

Pauri 2

Overview

The second *pauri* is accompanied by three *saloks*. The first *salok* contains twelve lines, the second contains nine lines, and the third contains five. In the first *salok*, it is mentioned that the entire creation and each of its parts is created by the eternal IkOankar. All of creation is a manifestation of the eternal IkOankar. In the second *salok*, the greatness of IkOankar has been reflected upon. In the third *salok*, the world is described as the abode of IkOankar. IkOankar administers the creatures according to Own command, but this mystery can be understood only by those on whom IkOankar showers grace through Wisdom. It has been reaffirmed in the *pauri* that the deeds of human beings are judged on the basis of truth, and so, human life can be worthwhile only through truthful living.

saloku m: 1.

**sace tere khand̄ sace brahmand̄.
sace tere loa sace ākār.
sace tere karṇe sarab bīcār.
sacā terā amaru sacā dībāṇu.
sacā terā hukamu sacā phurmāṇu.
sacā terā karamu sacā nīsāṇu.
sace tudhu ākhahi lakh karoṛi.
sacai sabhi tāṇi sacai sabhi jori.
sacī terī siphati sacī sālāh.
sacī terī kudrati sace pātisāh.
nānak sacu dhiāini sacu.
jo mari jamme su kacu nikacu.1.**

Literal Translation

*True are the different parts of Your (cosmos), True are the universes.
True are Your worlds, True are (Your) forms.
True are Your deeds, (True are) all thoughts (of wisdom).
True is Your rule, True is Your court.
True is Your command, True is (Your) instruction.
True is Your grace,¹ True is the sign.*

¹ Being masculine in Arabic, the word 'karam' has been used as a masculine in the Guru Granth Sahib as well. It has been used here in the same meaning (grace) as in

True are (those who) speak of You, the hundreds of thousands and tens of millions. All (exist) with the support of (Your) true power, all (exist) with the support of (Your) true strength.

True is Your praise, True is (Your) glory.²

True is Your creation, O true Sovereign!

Nanak! (Those who) remember the Truth, are true. Whoever takes birth and dies, that (person remains) unripe, absolutely unripe.

Interpretive Transcreation

O eternal Sovereign! True are all the universes created by You and all the different parts of the cosmos; they manifest Your eternal Embodiment.

True are all the worlds in the cosmos, and all the evident and inevident forms created by You; they manifest Your eternal Embodiment.

True are all of Your deeds, they manifest Your eternal Embodiment; true are all Your wisdom-thoughts, they reaffirm Your eternal Embodiment.

True is Your rule, it establishes the Truth; true is Your court, it delivers fair justice.

True is Your command that runs the entire cosmic phenomenon; true is Your royal instruction, which establishes the Truth.

True is Your grace that You bestow on the beings; true is the sign of Your grace.

True are the hundreds of thousands and tens of millions of beings, who continuously remember You.

All of existence exists with the support of Your eternal power and strength.

True are Your praise and Your glory, which merge one with You, the Eternal.

O eternal Sovereign! True is Your entire creation, as it manifests Your true embodiment.³

Arabic. The word 'karam' that comes from the Sanskrit 'karman' (कर्मन्), means 'task, deed, work,' etc.

² In Guru Granth Sahib, words 'siphati' (admiration) and 'sālāh' (praise) usually appear together (although at some places they also appear separately). While they are synonyms, they also have poetic significance. The employment of such word-pairs is a stylistic specialty of not just Guru Granth Sahib, but also of old poetry. A visible trend in old poetry is that the words borrowed from one or two languages are repeated to form compound words. In Guru Granth Sahib, similar examples of this are also found: *sail-pathar* (rocks/stones), *tanu-deh* (body), *tuli-samsari*, (equal to) *siphati-sālāh* (admiration/praise), etc.

³ The message is that this world is not a myth, contrary to the belief of some old religious traditions. It is true, the world is real, though it keeps changing, disintegrating and resuscitating. The creation is a part of the Creator. It must be

Nanak! Those who remember the eternal IkOankar, become the embodiment of Truth.⁴ One who forgets the Eternal and engages with the transient world, wanders through the cycle of birth and death; that individual is false, absolutely false (unripe).

Word Meaning

sace = true; that manifest the Truth, that manifest the eternal embodiment (of IkOankar).

adjective (of khand brahmand etc.) nominative case; masculine, plural.

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

tere = Your.

pronominal adjective (of khand, brahmand etc.), nominative case; masculine, plural.

Old Panjabi – *terā/terī/tere*; Braj – *terā*; Apabhraṅsh – *teraya*; Prakrit – *tubbam*; Sanskrit – *tvam* (तवम् - you).

khand = different parts of the cosmos.⁵

noun, nominative case; masculine, plural.

Old Panjabi – *khandā/khand*; Apabhraṅsh/Prakrit – *khand*; Sanskrit – *khand* (खण्ड - piece, part, division).

brahmand = universes.

noun, nominative case; masculine, plural.

Apabhraṅsh/Prakrit – *brahimand*; Sanskrit – *brahmāṅḍ* (ब्रह्मांड - seed of the Supreme Being).⁶

accepted as a reflection of IkOankar: *racnā sācu banī. sabh kā eku dhanī.1. rahāu.* – Guru Granth Sahib

⁴ Although in this sentence, ‘*sacu*’ has been used as singular in both instances, the verb ‘*dhiāini*’ is in the plural. For this reason, it will be interpreted in the plural. This style is also used in the Devanagari literature.

⁵ It is commonly believed that there are nine parts/continents of the Earth: *naū khand prīthmī phirai ciru jīvai.* –Guru Granth Sahib 265

⁶ In Sanskrit dictionaries, the meaning of ‘*brahmāṅḍ*’ is quoted as ‘*braham dā bīj-bhūt aṅḍā*’ (seed like egg of the Supreme Being), from which the creation is understood to have developed. There is a story in Manu Smriti and Puranas that before the creation of the universe, a golden colored egg was born, which was divided into two parts after a thousand years, from which seven upper regions and seven lower regions came into existence. –Bhai Kahn Singh Nabha, Mahān Kosh, Bhasha Vibhag, Punjab, Patiala, 1974, page 897

*loa*⁷ = regions, worlds.⁸

noun, nominative case; masculine, plural.

Apabhransh/Prakrit – *loa*; Sanskrit – *lokaḥ* (लोकः - region, world).

ākār = forms, existences.

noun, nominative case; masculine, plural.

Apabhransh – *ākār* (form, shape); Sanskrit – *ākār* (आकार - shape, appearance).

karaṇe = deeds, actions.

abstract participle (noun), nominative case; masculine, plural.

Old Panjabi – *karaṇ*; Apabhransh – *karaṇ* (act); Prakrit – *karaṇ* (instrument, tool);

Pali – *karaṇ* (doing); Sanskrit – *karaṇ* (करण - act, deed).

sarab = all.

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

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

bīcār = thoughts; wisdom-thoughts.

noun, nominative case; masculine, plural.

Old Panjabi – *vīcār/bīcār*; Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - thought, discussion).⁹

sacā = true; that establishes the Truth.

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

⁷ It is often considered that ‘a’ of ‘loa’ is not pronounced, but because ‘a’ indicates a plural here, its pronunciation is obligatory according to the writing style of Guru Granth Sahib. “The vowel appearing before the ‘a’ needs to be stretched in articulation. This is a means to register the Sanskrit ‘*palūt svar*’ (flute vowel).” –Dr. Harkirat Singh, *Gurbāṇī Dī Bhāshā Ate Viākaraṇ*, Punjabi University, Patiala, 2016, page 101-102

⁸ This is a reference to three worlds (tri/trai-lok or tri-bhavan: *svarg lok*, *bhū/māt lok*, *patāl lok* - heaven, earth and the netherworld), that are commonly mentioned in ancient Hindu scriptures. For example:

manu māri rījhai sabadi sījhai trai lok nāthu pachāṇae. –Guru Granth Sahib 844

giān padārathu pāīai tribhavaṇ sojhī hoi. –Guru Granth Sahib 60

⁹ Even though this word is used as a masculine in Sanskrit, it is used as both masculine and feminine in Guru Granth Sahib. The same is true even for modern Panjabi, *vicār* is both masculine and feminine.

