**Pauri 4**

The fourth *pauri* is accompanied by two *saloks.* The first *salok* is comprised of fourteen lines and the second is comprised of ten. In the first *salok*, the message being communicated is that there is nothing in creation that is beyond fear and that the entire phenomenon of creation is operating in reverence of the Command of IkOankar, the formless One. It is the formless One alone that is beyond fear. Only by seeking the shelter of the fearless One, can one obtain blessings from the fearless One and be liberated from every kind of fear. The second *salok* mentions the theatrical representation of the mythological (*puranic*) characters (through Ramlila, Raslila, etc.) on the stage. The *pauri* suggests the manner in which the wisdom of the formless One can be attained.

**salok m: 1.**
**bhai vici  pavaṇu vahai sadvāu. bhai vici  calahi lakh darīāu.**
**bhai vici  agani kaḍhai vegāri. bhai vici  dhartī dabī bhāri.**
**bhai vici  indu phirai sir bhāri. bhai vici  rājā dharamu duāru.**
**bhai vici sūraju  bhai vici candu. koh karoṛī calat  na antu.**
**bhai vici  sidh budh sur nāth. bhai vici  āḍāṇe ākās.**
**bhai vici  jodh mahābal sūr. bhai vici  āvahi jāvahi pūr.**
**sagliā  bhaü likhiā siri lekhu. nānak  nirbhaü niraṅkāru sacu eku.1.**

**Literal Translation**
*In fear, blows the ever-flowing air. In fear, flow hundreds of thousands of rivers.*
*In fear, fire labors without wage. In fear, the earth is buried under the load.*
*In fear, Indra roams upside down. In fear is the door of Dharam-Raj.*
*In fear is the sun, in fear is the moon; (they) move tens of millions of miles (but) there is no end.*
*In fear are the siddhas, bodhis, deities (and) naths. In fear are the stretched skies.*
*In fear are the powerful warriors (and) the brave. In fear, boatloads of passengers arrive and depart.*
*On everyone's forehead, the writ of fear has been written.[1] Nanak! Fearless is the true formless One.[2]*

**Interpretive Transcreation**

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[1] Meaning derived by changing the sentence structure.
[2] Meaning derived by changing the sentence structure.

Under the Command, the ever-flowing air blows; under the Command, innumerable rivers flow.[3]

Under the Command, fire serves without wage. Under the Command, the earth is buried under the weight of the creation.

Under the Command, the cloud (Indra) roams upside down.[4] Under the Command, the court of the king of justice (Dharam-Raj in Hinduism) delivers fair justice.

Under the Command, the sun and the moon are rotating (moving). There is no limit to the countless miles they cover.

Under the Command are the religious orders (Siddhas, Bodhis, Naths) and gods (deities); under the Command, the skies are stretched across the space without any physical support.[5]

Under the Command are the powerful warriors and the brave; under the Command, countless (boatloads of) people take birth and die (arrive and depart).

Nanak! Everyone, without exception, is performing under the Command (the writ of fear has been written on everyone's forehead).[6] Only the eternal formless One is beyond the Command (fear).

**Word Meaning**

*bhai* = (in) fear; (in) reverence, (under) the Command.
*noun, locative case; masculine, singular.*
Lahndi/Sindhi/Apabhransh – *bhaü*; Prakrit/Pali – *bhaya*; Sanskrit – *bhaya* (भय - fear).

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

*pavaṇu* = air.
*noun, nominative case; masculine, singular.*
Prakrit – *pavan/payaṇ*; Sanskrit – *pavan* (पवन् - air).[7]

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[3] *paüṇu pāṇī baisantaro hukami karahi bhagatī. enā no bhaü agalā pūrī baṇat baṇatī.* –Guru Granth Sahib 948

[4] In Hinduism, Indra is considered the 'king of the deities' and 'deity of rain.' He has been presented here as upside down, because he resides in the sky which is upside down when seen from the earth.

[5] *viṇu thammā gaganu rahāi sabadu nīsāṇiā.* –Guru Granth Sahib 1279

[6] *hukmai andari sabhu ko bāhari hukam na koi.* –Guru Granth Sahib 1

[7] The letter *'va'* of Sanskrit changes into *'u'* in Apabhransh. Because of this trend, *'paüṇ/paün'* has been used more in medieval literature than *'pavan.' 'pavaṇ'* is masculine in Sanskrit, which retains its gender in medieval literature as well as in the Guru Granth Sahib. In Guru Granth Sahib, the *'paüṇu/paüṇ'* form is more common than the Apabhransh *'paüṇ/paün'* and the Sanskrit *'pavan.'*

*vahai* = blows.
*verb, present tense; third person, masculine, singular.*
Apabhransh – *vahai*; Prakrit – *vahaï*; Pali/Sanskrit – *vahati* (वहति - takes away, flows).

