh/Prakrit – *kārāvei*; Pali – *kārāpeti* (causes to do); Sanskrit – *kāryati* (कारयति - causes to do or be done).

sākhatī = formation, shape, birth.

noun, accusative case; feminine, singular.

Farsi – *sākhātī* (formation); *sākhtan* (to make, to prepare).

phiri = then, later/after, again.

conjunction.

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

mār = death.

noun, accusative case; feminine, singular.

Old Panjabi/Lahndi/Sindhi/Prakrit/Pali; Sanskrit – *mār* (मार - death, killing, pestilence).

ikṇā = of some, of many.

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

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

galī = around the necks.

noun, locative case; masculine, plural.

Avadhi/Lahndi/Prakrit/Pali – *gal*; Sanskrit – *galah* (गलः - neck).

janjīrā = chains, shackles.

noun, accusative case; feminine, plural.

Braj – *janjīr/jajīr* (chain/shackle); Farsi – *zanjīr* (fettters, chain/shackle, handcuff; fetter).

iki = some, many.

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

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

turī = on the horses.

noun, locative case; masculine, plural.

Old Panjabi – *turā/turī*; Braj – *turag/turaṅg/turaya/turī/turā*; Apabhransh/Prakrit – *turaya*; Pali – *turag*; Sanskrit – *turgah* (तुरगः - horse).

caṛahi = they ride, they mount.

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

Lahndi – *caṛhaṇ*; Sindhi – *caḍhaṇu* (to grow, to mounts); Apabhransh – *caḍai*; Prakrit – *caḍai*; Sanskrit – *caḍhati* (चढति - rises, mounts).

bisār = a lot of, many.

adjective (of turī), locative case; masculine, plural.

Farsi – *bisyār* (a lot, abundant).

āpi = by Own-self.

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

Apabhransh – *āpi*; Prakrit – *āppaṇ*; Sanskrit – *ātmani* (आत्मनि - self).

karāe = causes (to do).

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

Old Panjabi – *karāuṇā* (to cause to do); Apabhransh/Prakrit – *kārāvei*; Pali – *kārāpeti* (causes to do); Sanskrit – *kāryati* (कारयति - causes to do or be done).

kare = does.

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

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

āpi = by Own-Self.

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

Apabhransh – *āpi*; Prakrit – *āppaṇ*; Sanskrit – *ātmani* (आत्मनि - self).

haū = I.

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

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

kai = (in front of) whom.

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

Old Panjabi – *kai*; Apabhraṅsh – *kaia*; Prakrit – *karai*; Sanskrit – *kroti* (करोति - does).

siu = in front of.

postposition.

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

karī = I should do, I can do.

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

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

pukār = appeal, request.

noun, accusative case; feminine, singular.

Marwari/Awadhi – *pukār*; Apabhraṅsh – *pukkār/pukkār/pukār*; Prakrit – *pukār/pukkar*; Sanskrit – *pukār/pūtkār* (पुकार/पूत्कार - call/appeal/wail).

nānak = Nanak!

noun, vocative case; masculine, singular.

kaṁā = world, creation.

noun, accusative case; masculine, singular.

Bengali – *kaṁā* (work, duty); Prakrit – *karaṅ* (instrument); Pali – *karaṅ* (to do, to make/produce); Sanskrit – *karaṅ* (करण - act/deed/affair).

jini = Who has.

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

Old Panjabi – *jinha*; Apabhraṅsh – *jiṅi* (who has); Prakrit – *jeṅ*; Sanskrit – *yen* (येन - through whom).

kīā = made, created.

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

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

phiri = then, again, later/afterwards.

adverb.

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

tis = That.

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

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

hī = only, verily, indeed, even, exactly.

adverb.

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

kaṁṭī = is to do (care), is to take (care).

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

Old Panjabi – *kaṁṭā*; Lahndi – *karaṁ*; Sindhi – *karaṁu* (to do, to work); Prakrit – *karei/karai*; Pali – *karoti*; Sanskrit – *karoti* (करोति - does).

sār = care.

noun, accusative case; feminine, singular.

Apabhransh – *sār* (care); Sanskrit – *sambhār* (सम्भार - care).

. 23. = Twenty-third *pauri* is complete.

Poetical Dimension

The first line of the *pauri* is creating a poetic appeal of sorts by praising IkOankar's greatnesses. Some of these qualities are described in the following lines, which provide it a fascinating and aesthetic taste that transports its readers into a state of awe.

In the *pauri*, the entire natural and social phenomenon is seen in the context of the pervasive command of IkOankar. It depicts the helpless state of the being and suggests that prayer in front of IkOankar is the only option. The final line puts the responsibility and burden of the entire creation on the Creator alone and makes the being carefree. This feeling of being carefree alone can bring serenity and peace in an individual. Thus the poetic flow of this *pauri* begins with a fascinating taste (of praising IkOankar's greatnesses) and ends with an exalted state of serenity and inner peace in an individual.

Based on vocabulary and articulation, the meter convention of this *pauri* is 13+(2)+11. First half of the third line has 15 meters, and the first half of the fourth and the fifth line has 14+14 meters.

DRAFT