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

terā = Your.

pronominal adjective (of amaru, dībāṇu etc.); masculine, singular.

Old Panjabi – *terā/terī/tere*; Braj – *terā*; Apabhransh – *teraya*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).¹⁰

amaru = rule.

noun, nominative case; masculine, singular.

Arabic – *amar* (أمر - order, rule).¹¹

sacā = true; that delivers fair justice.

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

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

dībāṇu = court.

noun, nominative case; masculine, singular.

Braj – *dīvāṇ*; Arabic/Persian – *dīvān* (ديوان - royal court).

sacā = true.

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

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

hukamu = command, order.

noun, nominative case; masculine, singular.

Old Panjabi/Braj – *hukam*; Arabic – *hukam* (حُكْم - order).¹²

¹⁰ Some scholars believe its etymology is: Braj – *terā*; Apabhransh – *terā*; Sanskrit – *tvadīya* (त्वदीय - your). –Acharya Bachchu Lal Awasthi, Hindī Viutpattī Kosh, Vol 4, Delhi, 2008, page 2032

¹¹ The regional (colloquial) form of ‘*amaru*,’ that has been changed into a masculine, singular by appending an *aumkaṛ*-ending (short vowel, ‘u’).

¹² Related to the word ‘*hukam*,’ only two word forms ‘*hukam*’ and ‘*hukam-udūlī*’ are found in Arabic. In Guru Granth Sahib, grammatical and poetic forms like ‘*hukam*, *hukamu*, *hukami*, *hukmahu*, *hukmai*’ have been used.

phurmāṇu = instruction.

noun, nominative case; masculine, singular.

Sindhi/Braj – *phurmāṇ*; Farsi – *farmān* (فَرْمَان - royal injunction).

sacā = true.

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

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

karamu = grace, benevolence.

noun, nominative case; masculine, singular.

Arabic – *karam* (كَرَم - grace, blessing).

nīsāṇu = mark, sign; sign of grace.

noun, nominative case; masculine, singular.

Braj – *nisāṇ*; Farsi – *nashān* (نیشان - sign).

sace = true; truthful.

adjective (of the individuals who serve), nominative case; masculine, plural.

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

tudhu = You.

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

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

ākhahi = they say, they speak/utter; they state.

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

Apabhransh – *ākhahi*; Prakrit – *ākkhanti*; Sanskrit – *ākhyānti* (आख्यान्ति - they say).

lakh = hundred thousand; hundreds of thousands.

adjective (of the individuals who serve), nominative case; masculine, plural.

Lahndi/Apabhransh – *lakh*; Prakrit – *lakkha*; Sanskrit – *laksha* (लक्ष - hundred thousand).

karōṛi = ten million; tens of millions.

adjective (of the individuals who serve), nominative case; masculine, plural.

Sindhi/Apabhransh – *karōṛi*; Prakrit – *koḍi*; Sanskrit – *koṭi* (कोटि - ten million).

sacai = with true (power).

adjective (of tāṇi), instrumental case; masculine, singular.

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

sabhi = all, everyone/everything.

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

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

*tāṇi*¹³ = with power.

noun, instrumental case; masculine, singular.

Lahndi – *tāṇ* (strength); Kashmiri – *tāṇ* (strength, courage); Prakrit/Pali – *tāṇ* (shelter, refuge, protection, armour); Sanskrit – *trāṇ* (त्राण - protection, armour).¹⁴

sacai = with true (strength).

adjective (of jori), instrumental case; masculine, singular.

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

jori = with strength.

noun, instrumental case; masculine, singular.

Old Panjabi/Braj – *jor*, Farsi – *zor* (زور - strength, power).

sacī = true; merges one with the Eternal.

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

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

terī = Your.

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

¹³ Here ‘*tāṇ*’ has been converted into an instrumental case ‘*tāṇi*’ by adding a *sihārī*-ending (short vowel, ‘i’). In Sanskrit, the sign for *trītiyā/third vibhaktī* (instrumental case) is ‘eṇ’ (ऐण). This sign had mutated into only a *sihārī*-ending (short vowel, ‘i’) in Apabhransh. In Guru Granth Sahib, ‘*tāṇi*’, ‘*jori*’, etc., have evolved from this Apabhransh form.

¹⁴ Word ‘*tāṇi*’ could also be an instrumental case of ‘*tāṇ*’ (strength), which has evolved from Farsi ‘*tavān*.’

Old Panjabi – *terā/terī/tere*; Braj – *terā*; Apabhransh – *teraya*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

*siphati*¹⁵ = admiration, praise, glory.

noun, nominative case; feminine, singular.

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

sālāh = praise, glory.

noun, nominative case; feminine, singular.

Apabhransh – *sālāhah*; Prakrit – *salāhā* (praise); Sanskrit – *shalāghā* (शलाघा - boasting, praise).

sacī = true; that manifest the Truth, that manifest the true Embodiment (of IkOankar).

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

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

kudrati = creation.

noun, nominative case; feminine, singular.

Old Panjabi – *kudrati*; Arabic – *kudrat* (قُدْرَت - power, IkOankar's power, nature).¹⁶

sace = O true (One)! O eternal (Sovereign)!

adjective (of pātisāh), vocative case; masculine, singular.

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

pātisāh = O Sovereign!

noun, vocative case; masculine, singular.

Farsi – *pātshāh/pādshāh* (پادشاه - *pāt/pād* = throne + king = master).

nānak = Nanak!

noun, vocative case; masculine, singular.

¹⁵ The *sihārī*-ending (short vowel, 'i') of last letter 'ta' in *siphati* is indicative of the feminine gender, which is a norm in Guru Granth Sahib.

¹⁶ In Guru Granth Sahib, being used as feminine, '*kudrati*' (creation) always appears as *sihārī*-ending (short vowel, 'i'). Feminine nouns coming from Arabic, that end with a 'ta,' are usually recorded with a *sihārī*-ending (short vowel, 'i') in Guru Granth Sahib. For example, *hikmati*, *hujati*, *siphati*, *gairati*, *muhlati*, *karāmāti*, etc.

sacu = the Truth; the eternal IkOankar.

noun, accusative case; masculine, singular.

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

dhiāini = (they) meditate; (they) remember, (they) contemplate.

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

Old Panjabi – *dhiāini*; Sindhi – *dhayāiṇu* (to ponder); Sanskrit – *dhyāyati* (ध्यायति - notices).

sacu = true; embodiment of Truth.

noun, nominative case; masculine, singular.

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

jo = who, whoever.

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

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

*marī*¹⁷ = dies.

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

Lahndi – *marāṇ*; Sindhi – *marāṇu* (to die); Apabhraṅsh/Prakrit – *marai*; Pali/Sanskrit – *marati* (मरति - dies).

jamme = takes birth.

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

Old Panjabi – *jammai/jamme*; Apabhraṅsh – *jammai*; Prakrit – *jamm/jammai*; Sanskrit – *janyati* (जनयति - takes birth).

*su*¹⁸ = that.

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

¹⁷ Word 'marī' is a present tense verb made by appending a *sihārī*-ending (short vowel, 'i') to verb root 'mar,' and is a poetic mutation of 'mare.' In Guru Granth Sahib, 'marī' is also used as perfect participle. However, it seems more appropriate to interpret it as a verb form here. – *haūmai vici jagu binasadā marī jammai āvai jāi*. – Guru Granth Sahib 33; – *guru pūrā jisū bheṭṭai marī janami na rovai*. –Guru Granth Sahib 322

¹⁸ 'su' is actually an altered form of 'so.' In Guru Granth Sahib, both 'so' and 'su' have been used.