*sadvāu* = ever-flowing; ever-flowing, always moving.
*adjective (of pavaṇu), nominative case; masculine, singular.*
*sadā+vahāu:* Lahndi – *sad+vahaṇ* (to flow, to walk); Sindhi – *sad+vahaṇu*; Apabhransh – *sad+vahai*; Prakrit – *sadā+vahaï*; Pali/Sanskrit – *sadā+vahati* (सदा+वहति - always+flows).

*calahi* = (they) flow.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *calahi/callahi*; Prakrit/Sanskrit – *calanti* (चलन्ति - they walk).

*lakh* = hundreds of thousands; innumerable/countless.
*Adjective (of darīāu), nominative case; masculine, plural.*
Lahndi/Apabhransh – *lakh*; Prakrit – *lakkha*; Sanskrit – *laksh* (लक्ष - hundred thousand).[8]

*darīāu* = rivers.
*noun, nominative case; masculine, plural.*
Farsi – *daryā/daryāb* (sea).

*agni* = fire.
*noun, nominative case; feminine, singular.*
Braj – *agin/agni*; Sanskrit – *agnih* (अग्नि: - fire).

*kaḍhai*[9] = does (labor without wage), does (service without wage).
*verb, present tense; third person, feminine, singular.*
Old Panjabi – *kaḍhai* (takes out); Apabhransh – *kaḍhai/kaḍhaï*; Prakrit – *kaḍḍhaï* (pulls, draws a line, ploughs); Sanskrit – *kaḍḍhati* (कड्ढति - pulls, takes out).

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[8]  The sanskrit *'ksha'* is a compound consonant, which is made up of *'k + sh'* (क्+ष). In the Prakrit form *'ka'* was lost and *'sha'* assumed the form of *'kha.'*
[9] *'kaḍhai vegāri'* (serves without wage, implying service rendered without receiving any compensation or wage) phrase is actually an idiomatic word compound.

*vegāri* = uncompensated labor, service rendered without receiving any compensation or wage.
*noun, accusative case; feminine, singular.*
Old Panjabi – *vegāri*; Farsi – *begār* (labor done without receiving any compensation).

*dhartī* = earth.
*noun, accusative case; feminine, singular.*
Maithili/Braj/Sindhi/Apabhransh – *dhartī*; Sanskrit – *dharitrī* (धरित्री - one who holds/supports, the earth).

*dabī* = is pressed, is buried.
*verb, present tense; third person, feminine, singular.*
Lahndi – *dabbaṇ*; Sindhi – *dabaṇu*; Kashmiri – *dabun*; Sanskrit – *dabba/dappa* (दब्ब/दप्प - to press/bury).

*bhāri* = under the load/weight.
*noun, locative case; masculine, singular.*
Gujarati/Bhojpuri/Lahndi/Apabhransh/Prakrit/Pali/Sanskrit – *bhār* (भार - weight, load).

*indu* = Indra; cloud.
*noun, nominative case; masculine, singular.*
Apabhransh – *indu*; Prakrit – *indo* (name of a deity); Pali – *ind*; Sanskrit – *indra* (इन्द्र - deity of rain).

*phirai* = roams.
*verb, present tense; third person, masculine, singular.*
Old Panjabi/Apabhransh – *phirai*; Prakrit – *phiraï*; Sanskrit – *phirati* (फिरति - roams).

*sir bhāri*[10] = upside down.
*adverb.*
Lahndi – *sir*; Sindhi – *siru*; Apabhransh/Prakrit/Pali – *sir*; Sanskrit – *shiras* (शिरस् - head) + Gujarati/Bhojpuri/Lahndi/Apabhransh/Prakrit/Pali/Sanskrit – *bhār* (भार - weight, burden).

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[10] *'sir bhāri' (upside down)* is an idiomatic word-compound.

*rājā dharam*[11] = (door) of *Raja Dharam,* (door) *of Dharam-raj;* (court of) the king of justice in Hinduism.
*noun, genitive case; masculine, singular.*
Apabhransh – *dharam+rājā*; Sanskrit – *dharm+rājan* (धर्म+राजन् - justice+king, messenger of death).

