

Pauri 24

Overview

The twenty-fourth *pauri* is accompanied by two *saloks*. The first *salok* has four lines and the second *salok* has three lines. Both *saloks* revolve around the same theme of IkOankar being the Creator, Preserver, and Destroyer of the entire creation. All pain and pleasure in the life of a being are in accordance with the Will. The *pauri* establishes the view that the greatness of IkOankar cannot be described. The director of all the world-plays is IkOankar alone. An individual needs to learn to live life in accordance with the Will of IkOankar.

saloku m: 1.

āpe bhāṇḍe sājianu āpe pūraṇu dei.
 ikṇī dudhu samāīai iki cuḷia rahaṇi caṛe.
 iki nihālī pai savaṇi iki upari rahani khare.
 tiṇā savāre nānakā jiṇ kau nadari kare.1.

Literal Translation

(That IkOankar) by Ownself, has created the vessels, (and that) pervading One by Ownself, gives (to everyone).

Milk is poured in some, (while) many stay mounted on the stove.

Some sleep having lain down on the mattresses, (while) many remain standing by (them).

O Nanak! (But IkOankar) adorns (only) those, unto whom (IkOankar) bestows grace.

Interpretive Transcreation

The all-pervading IkOankar, by Ownself, has created the beings (vessels), and by Ownself, bestows sustenance to all.¹

Some gain happiness in life (milk is poured in them), while many others suffer (stay mounted on the stove).

Some who have gained happiness are at ease (rest on the mattresses), while many others experience unease (stand by them as guards or servants).

O Nanak! But the all-pervading IkOankar enriches only those fortunate ones, on whom IkOankar bestows grace.

Word Meaning

āpe = by Ownself.

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

¹ *bjāū sūjhai ko nahī mani tani pūranu dei.* –Guru Granth Sahib 1010

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

bhāṁḍe = vessels; beings.

noun, accusative case; masculine, plural.

Lahndi – *bhāṁḍā*; Kashmiri – *bhāṁḍo*; Apabhransh – *bhāṁḍ/bhand*; Prakrit – *bhand*; Pali/Sanskrit – *bhāṁḍ* (भाण्ड - vessel, utensil).

sājianu = *sāje+ā+unu*, *That (IkOankar) has created/fashioned.*

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

Rājasthāni – *sājaṇo* (to prepare, to make, to decorate); Braj/Apabhransh – *sāj* (to decorate, to beautify); Prakrit – *sājai*; Sanskrit – *sajjayati* (सज्जयति - equips/prepares); Sanskrit – *sarjayati/sādhanoti* (सर्जयति/साधनोति - decorated/embellishes, equips/prepares) + Apabhransh – *oan*; Prakrit – *amuṇā* (through that); Sanskrit – *amunā* (अमुना - through that).

pūraṇu = completely filling, all-pervading (IkOankar).

noun, nominative case; masculine, singular.

Old Panjabi – *pūran/pūraṇ*; Sanskrit – *pūrṇ* (पूर्ण - filled, full).

dei = gives, bestows.

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

Apabhransh – *de/dei*; Prakrit – *deei/dāi*; Pali/Sanskrit – *dadāti* (ददाति - gives).

ikṇī = in some (vessels).

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

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

dudhu = milk.

noun, accusative case; masculine, singular.

Old Panjabi – *dudhu*; Lahndi – *duddha*; Apabhransh – *duddhu*; Prakrit/Pali – *dudadh*; Sanskrit – *dugdh* (दुग्ध - milk).

samātai = is put, is poured.

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

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

iki = some, many, others.

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

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

cuḷai = on the stove.

noun, locative case; masculine, singular.

Old Panjabi – *culla/cullā/cullī*; Lahndi – *cullā/cullī*; Sindhi – *culaho*; Prakrit/Pali – *cullī* (stove); Sanskrit – *cullī/cullih* (चुल्ली/चुल्लिः - fireplace).

rahaṇi = they stay, they remain.

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

Lahndi – *rahaṇ* (to live/stay); Apabhransh – *rahai*; Prakrit – *rahaī*; Sanskrit – *rahati* (रहति - lives/stays).

care = climbed, mounted.

adverb.