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

kacu = unripe; false.

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

Old Panjabi – *kacu*; Apabhransh/Prakrit – *kacca*; Sanskrit – *kacca* (कच्च - unripe, raw).

*nikacu*¹⁹ = absolutely unripe; absolutely false.

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

Old Panjabi – *nikaccu* (utterly imperfect); Apabhransh/Prakrit – *kacca*; Sanskrit – *kacca* (कच्च - unripe, raw).

.1. = First *salok* is complete.

Summary: The entire process created by IkOankar essentially manifests the true embodiment of IkOankar. Praise of the eternal IkOankar helps one unite with the 'Truth' (IkOankar). Those who always remember IkOankar, the embodiment of Truth, or engage with the 'Truth,' they are liberated by living a righteous life. Those who engage with falsehood, they keep wandering.

Elaboration: Both evident and inevident elements of creation are created by the Creator. Like the Creator, creation is also beautiful and awe-inspiring, because the Creator is pervading it. The Creator made the creation so that human beings (a part of creation) can experience the awe-inspiring evident elements of creation through the Guru's door and merge with the ultimate-ecstasy while enjoying inner-bliss.²⁰ From this perspective, the entire creation and all its cosmos, realms, worlds, forms, creatures, air, water, etc. which are subsisting in reverence of the Creator's will, are True, as they have been created by the True IkOankar as manifestations or illuminations of the Truth. Anyone who, while experiencing this Truth, connects with the ultimate-Truth, eventually becomes the embodiment of Truth.

Seeing this from another perspective, everything that makes up the evident elements of creation is false because it is transient. This is a very subtle point. While

¹⁹ Here '*nikac*' has been formed by appending special meaning prefix '*ni*' to '*kacu*.' '*kacu-nikacu*' cannot be read as '*kacuni-kacu*' compound, because Guru Granth Sahib's vowel ending norms do not allow that. '*ni*' cannot be attached to '*kacu*' because of its *aurṁkaṛ*-ending (short vowel, 'u'). Therefore, breaking it into '*kacuni-kacu*' and interpreting it as 'falsier than the false' is not correct.

²⁰ *karte kudrati mustāku*. –Guru Granth Sahib 724

witnessing the creation, if one remains conscious of the Creator, the creation seems to be the manifestation of Truth. But getting lost in the beauty of the creation and forgetting the Creator, the creation seems to be false, because it is transient and always changing. Guru Nanak Sahib has highlighted this fact in the tenth *pauri* of Asa Ki Var: '*kūru rājā kūru parjā*' (false is the king, false is the citizenry).'

Poetical Dimension

While using parallelism²¹ this *salok*, uttered by the first Sovereign, explains that the Creator is 'True,' and, the creation as a manifestation of the Truth, is also 'True.' In the first, second, and third line, the word '*sace*' (true) has been used five times. The word '*sace*' (true) is plural because it functions as an adjective to plural words like '*brahimand*' (universes), '*khand*' (different parts of the cosmos), '*loa*' (regions), '*ākār*' (forms), and '*karṇe*' (deeds). In the fourth, fifth, and sixth lines, '*sace*' (true), the singular form of '*sace*' (true), has been used six times. It functions as an adjective to the singular words '*amaru*' (rule), '*dībāṇu*' (court), '*hukamu*' (command), '*phurmāṇu*' (instruction), etc. In the seventh line, the word '*sace*' (true) has been used once again, for the plural words '*lakh karoṛi*' (hundred thousand-ten million). In the eighth line, '*sacai*' (with true strength), a poetic form of '*sace*' (true), has been used, for '*tāṇi*' (through strength) and '*jori*' (through power). In the ninth and tenth lines, the feminine singular adjective '*saci*' (true) has been used for feminine singular words like '*siphati*' (admiration), '*sālāh*' (praise), and '*kudrati*' (creation). At the end of the tenth line '*sace pātsāh*' (O true Sovereign!) has been used as a vocative.

Thus, words like '*sace*,' '*sacā*,' '*saci*,' '*sacai*,' etc, have been repeatedly used to this effect. Almost all of the lines (with the exception of the third, seventh and tenth) also have a grammatically symmetric construction.²² In these lines, words like '*khand-brahimand*' (different parts of the cosmos-universes), '*loa-ākār*' (regions-forms), '*karṇe-bīcār*' (deeds-thoughts), '*amaru-dībāṇu*' (rule-court), '*hukam-phurmāṇu*' (command-instruction), '*karamu-nīsāṇu*' (grace-mark), '*tāṇi-jori*' (power-strength) and '*siphati-sālāh*' (admiration-praise) complement each other and manifest isomorphic semantic parallelism.²³ But, in the eleventh through twelfth lines, antonyms like '*sacu-kacu*' (true-false) are used to produce the effect of antagonistic semantic

²¹ When a specific idea or thought is highlighted by repeated usage of sounds, words, sentences, etc. then it is called parallelism. Not only does it convey the relativity of the idea, it also introduces a special rhythm and auditory beauty.

²² This is called parallelism at the structural level. In this, sentences or phrases of similar grammatical structure are repeated.

²³ The repetition of such different yet synonymous words is called isomorphic semantic parallelism (*samtā mūlak arth-paddharī samānantartā*).

parallelism²⁴ by introducing deflection²⁵ in this style. Through these poetic tools it has been made clear that those who remember the true Sovereign, are true, and those who do not, are false.

By employing parallelism, it has been highlighted that IkOankar is true, and all the parts of the creation created by IkOankar are also true; they outline the truth. Additionally, this parallelism also produces a special rhythm and resonance. Although the tenth line, 'sacī terī kudratī sace pātsāh, (true is Your creation, O true Sovereign!)' has been used only once in the entire *salok*, it still offers a summary and provides the fundamental meaning of all the lines. Here, syntactic rareness²⁶ has been used.

In this *salok*, there are a total of twelve lines. In the first ten lines, there are 18+18 meters. In the last two lines, there are 13+14 meters, respectively.

m: 1.

**vaḍī vaḍiāī jā vaḍā nāu.
vaḍī vaḍiāī jā sacu niāu.
vaḍī vaḍiāī jā nihcal thāu.
vaḍī vaḍiāī jāṇai ālāu.
vaḍī vaḍiāī bujhai sabhi bhāu.
vaḍī vaḍiāī jā puchi na dāti.
vaḍī vaḍiāī jā āpe āpi.
nānak kār na kathnī jāi.
kītā karṇā sarab rajāi.2.**

Literal Translation

*Great is the glory (of IkOankar), whose Nam is great.
Great is the glory (of IkOankar), whose justice is true.
Great is the glory (of IkOankar), whose abode is steady.
Great is the glory (of IkOankar), (who) knows the utterance.
Great is the glory (of IkOankar), (who) understands all feelings.
Great is the glory (of IkOankar), who does not ask before (giving any) thing.
Great is the glory (of IkOankar), who is (all) by Self (and only) Ownself.*

²⁴ The repetition of words and their antonyms is called antagonistic semantic parallelism (*virodh mūlak arth-paddharī samānantartā*).

²⁵ The difference in the use from the previously employed standard is called deflection.

²⁶ When a word or a sentence is used only once in the entire composition, but offers a summary of it, then this linguistic specialty is called rareness.

Nanak! The act cannot be described.

(What has been) created (and is) to be created, all (is and will be) in accordance with the Will.

Interpretive Transcreation

Greatest of the great is the glory of IkOankar, whose Identification (Nam) is the greatest of the great.

Greatest of the great is the glory of IkOankar, whose justice is fair.

Greatest of the great is the glory of IkOankar, whose abode is eternal.

Greatest of the great is the glory of IkOankar, who knows every word that is uttered.