*duāru* = door, gate; court.
*noun, nominative case; masculine, singular.*
Apabhransh/Prakrit – *duār*; Pali – *davār;* Sanskrit – *dvār* (द्वार - door).

*sūraju* = sun.
*noun, nominative case; masculine, singular.*
Braj/Apabhransh/Prakrit – *sūraj*; Sanskrit – *sūrya* (सूर्य - sun).

*candu* = moon.
*noun, nominative case; masculine, plural.*
Apabhransh – *candu/candā*; Prakrit – *cand*; Pali – *cand* (moon); Sanskrit – *candrah* (चन्द्र: - shining, moon).

*koh* = miles; a unit of distance approximately equal to 2.4 kilometers.
*noun, accusative case; masculine, plural.*
Lahndi – *koh*; Sindhi – *kohu*; Kashmiri – *kroh*; Apabhransh – *koh/kos*; Prakrit – *kos* (two miles); Sanskrit – *kroshah* (क्रोश: - shout, a measure of distance as far as a voice carries).[12]

*karoṛī* = tens of millions; countless.
*adjective (of koh), nominative case; masculine, plural.*

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[11] *'rājā dharam'* is a compound word; consequently it should be written as one word. Secondly, in some texts it is written as 'rājā dharamu,' which is not correct. Its correct form has a *muktā*-ending (short vowel, 'a'), and is published in the Shabadārth, Srī Guru Granth Sahib, Pothi Two, page 464 (Shiromani Gurdwara Parbandhak Committee, Amritsar, 2010)

[12] In the beginning the distance of *'koh/kos'* was established based on a cow's mooing. A 'koh/kos' was equivalent to the distance to which a cow's mooing could be heard. Later, people from different regions established their own varying standards. For this reason 'koh/kos' established by the people of the south is much longer than the 'koh/kos' of Panjabi people. Based on the old measurements a 'koh/kos' is equal to four thousand yards or eight thousand arms' length. Its measurement kept changing with time. Currently a 'koh/kos' is equivalent to two miles. Some scholars equate a 'koh/kos' to two and a quarter miles as well. For details please refer to: Bhai Kahn Singh Nabha, Mahān Kosh, Bhasa Vibhag Punjab, Patiala, 1974, page 349

Sindhi/Apabhransh – *karoṛi*; Prakrit – *koḍi*; Sanskrit – *koṭi* (कोटि - ten million).[13]

*calat*[14] = move; rotate.[15]
*verb, present tense; third person, masculine, singular.*
Old Panjabi/Braj – *calat* (while walking); Apabhransh – *calat/calaï/calant*; Prakrit – *calaï*; Pali/Sanskrit – *calati* (चलति - walks).

*na* = no, not.
*particle.*
Old Panjabi – *nā/na*; Marvari/Avadhi/Lahndi/Sindhi/Kashmiri/Apabhransh – *na*; Prakrit – *ṇaa/ṇā*; Pali – *nā/na*; Sanskrit – *nah* (न: - no/not, denoting negation).[16]

*antu* = end, limit.
*noun, accusative case; masculine, singular.*
Lahndi/Apabhransh/Prakrit – *ant*; Sanskrit – *ant* (अन्त - near, end, final/last).

*sidh* = siddhas, the *Yogis* who have excelled in their Yogic goals.[17]
*noun, nominative case; masculine, plural.*
Lahndi – *sidh*; Sindhi – *sidhu*; Apabhransh/Prakrit/Pali/Sanskrit – *siddh* (सिद्ध - exalted, an accomplished Yogi).

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[13] *'karoṛī'* is an altered form of *'karoṛi,'* under Guru Granth Sahib's poetic system.