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

iki = some, many, others.

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

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

nihālī = on the mattresses/beddings.

noun, locative case; feminine, plural.

Farsi – *nihālī* (mattress/bedding).

pai = having lain down.

perfect participle (adverb).

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).

savaṇi = they sleep.

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

Lahndi – *savaṇ/saūṇā* (to sleep); Prakrit – *suvaī/savaī/sayaī/soi*; Pali – *supati*; Sanskrit – *svapati* (स्वपति - sleeps).

upari = atop, above, on.

postposition.

Old Panjabi/Gujarati/Marwari/Apabhransh – *upari*; Sanskrit – *upari* (उपरि - above).

rahani = they stay, they remain.

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

Lahndi – *rahaṇ* (to live/dwell); Apabhransh – *rahai*; Prakrit – *rahaï*; Sanskrit – *rahati* (रहति - lives/dwells).

khare = standing.

adverb.

Nepali/Braj/Old Panjabi – *kharā*; Sindhi – *kharo* (standing erect); Sanskrit – *khaḍak* (खडक - erect; bolt, post).

tiṇā = them/those.

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

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

savāre = enhances/enriches/improves, adorns/embellishes.

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

Lahndi – *saṁvāraṇ* (to decorate, to beautify/embellish, to prepare); Sindhi – *saṁvāraṇu*; Kashmiri – *savārun* (to make arrangements, to keep well/to embellish well); Sanskrit – *saṁvāryati* (संवारयति - keeps covered, keeps in the right manner, keeps embellished).

nānakā = O Nanak!

noun, vocative case; masculine, singular.

jiṇ = (to/unto) whom.

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

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

kaü = for, to.

postposition.

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

nadari = glance of grace, grace.

noun, accusative case; feminine, singular.

Arabic – *nazar* (to see, sight).

kare = does, bestows.

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

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

Poetical Dimension

The *salok* employs symbolism to illustrate that IkOankar by Ownself has created all beings and bestows gifts to them. Using ‘*bhāṇḍē*’ (vessel) as a symbol for a being, the *salok* conveys that IkOankar pours milk in some vessels, while making some to stay mounted on the stove.

Similarly, the third and fourth lines state that some beings sleep on mattresses while some stand guard, implying that some live in comfort while others suffer pain. The last line summarizes the entire *salok* and states that IkOankar adorns and improves only those beings whom IkOankar graces.

The meter convention of all the four lines of this *salok* is 13+11. Consequently, this can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*). This *salok* has been created by clubbing two *doharās*.

mahalā 2.

āpe sāje kare āpi jāi bhi rakhai āpi.

ṭisu vici jant upāi kai dekhai thāpi uthāpi.

kis no kahīai nānakā sabhu kichu āpe āpi.2.

Literal Translation

By Ownself, (IkOankar) creates (the creation, and) by Ownself, does (everything); by Ownself, also protects the creation.

Having created the living beings in that (creation, IkOankar by Ownself) watches, having established and disestablished them.

O Nanak! To whom should one appeal (other than IkOankar)? (That IkOankar) is all by Ownself (and) only Ownself.

Interpretive Transcreation

IkOankar by Ownself creates the creation, and does everything by pervading in everyone; and, by Ownself, protects the creation.

Having created beings in the creation, IkOankar watches over them while establishing and disestablishing them.

O Nanak! When IkOankar alone is the creator, preserver and destroyer of the creation, then whom should we appeal to, other than IkOankar?

Word Meaning

āpe = by Ownself.

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

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

sāje = creates, fashions.

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

Rājasthāni – *sājaṇo* (prepare, make, decorate); Braj/Apabhransh – *sāj* (decorate, beautify); Prakrit – *sājai*; Sanskrit – *sajjayati* (सज्जयति - equips/prepares).

kare = does.

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

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

āpi = by Ownself.

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

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

jāi = created (creation).

past participle (adjective), accusative case; feminine, singular.

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

bhī = also.

particle.