Greatest of the great is the glory of IkOankar, who understands every feeling in every heart.

Greatest of the great is the glory of IkOankar who does not consult anyone before bestowing anything.

Greatest of the great is the glory of IkOankar, who by Own-Self alone, is the Doer of everything.²⁷

Nanak! The processes of creating and operating the world by the Greatest of the great cannot be described in words.

Whatever has been created and will be created by the Eternal, all is and will be in accordance with the Will.

Word Meaning

vaḍī = great; greatest of the great.

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

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

vaḍiāī = glory.

noun, nominative case; feminine, singular.

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

jā = Whose.

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

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

²⁷ *sabhu kichu āpe āpi hai dūjā avaru na koi.* –Guru Granth Sahib 39

vaḍā = great; Greatest of the great.

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

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

nāu = Nam, Name; Identification.

noun, nominative case; masculine, singular.

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

sacu = true; fair.

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

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

niāu = justice.

noun, nominative case; masculine, singular.

Sindhi/Lahndi – *niāu*; Apabhransh – *niāu*; Prakrit – *ṇāy*; Sanskrit – *nyāy* (न्याय - technique, justice).

nihca²⁸ = immovable, steady; eternal.

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

Apabhransh – *nihcal*; Prakrit – *niscal*; Sanskrit – *nishcal* (निश्चल - steady, stable).²⁹

thāu³⁰ = place; abode.

noun, nominative case; masculine, singular.

Apabhransh – *thāu*; Prakrit – *thān*; Sanskrit – *sthānam* (स्थानम् - place).

jāṇai = knows.

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

²⁸ Here '*nihcal*' (immovable) has been used as an adjective to the noun '*thāu*' (abode). As per the writing style of Guru Granth Sahib, if an adjective describes a noun/pronoun without the help of a verb, then that adjective is usually *muktā*-ending (short vowel, 'a'). This is why there is no *aurṁkaṛ*-ending (short vowel, 'u') with the 'la' of '*nihcal*' (immovable).

²⁹ 'Sh' of Sanskrit words often changes into a 'ha' in Apabhransh.

³⁰ In Guru Granth Sahib '*thāu*' appears as singular, and '*thāv*' appears as plural.

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

ālāu = the utterance, the word (that is uttered).

noun, accusative; masculine, singular.

Apabhransh – *ālāu*; Prakrit – *ālāv*; Sanskrit – *ālāp* (आलाप - speech, talk).

bujhai = understands, comprehends.

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

Old Panjabi – *bujhai*; Apabhransh/Prakrit – *bujjhai*; Sanskrit – *budhyate* (बुध्यते - understands).

sabhi = all.

adjective (of bhāu), accusative case; masculine, plural.

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

bhāu = the feelings, the impulses.³¹

noun, accusative case; masculine, plural.

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

jā = Who.

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

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

puchi = having asked, ask before (giving); having consulted.

perfect participle (adverb).

Apabhransh – *pucchi* (having asked); Prakrit – *pucchahai*; Sanskrit – *pricchati* (पृच्छति - asks).

na = no, not.

particle.

³¹ According to Guru Granth Sahib's grammar, 'bhāu' usually appears as singular and 'bhāv' plural or as a postposition. Here, the word 'sabhi' indicates plurality of 'bhāu' and for rhyming 'bhāu' has been used instead of 'bhav.' So contextually, the meanings of 'bhāu' as feelings, thoughts, impulse, etc. are more appropriate: *anbole kaū tuhī pachanahi jo jān mahi dātā*. –Guru Granth Sahib 823

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

dāti = thing, gift.

noun, accusative case; feminine, singular.

Apabhransh – *dāti*; Prakrit – *dātya*; Sanskrit – *dātvya* (दातव्य - worth giving; alm/gift).³²

*āpe āpi*³³ = only (by) Ownself, (by) Oneself alone, (by) Self alone.

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

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

nānak = Nanak!

noun, vocative case; masculine, singular.

kār = action/act; process.

noun, accusative case; feminine, singular.

Lahndi – *kār* (work); Sindhi – *kāri* (work, occupation); Sanskrit – *kār* (कार - action, work).³⁴

na = no, not.

particle.

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

kathanī jāi = is stated/said, can be described.

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

kathanī (main verb) = is said, stated; Braj – *kathanī*; Sanskrit – *kathan* (कथन - to state) + *jāi* (auxiliary verb) = goes, can go; Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes).

³² Sanskrit masculine '*dātvviya*' becomes feminine '*dāti, dātī*' in Apabhransh. Like Apabhransh, in Guru Granth Sahib also, these have been used as feminine.

³³ In Guru Granth Sahib, its form remains the same (*āpi*) in the nominative case. Under the Guru Granth Sahib's poetic system '*āpi*' also sometimes changes to '*āpe*.' '*āpe āpi*' have been used under the tradition of repeating.

³⁴ '*kār*' (action) is also found in Farsi.

kītā = (what) has been done/created.

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

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

kaṇā = (what) will be done/created.

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

Bhojpuri – *kaṇā*; Apabhransh – *kaṇīya*; Prakrit – *kaṇīa*; Sanskrit – *kaṇīya* (करणीय - what needs to be done).

sarab = all, everything.

adjective (of rajāi), locative case; feminine, singular.

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

rajāi = in accordance with the will, under the command of.

noun, locative case; feminine, singular.

Arabic – *razā/rizā* (volition, happiness).

.2. = Second *salok* is complete.

The following *pauri* from ‘siriragu ki var (m: 4)’ matches with the above *salok*, and is worth taking a note of.

hari kī vaḍiāṭ vaḍī hai hari kīrtanu hari kā. hari kī vaḍiāṭ vaḍī hai jā niāu hai dharam kā.

hari kī vaḍiāṭ vaḍī hai jā phalu hai jā kā. hari kī vaḍiāṭ vaḍī hai jā na suṇāi kahiā cugal kā.

hari kī vaḍiāṭ vaḍī hai apuchiā dānu devakā. 6. –Guru Granth Sahib 84

Poetical Dimension

Alliteration³⁵ has been beautifully employed in different ways to enhance the poetic beauty of this *salok*. In the first seven lines, repetition of similar sounds several times³⁶ has been invoked by the repeated usage of the phrase ‘*vaḍī vaḍiāṭ*’ (great is the glory of IkOankar), the words ‘*nāu*’ (name), ‘*niāu*’ (justice), ‘*thāu*’ (abode), ‘*ālāu*’ (the utterance), and ‘*bhāu*’ (the feelings) evoke repetition of rhyming words at the end of sentences.³⁷ In the last two lines, repetition of similar sounds at the beginning

³⁵ Repeated usage of word or phrase is called alliteration (*anuprās alaṅkāṛ*).

³⁶ Repeated usage of a similar phrase is called repetition of similar sounds several times (*vṛitiānuprās alaṅkāṛ*).

³⁷ Repeated usage of same letter or a group of letters at the end of words is called repetition of rhyming words at the end of sentences (*antiānuprās*).

of words³⁸ has been employed by the repeated usage of letter ‘ka’ in words ‘kār’ (action/act), ‘kathnī’ (is stated/said), ‘kītā’ (what has been done/created), ‘karṇā’ (what will be done/created), etc. The usage of these different types of alliterations produces a special rhythm and aural beauty in this *salok*.

The usage of ‘vaḍī vaḍiāī’ (great glory) seven times in a single *salok* also exhibits syntactic parallelism, which has been used to emphasize the greatest glory of IkOankar. The ‘vaḍī vaḍiāī’ has not been used in the beginning of the last two lines; this is a deviation from the poetic style used in the first seven lines. Through this, it seems to have been conveyed that despite repeated attempts at emphasizing the greatest glory of IkOankar, it is not possible to describe the glory of IkOankar.