[14] Prof. Sahib Singh (Gurbāṇī Viākaraṇ, page 229-30) states that present participles are sometimes also used as present tense verbs, for example: *sejai 'ramatu' nain nahī pekhaü ihu dukhu kā saü kahaü re.* 1. rahāu. –Guru Granth Sahib 482; but 'calat' can also be used as an adverb of present participle (there is no end to the ones walking millions of miles), for example: *nadī 'tarandaṛī' maiḍā khoju na khumbhai manjhi muhabati terī.* –Guru Granth Sahib 520. For details, please refer to Bhai Joginder Singh Talwara, Gurbāṇī Dā Saral Viākaraṇ Bodh, Vol 2, Singh Brothers, Amritsar, 2004, page 639

[15] The Sun moves around the Milky Way. In fact, our whole solar system orbits around the center of the Milky Way Galaxy, at an average velocity of 828,000 km/hr. In addition to that, on average, the sun rotates on its axis once every 27 days, according to NASA.
https://starchild.gsfc.nasa.gov/docs/StarChild/questions/question18.html
https://www.livescience.com/32894-does-the-sun-rotate.html

[16] Even though both *'na'* and *'nā'* have been used in Guru Granth Sahib, the difference in them is merely poetic; because *'na'* is one degree and *'nā'* is two degrees.

[17] The term Siddha, widely used in Indian religious traditions, literally means, a wise or an accomplished Yogi. It also refers to one of the eighty-four accomplished Yogis who were believed to have possessed the eight *siddhis* (extraordinary physical and spiritual capabilities).

*budh* = *bodhis,* the followers of Buddhism.
*noun, nominative case; masculine, plural.*
Apabhransh/Prakrit/Sanskrit – *buddha* (बुद्ध - intelligent, wise).

*sur* = deities, gods.
*noun, nominative case; masculine, plural.*
Apabhransh/Prakrit – *sur*; Sanskrit – *surah* (सुर: - deity).

*nāth* = Nath Yogis, the Yogis from Nath tradition.[18]
*noun, nominative case; masculine, plural.*
Apabhransh – *nāth*; Prakrit – *nāttha*; Sanskrit – *nāthah* (नाथ: - master, a Yogi of fame).

*āḍāṇe* = stretched, spread.
*past participle (adjective of ākās), nominative case; masculine, plural.*
Panjabi – *aḍḍaṇā* (to spread, to open, to separate/split); Prakrit – *aḍaï* (beats); Pali – *āditta* (afflicted); Sanskrit – *ardati/ardayati; ridati* (अर्दति/अर्दयति; ऋदति - dissolves/agitates; scattered dust).[19]

*ākās* = skies.
*noun, nominative case; masculine, plural.*
Apabhransh – *ākās*; Sanskrit – *ākāsah* (आकास: - sky).

*jodh* = warriors.
*noun, nominative case; masculine, plural.*

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[18]1. Moving through the stages of Mahayana, Hinayana, Bajarayan and Mantrayana, Buddhism reaches Sahajyana. But, some Sahajyani *sidhs* corrupted Buddhism through foul practices like consuming alcohol, which resulted in the birth of Nath tradition, which is focused on strenuous physical postures (*haṭh sādhanā*). On the other hand, *'nath'* is also the name given to the chief mahant of *Yogis*, to whom all the *Yogis* bow their heads. –Dr. Devinderdeep, *Guru Granth Sahib Vic Sankalat Guru Nanak Bāṇī Vic Bhārtī Sabhiācār Dā Cintan*, Bhasha Vibhag Punjab, Patiala, 1983, page 155.
2. There are nine main Yogis in the Nath tradition. They are also mentioned in the Guru Granth Sahib, for instance: *guṇ gāvahi nav nāth thani guru sāci samāio.* –Guru Granth Sahib 1390
[19] This etymology is based on an entry by R. L. Turner, but more research is needed on this word.

Gujarati – *jodh;* Braj – *jodhā;* Sindhi – *jodho;* Sanskrit – *yodhah* (योध: - warrior, soldier).

*mahābal* = powerful, mighty.
*adjective (of jodh, sūr), nominative case; masculine, plural.*
Old Panjabi – *mahābal*; Apabhransh – *mahā+balī*; Sanskrit – *mahā+balin* (महा+बलिन् - great+possessor of power).

*sūr* = brave.
*noun, nominative case; masculine, plural.*
Apabhransh/Prakrit – *sūr*; Sanskrit – *shūr* (शूर - brave).

*āvahi* = they arrive; they take birth, they are born.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *āvahi*; Prakrit – *āvanti*; Pali – *āyāṁti*; Sanskrit – *āyāṁti* (आयान्ति - comes, arrives/reaches).

*jāvahi* = they depart; they die.
*verb, present tense; third person, masculine, plural.*
Lahndi – *jāvaṇ* (to be born); Prakrit – *jāi/jāaï*; Pali – *jāyate* (is born); Sanskrit – *jāyate* (जायते - is born, gives birth/grows/generates).