Sindhi – *bhī*; Prakrit – *avi*; Sanskrit – *api* (अपि - also, and, a lot, etc.).

rakhai = preserves, protects.

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

Lahndi – *rakhaṇ*; Sindhi – *rakhaṇu* (to keep); Apabhransh/Prakrit – *rakkhai*; Pali – *rakkhati* (protects, keeps); Sanskrit – *rakshati* (रक्षति - protects, guards).

tisu = in that, in that (creation).

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

Old Panjabi – *tisu*; Apabhransh/Prakrit – *tissa*; Sanskrit – *tasmin* (तस्मिन् - in that).

vici = in, inside.

postposition.

Sindhi – *vici*; Apabhransh – *vicci*; Prakrit – *vicca*; Sanskrit – *vartmani* (वर्त्मनि - inside, in).

jant = creatures, living beings.

noun, accusative case; masculine, plural.

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

upāi kai = having created.

perfect participle (adverb).

Apabhransh – *upāi*; Prakrit – *upāyay*; Sanskrit – *utpādyati* (उत्पादयति - produces/grows) + Old Panjabi – *kai*; Apabhransh – *kaia*; Prakrit – *karai*; Sanskrit – *karoti* (करोति - does).

dekhai = sees, watches.

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

Old Panjabi – *dekhai*; Apabhransh – *dekhai*; Prakrit – *dekakhiya*; Sanskrit – *drikshati/dekshati* (दृक्षति/देक्षति - sees).

thāpi = having placed, having established.

perfect participle (adverb).

Old Panjabi – *thāpaṇā*; Sindhi – *thāpaṇu* (to set up/establish); Prakrit – *thappia* (placed); Sanskrit – *sthāpyate* (स्थापयते - is instituted, is erected).

uthāpi = having disestablished, having removed/eliminated.

perfect participle (adverb).

Gujarati – *uthāpavu* (to take down, remove, transgress); Sanskrit – *ut-sthāpyate* (उत्-स्थापयते - is raised).

kis = (to/unto) whom.

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

Old Panjabi/Braj – *kisu*; Apabhransh – *kassu*; Prakrit – *kassa* (which); Sanskrit – *kasya/kasyai* (कस्य/कस्यै - whose).

no = to.

postposition.

Old Panjabi – *no*; Panjabi – *nūr̄m*; Braj/Apabhransh – *kaü*; Prakrit – *kao*; Sanskrit – *kaksh* (कक्ष - which).

kaḥīai = should one say to, pray to, appeal to.

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

Old Panjabi – *kahiṇā*; Sindhi – *kahaṇu* (to say, to speak); Prakrit – *kahei/kahaī* (says); Pali – *katheti* (speaks, preaches); Sanskrit – *kathyati* (कथयति - converses with, describes).

nānakā = O Nanak.

noun, vocative case; masculine, singular.

sabhu kichu = all, entire, everything.

adjective (of āpe āpi), nominative case; masculine, singular.

Old Panjabi – *sabhu*; Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*; Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, every one) + Maithili/Bhojpuri/Apabhransh – *kichu*; Prakrit – *kinci*; Pali – *kinci*; Sanskrit – *kincit/kincid* (किञ्चित्/किञ्चिद् - some).

āpe āpi = Ownself (and) only Ownself.

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

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

Poetical Dimension

The powers and capabilities of IkOankar have been described in the *salok* through simple linguistic expressions. It has been clearly stated that IkOankar alone creates, supports and destroys all the beings in the creation. When IkOankar is all by Self and Ownself, then whom should we pray in front of other than IkOankar. The introduction of two opposite states of being through antagonistic semantic parallelism has added to its poetic beauty.

This *salok* has three lines, which have the meter convention of 14+11, 13+11 and 14+11 respectively. This can be categorized under a two line verse/couplet with 13+11 characters each (*doharā chand*).

paūri.

vaḍe kīā vaḍiāīā kichu kahaṇā kahaṇu na jāi.

so kartā kādar karīmu de jīā rijaku sambāhi.

sāi kār kamāvaṇī dhuri choḍī tinnai pāi.

nānak ekī bāharī hor dūjī nāhī jāi

so kare ji tisai rajāi.24.1. sudhu

Literal Translation

(There are countless) greatnesses of the Great (IkOankar); no statement can be uttered (about them).