In the seventh line, compound words ‘āpe āpi’ (only by Ownself) exhibit lexical rareness. This word has been used only once in the entire *salok*, but it reflects the central idea of the *salok*. It suggests that the entire creation is created by IkOankar, and functions entirely in accordance with IkOankar’s will.

mahalā 2.

ihu jagu sacai kī hai koṭharī sace kā vici vāsu.
 ikṇā hukami samāi lae ikṇā hukme kare viṇāsu.
 ikṇā bhāṇai kaḍhi lae ikṇā māiā vici nivāsu.
 ev bhi ākhi na jāpaī ji kisai āṇe rāsi.
 nānak gurmukhi jāṇīai jā kau āpi kare pargāsu.3.

Literal Translation

*This world is the abode of the true (One); the true (One’s) dwelling is within.
 Under the Command, (IkOankar) merges some; Under the Command, (IkOankar) does destruction of some.
 In accordance with the Will, (IkOankar) rescues some, (while keeping) some dwelling in Maya.
 In this way, having said (so it is) still not known, who (IkOankar) brings onto the right (path).
 Nanak! (It) can be known (only) through Guru-orientation, (to that individual alone, on) whom (IkOankar) Oneself (may) bestow light.*

Interpretive Transcreation

This world is the abode of the eternal IkOankar; the eternal IkOankar is dwelling within it.

³⁸ Repeated usage of same letter or a group of letters at the beginning of words is called repetition of similar sounds at the beginning of words (*chekānuprās*).

IkOankar, in accordance with the Will, unites some people with Own eternal form by leading them to live truthfully, while destroying others who are bereft of truth in accordance with the Will.³⁹

IkOankar, in accordance with the Will, rescues some people from the trap of materialism, while letting others remain trapped in material allurements.

Even while saying so through one's limited thinking, it still cannot be understood, who IkOankar guides to the right path.

Nanak! This can only be known through Guru-orientation, to only that individual whom IkOankar may Oneself enlighten.

Word Meaning

ihu = this.

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

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

jagu = world.

noun, nominative case; masculine, singular.

Apabhransh/Prakrit – *jag*; Sanskrit – *jagat* (जगत् - world).

*sacai*⁴⁰ = (of) the true (One); (of) the eternal (IkOankar).

noun,⁴¹ genitive case; masculine, singular.

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

kī = of.

postposition.

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

hai = is.

³⁹ In Guru Granth Sahib the phrase 'in accordance with the Will' has been repeated twice to place emphasis on the very idea of "IkOankar's command/will," but in English it has been used only once in order to clarify the meaning of the sentence structurally.

⁴⁰ Word 'sacai' is a poetic modification of 'sace' under the Guru Granth Sahib's poetic system. This is not a grammatical change, because in case of a grammatical change, postposition 'kī' would have been missing, or there would have been 'sace kī.'

⁴¹ Even though 'sacai' is an adjective, it has been used as a noun here.

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

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

*koṭharī*⁴² = house, abode.

noun, nominative case; feminine, singular.

Old Panjabi – *koṭhī/koṭharī*; Lahndi – *koṭhā/koṭharī*; Marathi – *koṭhā/koṭhī*; Prakrit – *koṭaṭh*; Sanskrit – *koshṭh* (कोष्ठ - vessel, food-store, internal room).

*sace*⁴³ = (of) the true (One); (of) the eternal (IkOankar).

noun, genitive case; masculine, plural.

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

kā = of.

postposition.

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

vici = in, inside, within.

postposition.

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

vāsu = dwelling, residence.

noun, nominative case; masculine, singular.

Apabhransh/Prakrit/Sanskrit – *vās* (वास - stay, residence).

ikṇā = some.

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

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

⁴² In the regional languages like Braj and Apabhransh, some words are appended with a letter to exhibit love or tenderness. The same style is used even while expressing hatred towards something. In Khari Boli also, letters 'rā, rī' are used to indicate smallness. Therefore, it seems that here 'koṭhī' has been modified to 'koṭharī' (meaning, a small mansion).

⁴³ Even though 'sace' (true) is an adjective, it has been used as a noun here.

hukami = under the Command/Order, in accordance with the Will.

noun, locative case; masculine, singular.

Old Panjabi/Braj – *hukam*; Arabic – *hukam* (حُكْم - order).

samāi lae = merges, unites.

compound verb,⁴⁴ present tense; third person, masculine, singular.

Old Panjabi – *samāuṇā*; Sindhi – *saṁmāijnu* (to be contained); Prakrit – *saṁmāi* (contained in); Pali – *smmita*; Sanskrit – *saṁmāti* (संमाति - is contained in) + Old Panjabi – *lae*; Apabhransh/Prakrit – *laia*; Sanskrit – *lāti* (लाति - takes, receives).

ikṇā = of some.

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

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

hukme⁴⁵ = under the Command/Order, in accordance with the Will.

noun, locative case; masculine, singular.

Old Panjabi/Braj – *hukam*; Arabic – *hukam* (حُكْم - order).

kare⁴⁶ = does.

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

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

viṇāsu = destruction.

noun, accusative case; masculine, singular.

Apabhransh – *viṇāsu*; Prakrit – *viṇāso*; Sanskrit – *vināsh* (विनाश - complete destruction, annihilation).

⁴⁴ Some verb forms are created by the combination of multiple verbs. Such verb forms are called compound verbs. In them, the primary part (main verb) appears first (although it's primarily position changes at some places because of poetic compulsions). The auxiliary verb appears in the end. Here '*samāi*' is the main verb and '*lae*' is an auxiliary verb. In Guru Granth Sahib, main verbs of a compound verb are with a *sihārī*-ending (short vowel, 'i').

⁴⁵ Poetic modification of '*hukami*.'

⁴⁶ In the old languages, the present tense forms like '*karai*,' '*gāvai*,' '*calai*,' etc. exhibited *dulāvāṁ*-ending (long vowel, 'ai') as a norm. But as the languages evolved into analytic, their modern forms also gained currency. So, '*kare*' is also a variant form of present tense '*karai*.'

ikṇā = some.

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

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

*bhāṇai*⁴⁷ = in accordance with the Will.

noun, locative case; masculine, singular.

Old Panjabi – *bhāṇā* (will); Sindhi – *bhāṇo* (IkOankar's will); Prakrit – *bhāṇ*; Sanskrit – *bhān* (भान - presence/attendance, beauty, appearance).⁴⁸

kaḍhi lae = takes out, rescues.

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

Old Panjabi – *kaḍhai* (takes out); Apabhransh – *kaḍhai/kaḍḍhai*; Prakrit – *kaḍaḍhai* (pulls, draws a line, ploughs); Sanskrit – *kaḍḍati* (कडुति - pulls, takes out) + Old Panjabi – *lae*; Apabhransh/Prakrit – *laia*; Sanskrit – *lāti* (लाति - takes, receives).

ikṇā = some, many.

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

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

*māiā*⁴⁹ = Maya; material allurement, trap of materialism.⁵⁰

⁴⁷ '*bhāṇai*' is a locative case form of '*bhāṇā*,' and is also a synonym of '*hukami/hukame*.'

⁴⁸ This etymology is also available: Old Panjabi – *bhāṇā*; Sindhi – *bhāṇu*; Prakrit – *bhāvei*; Sanskrit – *bhāpyate* (भापयते - makes shine).

⁴⁹ From the letter '*ya*' (*māyā* - माया) of Sanskrit, vowel sounds '*i+ā*.' (*māiā*) have evolved in Apabhransh.