*pūr* = boatloads, boatloads of boatloads; boatloads of passengers crossing a river; countless people.
*noun, nominative case; masculine, plural.*
Sindhi – *pūru* (load of people sitting in a boat to cross the river); Apabhransh/Prakrit – *pūr*; Sanskrit – *pūr* (पूर् - filled, complete).

*sagliā*[20] = of all, of everyone.
*pronoun, genitive case; third person, masculine, plural.*
Old Panjabi – *sagal*; Apabhransh – *sagal*; Prakrit – *sagal/sayal*; Sanskrit – *sakal* (सकल - entire).

*bhaü* = fear; reverence, the Command.
*noun, accusative case; masculine, singular.*
Lahndi/Sindhi/Apabhransh – *bhaü*; Prakrit/Pali – *bhaya*; Sanskrit – *bhaya* (भय - fear).

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[20] Though *'sagliā'* (of all/everyone) is an indefinite numeral adjective, it has been used as an indefinite pronoun here.

*likhiā* = has been written; has been inscribed.
*verb, past tense; third person, masculine, singular.*
Old Panjabi – *likhaṇu* (to write); Sanskrit – *likhyati* (लिखयति - is written).

*siri* = on the head; on the forehead.
*noun, locative case; masculine, singular.*
Lahndi – *sir*; Sindhi – *siru*; Apabhtransh/Prakrit/Pali – *sir*; Sanskrit – *shiras* (शिरस् - head).

*lekhu* = writ; Command.
*noun, accusative case; masculine, singular.*
Sindhi – *lekhu* (destiny); Lahndi/Apabhransh – *lekh*; Prakrit – *lekkha* (accounts); Sanskrit – *lekhya* (लेख्य - to be written; writing, document).

*nānak* = Nanak!
*noun, vocative case; masculine, singular.*

*nirbhaü* = without fear; fearless One, beyond reverence.
*adjective* (of *niraṅkāru*)*, nominative case; masculine, singular.*
Nagating prefix *'nir'* + Lahndi/Sindhi/Apabhransh – *bhaü*; Prakrit/Pali – *bhaya*; Sanskrit – *bhaya* (भय - fear).

*niraṅkāru* = without form; the formless One.
*noun, nominative case; masculine, singular.*
Apabhransh – *niraṅkār*; Sanskrit – *nirākār* (निराकार - without form).

*sacu* = true; eternal.
*adjective (of niraṅkāru), nominative case; masculine, singular.*
Old Panjabi – *sac/sacā/sacī/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य - truth).

*eku* = one; only one/alone.
*adjective (of niraṅkāru), nominative case; masculine, singular.*
Old Panjabi – *ik/ikā*; Sindhi – *eku*; Prakrit – *ekka*; Pali – *ek*; Sanskrit – *ek* (एक - one, only).

.1. = First *salok* is complete.

**Summary:** The overall message of the *salok* is that all of creation is operating under the cosmic command of IkOankar. Nothing is beyond this command, except the formless and eternal One. It is only by contemplating on the fearless One, that an individual can be liberated from any fear: *nirbaü japai sagal bhaü miṭai. prabh kirpā te prāṇī chuṭai.* –Guru Granth Sahib 293

**Bhai Gurdas has elaborated on this *salok* in one of his *pauris* like this:**
*bhai vici dharti āgāsu hai nirādhār bhai bhār dharāiā.*
*paüṇu pāṇī baisantaro bhai vici rakhai meli milāiā.*
*pāṇī andari dharati dhari viṇu thammhā āgāsu rahāiā.*
*kāṭhai andari agani dhari kar parphulatu suphal phalāiā.*
*navī duārī pavaṇu dhari bhai vici sūraju cand calāiā.*
*nirbhaü āpi niranjanu rāiā.5.* – Bhai Gurdas, Var 18, Pauri 5
(for reference only; translation will be done in the next version)

**Poetical Dimension**
The intrinsic use of parallelism enhances the poetic beauty of the fourteen line *salok*. The use of the phrase *'bhai vici'* (in fear) in the first twelve lines creates a presence of syntactic parallelism in the beginning that establishes the 'Command' as the highest and most supreme. While the repetition of the phrase *'bhai vici'* renders the tone and flow as musical, it also establishes the Command as eternal, and ensures the entire creation to be operating under it.