That (IkOankar) is the Creator, Owner and Bestower of grace; (that IkOankar alone) makes sustenance available to beings.

(Only) that deed is (going) to be carried out (by the beings, which) that (IkOankar) has inscribed (on their forehead) from the origin.

Nanak! Without the One (IkOankar), there is not any other place (of refuge). (IkOankar) does (only) that, which is the Will of that (IkOankar).

Interpretive Transcreation

There are countless attributes of the great IkOankar; nothing can be said or stated with certainty about them.²

The greatest of the great IkOankar alone is the Creator, Owner and Bestower of grace, Who provides sustenance to beings, wherever they are.

The beings practice only those things that have been destined by the Court of IkOankar.

Nanak! Without IkOankar, there is no other place of refuge.

IkOankar does only that which is the Will of IkOankar.³

Word Meaning

vaḍe = (of) the Great, (of) the greatest of the Great (IkOankar).

adjective (of IkOankar), genitive case; masculine, singular.

Old Panjabi – *vaḍā/vaḍī*; Lahndi – *vaḍḍā*; Sindhi – *vaḍo*; Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra/vriddha* (वड्/वृद्ध - big, great).

kīā = of.

postposition.

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

vaḍiāiā = greatnesses, attributes.

noun, nominative case; feminine, plural.

Lahndi – *vaḍāi/vaḍiāi*; Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra* (वड् - big, great).

² *je haū jāṇā ākhā nāhī kahaṇā kathanu na jāī.* –Guru Granth Sahib 2

³ *so pātisāhu sāhā pātisāhibu nānak rahaṇu rajāī. 27.* –Guru Granth Sahib 6

kichu = something, anything.

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

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

kahaṇā = statement, description.

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

Old Panjabi – *kahiṇā*; Sindhi – *kahaṇu* (to say, to speak); Prakrit – *kahei/kahai* (says); Pali – *katheti* (speaks, preaches); Sanskrit – *kathyati* (कथयति - converses with, describes).

kahaṇu (na) jāi = can (not) be said/stated/uttered/described.

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

Sindhi – *kahaṇu* (to say, to speak); Prakrit – *kahei/kahai* (says); Pali – *katheti* (speaks, preaches); Sanskrit – *kathyati* (कथयति - converses with, describes) + Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes, departs).

so = that (Creator).

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

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

kartā = Creator.

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

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

kādiru = Owner of the creation, the Almighty.

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

Arabic – *kādir* (owner of the creation, the Almighty).

karīmu = Bestower of grace, Beneficent.

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

Arabic – *karīm* (benevolent person, gracious); *karam* (benevolent, blessing).

de sambāhi = makes available, provides.

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

Apabhransh – *de*; Prakrit – *dei/dāi*; Pali/Sanskrit – *dadāti* (ददाति - gives) +

Apabhransh – *saṁvāh* (to drag away, to prepare); Prakrit – *saṁvāhaai* (drives, makes ready); Sanskrit – *saṁvāhayati* (संवाहयति - assembles, drives).

jīā = (to) beings/creatures.

noun, dative case; masculine, plural.

Apabhransh – *jīā/jīa*; Prakrit – *jīa*; Sanskrit – *jīv* (जीव - alive).

rijaku = food, sustenance.

noun, accusative case; masculine, singular.

Arabic – *rizak* (livelihood, subsistence/sustenance, nourishment).

sāī = that alone.

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

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

kār = action, deed.

noun, accusative case; feminine, singular.

Lahndi – *kār* (work); Sindhi – *kāri* (work, occupation); Sanskrit – *kār* (कार - action, work).

kamāvaṇī = is to be earned, is to be practiced/done/carried out.

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

Lahndi – *kamāvaṇ*; Sindhi – *kamāiṇu*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; Dard Languages – *kamāvati*; Sanskrit – *karmāpyati* (कर्मापयति - work, earn).

dhuri = from the origin/beginning, from the Court.

noun, ablative case; masculine, singular.