⁵⁰ Maya, literally 'illusion' (a perceived reality, where things appear to be present but are not what they seem) has multiple meanings in Indian religious traditions. In Guru Granth Sahib, as in the quote above, it can be interpreted as material allurement indicating the world and its traps (apparently real but actually corrupting). In other words, it can be compared to 'Mammon' (materialism or greed for riches) and 'Plutolatri' (excessive devotion to wealth). Likewise, *māyā-moh*, attachment to Maya or material allurement is another commonly used term in Guru Granth Sahib. Maya is also an epithet for Lakshmi, the goddess of wealth in Hinduism. Hence, occasionally it also refers to wealth in Guru Granth Sahib and in Panjabi. Thus, in Guru Granth Sahib's parlance, Maya refers to any such attachment with the

noun, locative case; feminine, singular.

Apabhransh – *māiā*; Sanskrit – *māyā* (माया - wealth, deception, delusion).

vici = in, inside, within.

postposition.

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

*nivāsu*⁵¹ = dwelling, residence.

noun, accusative case; masculine, singular.

Apabhransh – *nivās*; Prakrit – *ṇivās*; Sanskrit – *nivās* (निवास - place of stay).

ev = in this way.⁵²

adverb.

Apabhransh/Prakrit – *ev*; Sanskrit – *evam* (एवम् - therefore, in this way).

bhī = also.

particle.

Sindhi – *bhī*; Prakrit – *avi/vi*; Pali – *api*; Sanskrit – *api* (अपि - also, and, a lot, etc.).⁵³

ākhi = having said.

perfect participle (adverb).

Apabhransh – *ākhai*; Prakrit – *ākkahai*; Sanskrit – *ākhyāti* (आख्याति - says).

na = no, not.

particle.

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

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

phenomenal world and material wealth and relationships that leads one to vices and separation from IkOankar.

⁵¹ For versification/rhyming with '*viṇāsu*,' the word '*nivās*' has been used, which is also a synonym of its shorter form '*vāsu*' that appears above.

⁵² In Guru Granth Sahib, such type denoting adverbs usually appear in their root form like '*iv/ev, jiv, tiv, kiv.*' The words '*iu, jiu, tiu, kiu*' are regional forms of the same. For this reason, their nasal articulation is not appropriate.

⁵³ In Guru Granth Sahib, both forms '*bhi*' and '*bhī*' have been used. From a poetic perspective '*bhi*' is one meter in length, while '*bhī*' is two meters in length. Modern Panjabi forms '*bhī*' and '*vī*' have developed from the same.

jāpaī = seems, is known, can be known/understood.

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

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

ji = *that*.⁵⁴

conjunction.

Old Panjabi – *ji*; Lahndi/Sindhi – *je* (if); Braj – *je* (this); Apabhransh/Prakrit – *jai*; Pali – *jadi*; Sanskrit – *yadi* (यदि - if).

kisai = whom?

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

Old Panjabi – *kisu/kisai*; Braj – *kisu*; Apabhransh – *kassa/kīs/kīse*; Prakrit – *kassa*; Sanskrit – *kasya* (कस्य - who/which).

āṇe = brings, guides/leads.

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

Old Panjabi – *āṇe/āṇai*; Apabhransh – *āṇi*; Prakrit – *āṇai*; Pali – *āneti* (brings/fetches); Sanskrit – *ānyati* (आनयति - leads, fetches).⁵⁵

rāsi = right, correct; on the right or correct path.⁵⁶

noun, locative case; masculine, singular.

Old Panjabi – *rāsi*; Farsi – *rāsati/rāsāt* (right, correct).

nānak = Nanak!

noun, vocative case; masculine, singular.

gurmukhi = through the Guru's mouth (spoken word), through Guru-orientation; through the Guru.

noun, instrumental case; masculine, singular.

⁵⁴ When 'ji' is used as a conjunction, then its meaning is 'that.' When it appears as a relative pronoun, then it means, 'who, which.'

⁵⁵ Verb form 'āṇāuṇā' (to cause to bring, fetch) is popular in Lahndi. The verbs 'āṇe, āṇai, aṇāiā,' etc. have originated from the above form. Multani Sufi poet Gulam Pharid has used this word like this: 'cūrā aṇā ḍe jaisalmer dā'.

⁵⁶ Panjabi word 'rāh' has also developed from 'rāsi.' Here, the appropriate meaning of 'rāsi' is 'rāhi-rasāt' (right path).

Guru Granth Sahib – *gurmukhi*;⁵⁷ Prakrit – *guru + mukhi*; Sanskrit – *gurumukhya* (गुरु+मुख्य - before/in front of the Guru).⁵⁸

jāñīai = can be known.

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

Old Panjabi – *jāñīai*; Apabhransh – *jāñībe*; Prakrit – *jāñai*; Sanskrit – *jāñāti* (जानाति - knows).

jā = whom.

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

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

kaū = to.

postposition.

Braj/Apabhransh/Prakrit – *kaū*; Sanskrit – *kah* (कः - to).

āpi = by Oneself, by Own-Self.

pronoun, nominative case; masculine, singular.

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

kare = may do, bestow.

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

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

pargāsu = enlightenment, light; enlightenment of wisdom.

noun, accusative case; masculine, singular.

Apabhransh/Prakrit – *pargās*; Sanskrit – *prakāsh* (प्रकाश - light).⁵⁹

.3. = Third *salok* is complete.

⁵⁷ Other than Guru Granth Sahib, the word '*gurmukhi*' can also be traced in Nath literature: "*pinḍi pahicānai gurmukhi joi. bāhuṛi āvāgavaṇ na hoi.*" –Piara Singh Padam, Srī Guru Granth Prakāsh, Kalam Mandir Loyal Mall, Patiala, 1977, page 30

⁵⁸ The ending letter '*ya*' in Sanskrit words changes into *sihārī*-ending (short vowel, 'i') in medieval languages. For example: from '*āditya*' to '*āditi*,' from '*satya*' to '*sati*.'

⁵⁹ '*ka*' of Sanskrit changes into '*ga*' in Prakrit. For example: '*ākāsh*' to '*āgās*,' '*prakaṭ*' to '*pragaṭ*' and '*prakāsh*' to '*pargās*,' etc.

Poetical Dimension

Due to the employment of metaphor⁶⁰ in the first line of this *salok*, '*jagu*' (world) has been evoked as the compared subject,⁶¹ and '*koṭharī*' (house) as the object⁶² of comparison. The thought conveyed is that this world is an abode of IkOankar. IkOankar is omnipresent even in the most minute elements of creation.

In the second and the third line, in '*samāi lae*' (merges) and '*viṇāsu*' (destruction), and '*kaḍhi lae*' (rescues) and '*nivāsu*' (dwelling), through *antagonistic semantic parallelism*, it has been indicated that IkOankar, by Own accord, merges beings with the Self, destroys them, takes them out of materialism, and traps them in materialism.

In these lines, word '*iknā*' (to some) has been used four times, which is the sign of lexical parallelism. The second Sovereign explains that IkOankar, in accordance with IkOankar's Command, liberates many beings, while entangling many others in the cycle of worldly materialism. Here, the words '*hukami*,' '*hukame*,' and '*bhāṇai*' have been used to indicate the same meaning, that is 'under the command.' Therefore, isomorphic semantic parallelism is present here. This way, it has been made clear that IkOankar's will and command are omnipotent and all-pervasive.

In the last two lines, '*kisai āṇe rāsi*' (brings onto the right path) and '*āpi kare pargāsu*' (*Oneself may bestow light*) phrases have been used as allusions. These phrases indicate that to whom and when, the grace is to be bestowed, is something known only to IkOankar. The word '*gurmukhi*' (through the Guru's mouth) formed by using '*guru*' (*guru*) and '*mukhi*' (through the mouth) is extremely creative as well. The Guru's teaching can only be obtained from the Guru's mouth, which is why this word holds deeper meaning. While stressing the importance of the Guru, it has been conveyed that awareness of IkOankar's Order can only be obtained through the Guru.

In the seven lines of this *salok*, 17+17 meters have been used. The last two lines have 15+15 meters.

⁶⁰ Where the compared subject and the object of comparison are inseparable, there it is a metaphor.