In Panjabi culture, the word *'vegar/vagar'* (uncompensated labor) implies work done for some other individual without any compensation or benefit. In this context, by depicting the work done by fire without wages through '*bhai vici agani kaḍhai vegāri,*' (under the Command, fire serves without wage) the supremacy of the Command is duly affirmed.

In *'bhai vici indu phirai sir bhāri,'* (under the Command, the cloud roams upside down) the cloud as represented by Indra, contrary to conventional belief, is shown to be wandering upside down under the Command. This poetic expression evokes a state of amazement through an element of wonder. This state becomes a reason for complete surrender in adoration of the Creator, and this technique adds to the poetic appeal of the passage and enhances its literary aesthetics.

Similarly, the phrase *'koh karoṛī'* (millions of miles) is used for the sun and moon, pointing to their never-ending journey. Through the word *'āḍāṇe'* (stretched) in the

phrase '*bhai vici  āḍāṇe ākās,*' (under the Command, the skies are stretched across the space) the reference has been made to the sky, stretched out above. Through the creative use of these words, it is made clear that the entire creation, with all its elements, is working without an expectation of any reward.

The thirteenth line, '*sagliā bhaü likhiā siri lekhu,*' (everyone is performing under the Command) eliminates the possibility of anything being beyond the scope of the Command. The last line, '*nānak nirbhaü niraṅkāru sacu eku,*' (Nanak! Only the eternal formless One is beyond the Command) depicts IkOankar to be beyond the influence of each previously listed phenomenon, re-emphasizing the supremacy of the formless One, whose command governs all of creation.

**m: 1.**
**nānak nirbhaü niraṅkāru hori kete rām raval.**
**ketīā kanṇ kahāṇīā   kete bed bīcār.**
**kete nacahi maṅgate   giṛi muṛi pūrahi tāl.**
**bājārī bājār mahi   āi kaḍhahi bājār.**
**gāvahi rāje rāṇīā   bolahi āl patāl.**
**lakh ṭakiā ke mundaṛe   lakh ṭakiā ke hār.**
**jitu tani pāīahi nānakā   se tan hovahi chār.**
**giānu na galī ḍhūḍhīai   kathnā karṛā sāru.**
**karami milai tā pāīai   hor hikmati hukamu khuāru.2.**

**Literal Translation**
*Nanak! Fearless is (only) the formless (One); many other Rams are (equivalent to) dust.*
*Many are the stories of Krishan; many are the thoughts of Vedas.*
*Many beggars dance, (who) repeatedly rotate (and) turn (to) keep time with the musical beat.*
*(Many) public performers, having come to the markets, set up their shops.[21]*
*They sing of the kings and the queens; they speak of heaven and hell.*
*Of hundreds of thousands of coins are the earrings (and) of hundreds of thousands of coins are the garlands.*
*On whichever body are (these) worn, O Nanak! Those bodies turn to ash (in the end).*
*Wisdom cannot be found through talks; stating (wisdom) is hard like iron.*
*If (this wisdom) is received through the grace, (only) then is it obtained; all (other) cleverness and command leads to misery.*

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[21] *āvā gaüṇu bajārīā bājāru jinī racāiā.* –Guru Granth Sahib 1290

**Interpretive Transcreation**

Nanak! Only the formless One is beyond the Command; many god-incarnates (such as Rams) are like dust in front of the formless One.

There are many stories and narratives of god-incarnates (such as Krishan) and many schools of thoughts of philosophies (Vedas).

Many individuals pose as beggars and dance to entertain people for money. They dance to the beat while repeatedly rotating and turning in circles.

Many public performers come to the marketplace, take out their paraphernalia to display their feats and entertain the public.[22]

They sing narratives of the kings and queens, and say nonsensical things (they speak of heaven and hell).

They wear earrings and adorn their bodies with garlands that are worth hundreds of thousands.

But, O Nanak! The bodies, on which these precious earrings and garlands are worn, turn to dust in the end.

The wisdom of the formless One cannot be found merely by talking; trying to explain it merely through words is extremely difficult (hard like iron).

This wisdom can be experienced through the grace of the formless One; everything else, like cleverness, authoritarianism, or egoism (command) is futile (leads to misery).[23]

**Word Meaning**

*nānak* = Nanak!
*noun, vocative case; masculine, singular.*

*nirbhaü* = without fear; fearless One, beyond reverence.
*adjective (of niraṅkāru), nominative case; masculine, singular.*
Nagating prefix *'nir'* + Lahndi/Sindhi/Apabhransh – *bhaü*; Prakrit/Pali – *bhaya*; Sanskrit – *bhaya* (भय - fear).