Lahndi – *dhur* (origin/beginning); Sindhi – *dhuru* (origin, source); Prakrit – *dhur* (pole/pillar); Pali – *dhur* (yoke, pole, forepart of anything); Sanskrit – *dhur* (धुर - yoke or yoke-pin).

choḍī pāi = has been put/inscribed (on the forehead), has been destined.

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

Old Panjabi – *choḍi*; Apabhransh – *choḍḍia* (having abandoned/forsaken); Prakrit – *choḍei* (loses); Sanskrit – *kshotyati* (क्षोटयति - throws) + Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaī* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained, obtains).

tinnai = That has.

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

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

nānak = Nanak!

noun, vocative case; masculine, singular.

ekī = only one.

adjective (of IkOankar), accusative case; feminine, singular.

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

bāharī = without, devoid of.

postposition.

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

hor = any, other.

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

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

dūjī = second, other.

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

Old Panjabi/Lahndi – *dujī*; Apabhransh – *dūjjaa*; Prakrit – *duī* (second/other); Pali – *duttīyatā* (friendship); Sanskrit – *dutīya* (दुतीय - second/other).

nāhī = no/not.

particle.

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

jāi = place.

noun, accusative case; feminine, singular.

Farsi – *jā/jāya* (place/location, abode).

so = that (alone).

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

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

kare = does.

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

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

ji = which/whichever.

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

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

tisai = of That.

noun, genitive case; masculine, singular.

Old Panjabi – *tisu*; Apabhransh/Prakrit – *tissa*; Sanskrit – *tasmin* (तस्मिन् - in that).

rajāi = Will, Wish.

noun, locative case; feminine, singular.

Arabic – *razā/rizā* (will, happiness/pleasure).

.24. = Twenty-fourth *pauri* is complete.

.1. *sudhu*⁴. = One utterance/composition (Asa Ki Var) complete.

⁴ “This editorial note is missing in some manuscripts. In the Srī Kartārpurī recension, ‘*sudhu*’ is written on the margin/border.” –Bhai Jodh Singh, Kartārpurī Bīr De Darshan, Punjabi University, Patiala, 1968, Page 73.

“This text is not noticed in any *var* of the Guru Granth Sahib’s any other manuscript. It is available only in the Kartārpurī recension in the hand writing of its scribe. The printers have started copying it. This wrong and unnecessary imitation should be stopped.” –S. Randhir Singh (editor), Pāṭh Bhedāñ Dī Sūcī, Secretary Shiromani Gurdwara Parbandhak Committee, Amritsar, 1977, page 35.

The SikhRI team has also noticed the absence of the above editorial note in most of the manuscripts. For the reader’s information a note by Dr. Rattan Singh Jaggi is being shared below. He writes that “Word ‘*sudhu*’ has been specifically used at the end of the following *vars* in the Guru Granth Sahib: *sirī rāg kī vār mahalā 4*, *mājh kī vār mahalā 1*, *gaūrī kī vār mahalā 4*, *āsā kī vār mahalā 1*, *gūjarī kī vār mahalā 3*, *gūjarī kī vār mahalā 5*, *bihāgaṛe kī vār mahalā 4*, *vaḍhaṛs kī vār mahalā 4*, *soraṭhi kī vār mahalā 4*, *bilāval kī vār mahalā 4*, *kāmkalī kī vār mahalā 3*, *kāmkalī kī vār mahalā 5*, *mārū kī vār mahalā 3*, *saraṅg kī vār mahalā 4*, *malār kī vār mahalā 1*, *kānaṛe kī vār mahalā 4*.

A different phrase ‘*sudu kīce*’ is noticed with *gūjarī kī vār* by *maalā 5*. No indicator like ‘*sudhu*’ or ‘*sudhu kīce*’ is noticed in the following five *vars*: *jaitsarī kī vār*, *sūhī kī vār mahalā 3*, *rāmkalī kī vār* by Satā Balvaṇḍ, *mārū kī vār mahalā 5*, *basant kī vār mahalā 5*.