⁶¹ *Upamey* - subject (focus), which is compared with another object.

⁶² *Upamān* - object with which the subject is compared.

paūrī.

**nānak jīa upāi kai likhi nāvai dharamu bahālīā.
othai sace hī saci nibaṛai cuṛi vakhi kaḍhe jajmālīā.
thāu na pāini kūṛiār muh kālai dojaki cālīā.
terai nāi rate se jiṇi gae hāri gae si ṭhagaṇ vālīā.
likhi nāvai dharamu bahālīā.2.**

Literal Translation

Nanak! Having created human beings, Dharam has been appointed for writing the account.

There, through Truth (and) only Truth (it) is settled; having selected, the lepers are separated.

Liars do not find a place (there),⁶³ with blackened faces, (they) are made to walk to hell.⁶⁴

(Those who were) imbued in Your Nam, they won; (those who were) deceivers, they lost.⁶⁵

For writing the account, Dharam has been appointed.

Interpretive Transcreation

Nanak! Having created human beings, the Creator has established Principle (Dharam) for evaluating their actions.

There, decisions are made based only on the Truth, and only the truthful are accepted. The vice-filled (lepers) are selected and separated out.⁶⁶

There, in the court of IkOankar, those engrossed in falsehood are not accepted; in disgrace (with blackened faces), they are pushed into a state of suffering (hell).

Those who remained imbued with Your Identification (Nam), they won the game of life; those who were deceivers, they lost.

Having created the human beings, the Creator has established Principle (Dharam) for evaluating actions of human beings.

⁶³ Meaning derived by changing the sentence structure.

⁶⁴ In some religious traditions, hell is a place where people are believed to be sent after death as punishment for the bad actions they committed during their lives. In Sikhi, hell refers not to the place, but to a state of suffering, an extremely painful experience.

⁶⁵ Meaning derived by changing the sentence structure.

⁶⁶ *jin andari kapaṭu vikāru jhūṭhu oi āpe sacai vakhi kaḍhe jajmāle. –Guru Granth Sahib 304*

jan nānak iknā guru meli sukhu devai iki āpe vakhi kaḍhai ṭhagvāle.1. –Guru Granth Sahib 305

Word Meaning

nānak = Nanak!

noun, vocative case; masculine, singular.

jīa = beings, human beings.

noun, accusative case; masculine, plural.

Apabhransh/Prakrit – *jīa*; Sanskrit – *jīva* (जीव - alive, living).⁶⁷

upāi kai = having created.

perfect participle (adverb).

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

likhi = for writing, for recording; keeping (account), evaluating (actions).⁶⁸

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

Apabhransh – *likhe*; Prakrit – *lihai*; Sanskrit – *likhati* (लिखति - writes).

nāvai = for (writing) the account, for (writing) the account (of deeds/actions).

noun, dative case; masculine, singular.

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

dharamu = *Dharam*, *Dharam-Rāj* (the king of justice in Hinduism);

Principle (Dharam).⁶⁹

⁶⁷ In Gurbāṇī, word '*jīa*' has been used as a plural for '*jīu*.'

⁶⁸ Made from a transitive verb, an abstract participle is also associated with an object, as a verb form. In itself, this participle is sometimes used as a participle, noun or an adverb.

For example '*laini*' (for taking/receiving/getting): *prāṇī tūrṇ āiā lāhā 'laini.'* –Guru Granth Sahib 43

'*likhi*' (for writing): *nānak jīa upāi kai 'likhi' nāvai dharamu bahāliā.* –Guru Granth Sahib 463

Here '*laini*' and '*likhi*' are abstract participles. –Prof. Sahib Singh, Gurbāṇī Viākaraṇ, Singh Brothers, Amritsar, 2015, page 280

⁶⁹In Guru Granth Sahib, the word *dharam* appears in multiple ways, with many connotations (including religious rituals, fair justice, etc.). They can be divided into two broad categories:

noun, accusative case; masculine, singular.

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

bahāliā = made to sit; has appointed/established.

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

Panjabi – *bahāl/bhālaṇā* (cause to sit); Lahndi – *bahaṇ* (to sit); Prakrit – *vasai*; Sanskrit – *vasati* (वसति - stays, dwells).

othai = there.

adverb.

Old Panjabi – *uthe*; Lahndi – *uttha/ittha*; Apabhransh – *utthi/ittha* (there/here); Prakrit – *eth/ittha* (here); Sanskrit – *ittham* (इत्थम् - like this).

1. The Law or the Principle of IkOankar that is believed to be running, taking care of and evaluating the entire phenomenal expanse.

amulu dharamu amulu dībāṇu. –Guru Granth Sahib 5

(Priceless is the IkOankar's law, priceless is the IkOankar's court).

balio carāgu andhyār mahi sabh kali udharī ik nām dharam. –Guru Granth Sahib 1386

(The lamp has been lit in the darkness, all have been liberated in the age of Kaliyug by the Nam-principle).

Gurmat view (Guru's thought) of 'dharam' (The Law or Principle of IkOankar) and the justice delivered by it has been beautifully captured in the following *paūrī*:

andari rājā takhatu hai āpe kare niāu. gur sabdī daru jāṇīai andari mahalū asrāu.

khare parakhi khajānai pāīani khoṭiā nāhī thāu. sabhu sacu sacu vartadā sadā sacu niāu. ammrit kā rasu āiā manī vasiā nāu. 18. –Guru Granth Sahib 1092

(The ruler and the throne are within; Own-Self administers justice. The court is known through the Word of Wisdom; the sanctuary and the mansion are within. After evaluation, the genuine ones are placed in the treasury; the counterfeit finds no place. There, only the truth prevails; true justice is always delivered. One enjoys the immortal essence when the Nam is enshrined in the mind).

2. The figure of Dharam-Rāj in Hindu belief system: Dharam-Rāj or Yam-Rāj, (*rājā dharam, dharam rāi, jam, jam-rāi, jam-kāl, etc.* in Guru Granth Sahib) according to the Hindu belief, is considered to be the king of justice, death and hell, who administers justice on the account of people's actions and deeds.

The following reference from Guru Granth Sahib captures this idea:

dharam rāi no hukamu hai bahi sacā dharamu bīcārī –Guru Granth Sahib 38

(Dharam-Rāj is ordered to sit and administer true justice).

sace = through the Truth.

noun, instrumental case; masculine, singular.

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

hī = verily, indeed, only.

particle.

Old Panjabi – *hī*; Apabhransh/Prakrit/Sanskrit – *hi* (हि - undoubtedly, certainly).

*saci*⁷⁰ = through the Truth.

noun, instrumental case; masculine, singular.

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

nibaṛai = is settled, is decided/decision is made.

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

Old Panjabi – *nibaṛanā* (to be finished, to be settled); Prakrit – *ṇivvuḍ* (calm); Pali – *nibbuḍ* (happy); Sanskrit – *nirvrit* (निर्वृति - satisfied, at peace, extinguished, ceased).

cunī = having selected.

perfect participle (adverb).

Old Panjabi – *cunānā*; Lahndi – *cunān* (to peck, to pick, to gather, to select); Sindhi – *cunānu* (to plait, to fold, to build up); Apabhransh – *cun* (to peck, to pick); Prakrit – *cunai* (pecks up); Sanskrit – *cinoti* (चिनोति - heaps up, collects/gathers up).

vakhi = separate, on one side.

adverb.

Old Panjabi – *vakh* (the side), *vakkhī* (side under armpit, rib); Lahndi – *vakhī/vakkhī* (side below the ribs); Apabhransh/Prakrit – *vaḥkha*; Sanskrit – *vakshas* (वक्षस् - chest).

kaḍhe = are taken out, are separated.⁷¹

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

Old Panjabi – *kaḍhai* (takes out); Apabhransh – *kaḍhai/kaḍḍhai*; Prakrit – *kaḍaḍhai* (pulls, draws a line, ploughs); Sanskrit – *kaḍḍati* (कड्ढति - pulls, takes out).

⁷⁰ 'sace hī saci' is the correct articulation. Some publishers are printing 'saco hī saci,' which is not correct as per the writing style of Guru Granth Sahib.

⁷¹ Indicates passive voice.

*jajmāliā*⁷² = lepers, individuals afflicted with leprosy (of vices); vice-filled individuals.
noun, accusative case; masculine, plural.

Arabic – *juzām* (leprosy) + suffix – *ālīā* (owner).

thāu = place.

noun, accusative case; masculine, singular.

Apabhransh – *thāu*; Prakrit – *thān*; Sanskrit – *sthānam* (स्थानम् - place).

na = no, not.

particle.

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

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

pāini = they (do not) find (a place).

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

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

*kūṛiār*⁷³ = liars, those engrossed in lies/falsehood.

noun, accusative case; masculine, plural.

Old Punjabi/Lahndi – *kūṛiār*; Apabhransh – *kūḍāyār/kūḍaār*; Prakrit – *kūḍaār*;

Sanskrit – *kūṭ+kār* (कूट+कार - falsehood+owner).

muh = (with the) faces.

noun, instrumental case; masculine, plural.

Rajasthani/Apabhransh/Prakrit – *muh*; Sanskrit – *mukh* (मुख - face).

kālai = (with the) blackened (faces); disgraced.⁷⁴

⁷² Literal meaning of '*jajmāliā*' is 'lepers,' denoting those with leprosy of vices or bereft of Truth.

⁷³ The word '*kūṛiār*' (those engrossed in lies/falsehood), an almost synonymous word, is used for '*jajmāliā*' (individuals afflicted with leprosy of vices).

⁷⁴ *Kannā*-ending (long vowel, 'ā') '*kālā*' changes into *dolāvāṁ*-ending (long vowel, 'ai') '*kālai*' in the instrumental case. So '*muhi kālai*' is a compound in the instrumental case. Same *sihārī*-ending (short vowel, 'i') form of '*muhi*' is encountered in the manuscripts. This compound word can also be noticed at other places in Guru

adjective (of muh), instrumental case; masculine, plural.

Old Panjabi/Lahndi – *kālā*; Sindhi – *kāro*; Apabhransh/Prakrit – *kāl/kālaya*; Pali – *kāl/kālak* (black, dark black); Sanskrit – *kāl* (काल - black, dark-blue).

dojaki = in hell; in a state of suffering.

noun, locative case; masculine, singular.

Braj – *dojak*; Farsi – *dozakḥ*; Old Farsi – *dozahakḥ* (hell).

*cāliā*⁷⁵ = (they) are made to walk, (they) are pushed.

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

Old Panjabi – *cāliā*; Apabhransh – *cālia*; Prakrit – *calaī*; Sanskrit – *calati* (चलति - walks).

terai = (in) Your (Nam).

pronominal adjective (of nāi), locative case; masculine, singular.

Braj – *terā*; Apabhransh – *teraya*; Prakrit – *tubbam*; Sanskrit – *tvam* (त्वम् - you).

nāi = in Nam; in Identification.

noun, locative 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).

rate = imbued, dyed.

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

Apabhransh/Prakrit – *ratta*; Sanskrit – *rakta* (रक्त - colored, red).

se = they, those.

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

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

jiṇi gae = they won.

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

Granth Sahib: *nānak bhai viṇu je marai 'muhi kālai' uṭhi jāi.2.* –Guru Granth Sahib 149

⁷⁵ Plural verb '*cāliā*' has been created by attaching the plural, indefinite past tense denoting 'e' and – past tense denoting 'ā' (*cāle* + *ā*) to the verb root '*cal.*' This style has been extensively used in Guru Granth Sahib and medieval literature. In Guru Granth Sahib, '*āiā, chariā, sodhiā,*' etc. are the same verb forms. For example: *jiṇ ke bamke gharī na āiā tiṇ kiu raiṇi vihanī.6.* –Guru Granth Sahib 418

Apabhransh/Prakrit – *jiṇai*; Sanskrit – *jayati* (जयति - wins) + Apabhransh – *gayā*;
Prakrit – *gaya*; Sanskrit – *gat* (गत - gone).

hāri gae = they lost.

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

Apabhransh – *hāri* (having lost); Prakrit – *hārai*; Sanskrit – *hāryati* (हारयति - loses) +
Apabhransh – *gayā*; Prakrit – *gaya*; Sanskrit – *gat* (गत - gone).

*si*⁷⁶ = they, those.

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

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

*ṭhagaṇ vāliā*⁷⁷ = thugs, deceivers.

noun, nominative case; masculine, plural.

ṭhagaṇ: Kashmiri – *ṭhagaṇ*; Apabhransh – *ṭhag*; Prakrit – *ṭhagga*; Sanskrit –
ṭhak/ṭhag (ठक/ठग - thug) + *vāliā* (*vāle+ā*): Prakrit – *vāl*; Sanskrit – *pāl* (पाल - owner,
possessor).

likhi = for writing, for recording; for writing (the account).

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

Old Panjabi – *likhi*; Apabhransh – *likhe*; Prakrit – *lihaī*; Sanskrit – *likhati* (लिखति -
writes).

nāvai = for the account; for the account (of deeds/actions).

noun, dative case; masculine, singular.

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

dharamu = *Dharam*, *Dharam-Rāj* (king of justice in Hinduism); Principle.

noun, accusative case; masculine, singular.

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

bahāliā = made to sit, has appointed/established.

⁷⁶ Here 'si' is only a poetic deviation of 'se.'

⁷⁷ '*ṭhajmāliā*' (individuals afflicted with leprosy of vices), '*kuṛiār*' (those engrossed in lies/falsehoods), and '*ṭhagaṇ vāliā*' (thugs) are almost synonymous, and all have been used to refer to liars/deceitful individuals who are bereft of truth.

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

Panjabi – *bahāl/bahālaṇā* (cause to sit); Lahndi – *bahaṇ* (to sit); Prakrit – *vasaī*; Sanskrit – *vasati* (वसति - stays, dwells).

.2. = Second *pauri* is complete.

Poetical Dimension

In this *pauri*, the first Sovereign explains that Truth is the basis of approval in the court of IkOankar. There, those with leprosy of vices (*jajmāliā*) are selected and separated out, those liars (*kūriār*) who engage in falsehood do not find a place, and they go to hell (symbolic of a state of pain and suffering) with blackened faces (shame). Those who remain imbued or colored (*rate*) in Nam, they win, while the deceivers lose. The three words '*jajmāliā*,' '*kūriār*,' and '*ṭhagaṇvāliā*' suggest the same meaning here: 'those who are bereft of truth and away from righteousness.' This is isomorphic semantic parallelism.

There is a proverb in '*muh kālai*.' '*muh kālā hoṇā*' is a colloquial expression, which means 'being dishonored.' Here, it has been pointed out that '*kūriār*' (the liars) who engage in falsehood, are dishonored and sent to hell to endure the consequences of engaging in falsehood.

There is antagonistic semantic parallelism between '*jini gae*' (they won) and '*hāri gae*' (they lost). Through this comparison, it has been conveyed that those walking on the path of truth, those in love of IkOankar's Nam, win. In contrast, those bereft of truth, those engaged in falsehood, and deceivers all lose and bear the consequences of their actions.

The phrase '*likhi nāvai dharamu bahāliā*' (dharam has been appointed for writing the account) has been used again at the end of the *pauri*, which is a syntactic parallelism. Through this repetition, another reminder is offered: that Principle (*Dharam*) has been seated over the beings to account for their actions, and is judging them based on the standard of truth. Through the figurative expression of '*Dharam*' and the justice delivered based on human actions, we are encouraged to walk on the path of truth.