It is worth noting that ‘*sudhu*’ or ‘*sudhu kīce*’ is not noticed at the end of any long composition in the Guru Granth Sahib. Scholars have interpreted this fact differently.

Poetical Dimension

This *pauri* also uses simple linguistic expressions. It is clearly stated that the greatnesses of IkOankar cannot be described. IkOankar is the ‘Creator’ (*kartā*), ‘Master/Owner of the creation’ (*kādaru*) and ‘Bestower of gifts’ (*karīmu*) who provides sustenance to all beings. Beings act in accordance with the Will of

1. According to Farīdkoṭī Ṭīkā, during the compilation of *vars*, the Guru instructed Bhai Gurdas to preserve the sequence of *saloks*. Bhai Gurdas has got the sequence of *saloks* in *pauris* verified by the Guru. Consequently, ‘*sudhu*’ means ‘sequence of *saloks* and *pauris* is correct.’ The phrase ‘*sudhu kīce*’ is a prayer by Guru Arjan Sahib before Guru Nanak Sahib, to take care of and correct mistakes in the text.
2. Bhai Vir Singh is of the opinion that while writing Guru Granth Sahib for the first time, the scribe did not add ‘*mahalā*’ in the title along the *saloks*. When this was fixed on the instructions of the Guru, ‘*sudhu*’ was added to the text.
3. Prof. Sahib Singh has endorsed the view of Bhai Vir Singh. To support it, he states that out of the five *vars* which have no indication of ‘*sudhu*’ two *vars* (one by Sata and Balvand and one in *rāg basant*) have no *salok*. Additionally, two *vars* are Guru Arjan Sahib’s own, because of which there was no need for any correction.
4. Some scholars are of the opinion that ‘*sudhu*’ indicates that the concerned composition has been matched with the original text to vouch for its accuracy. The only difference in the opinion of Farīdkoṭī Ṭīkā and Bhai Vir Singh or Prof. Sahib Singh’s view is that authors of Farīdkoṭī Ṭīkā associate it with the sequence of *saloks* while Bhai Vir Singh associates it with the issue of adding ‘*mahalā*’ with the *saloks*. In the first *var* under ‘*sirī rāg*’ in the Kartārpurī recension, ‘*mahalā*’ indicator has been added to the *saloks* later. There is an alteration in the sequence of some lines as well. There were only two reasons for a careful correction of the *vars* in this manner: first, ascertaining the sequence of the *saloks*, and second, to add ‘*mahalā*’ indicator with the *saloks*. This is because before the compilation of Guru Granth Sahib, the collection of *saloks* was not compiled in *vars*, which is supported by the title ‘*salok vārāṁ te vadhīk*’ (*saloks* more than or beyond the *vars*), it was important to exercise care in ascertaining the correct sequence of the *saloks* as well as adding the ‘*mahalā*’ indicator. As far as the question of adding ‘*mahalā*’ was concerned, once its method was ascertained in ‘*sirī rāg kī vār*,’ there was no special need to review it again and again. Consequently, opinion of Farīdkoṭī Ṭīkā should be accepted.

As for the argument that ‘*sudhu*’ was used to vouch for the accuracy of the text after matching it with the original text; if this was the actual reason, then this scheme should have been followed in other compositions as well.” –Dr. Rattan Singh Jaggi (editor), Nirukat Srī Gurū Granth Sāhib (Vol. Five), Punjabi University, Patiala, 2007, page 131-132

IkOankar. Other than one IkOankar, there is no other place of refuge that saves. Consequently, a being finds honor only in living as per the Will of IkOankar.

The phrases '*vaḍe kīā vaḍiāīā*' (there are countless greatnesses of the Great), '*kichu kahaṇā kahaṇu*' (nothing can be said/stated about them), '*kartā kādar karīmu*' (creator, owner and bestower of grace), '*kār kamāvaṇī*' (deed is to be earned) etc. exhibit alliteration.

The meter convention of this *pauri* is 15+13 (first), 14+13 (second), 13+13 (third), and 13+11 (fourth). There are fourteen meters in the fifth line.

DRAFT