*niraṅkāru* = without form; the formless One.
*noun, nominative case; masculine, singular.*
Apabhransh – *niraṅkār*; Sanskrit – *nirākār* (निराकार - without form).

*hori* = other (deities).
*adjective (of rām), nominative case; masculine, plural.*

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[22] There seems to be a need for further research on this line.

[23] *hikamati hukami na pāiā jāi. kiu kari sāci milaü merī māi. 1. rahāu.* –Guru Granth Sahib 661

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

*kete* = many; a lot of.
*adjective (of rām), nominative case; masculine, plural.*
Old Panjabi/Braj – *ketā/kete*; Apabhransh/Prakrit – *kettia*; Sanskrit – *kiyat* (कियत् - how much).

*rām* = Rams; like Rams.
*noun, nominative case; masculine, plural.*
Apabhransh/Prakrit – *rām*; Sanskrit – *rāmah* (राम: - son of Dashrath, king Rām Candar).

*ravāl* = dust; like dust, insignificant, ordinary.
*noun, nominative case; feminine, singular.*
Old Panjabi – *ravāl* (dust); Braj/Sindhi – *ravā* (dust); Sanskrit – *rav* (रव - piece, particle).

*ketīā* = many; a lot of.
*adjective (of kahāṇīā), nominative case; feminine, plural.*
Old Panjabi/Braj – *ketā/ketī/kete*; Apabhransh/Prakrit – *kettia*; Sanskrit – *kiyat* (कियत् - how much).

*kaṇṇ* = of Kanha, of Krishan; of god-incarnates.
*noun, genitive case; masculine, singular.*
Prakrit – *kannha/kinnha/kisaṇ*; Pali – *kaṇha*; Sanskrit – *krishṇa* (कृष्ण - dark blue, Krishan).[24]

*kahāṇīā* = stories, tales, narratives.
*noun, nominative case; feminine, plural.*
Apabhransh – *kahāṇī*; Prakrit – *kahāṇaya*; Sanskrit – *kathānak* (कथानक - story).

*kete* = many; a lot of.
*adjective (of bīcār), nominative case; masculine, plural.*
Old Panjabi/Braj – *ketā/kete*; Apabhransh/Prakrit – *kettia*; Sanskrit – *kiyat* (कियत् - how much).

*ved* = of the Vedas; of the schools of thoughts of philosophies.

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[24] In medieval writings, the word '*kannha, kānha*' is used more commonly than '*krishaṇ.*'

*noun, genitive case; masculine, plural.*
Apabhransh/Prakrit – *ved*; Sanskrit – *ved*  (वेद् - wisdom, spiritual wisdom).[25]

*bīcār* = thoughts.
*noun, nominative case; masculine, plural.*
Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - thought, discussion).

*nacahi* = they dance.
*verb, present tense; third person, masculine, plural.*
Old Panjabi – *nacahi*; Apabhransh – *naccahi*; Prakrit – *ṇaccanti*; Pali – *naccati*;
Sanskrit – *nrityanti* (नृत्यन्ति - they dance).

*maṅgate* = beggars.
*noun, nominative case; masculine, plural.*
Braj – *maṅgtā*; Prakrit – *maggitta/maṅgitta*; Sanskrit – *mārgaṇ* (मार्गण - to beg,
beggar).

*giṛi muṛi* = by rotating and turning, by repeatedly rotating and turning.[26]
*perfect participle (adverb).*
Panjabi – *giṛaṇā*; Sanskrit – *ghūraṇanam* (घूर्णनम् - to revolve, to move) + Old Panjabi
– *muṛi*; Apabhransh – *muḍi*; Prakrit – *moḍaï*; Sanskrit – *muṭati* (मुटटि - turns).

*pūrahi* = they keep time with musical beat; they dance to the beat.
*verb, present tense; third person, masculine, plural.*
Panjabi – *pūraṇā*; Lahndi – *pūraṇ*; Sindhi – *pūraṇu*; Kashmiri – *pūrun* (to fill);
Apabhransh/Prakrit – *pūraï*; Pali – *pūreti*; Sanskrit – *pūryati* (पूर्यति - fills).

*tāl* = a musical beat, the sound of a clap to divide time and rhythm in music.
*noun, accusative case; masculine, plural.*
Apabhransh – *tāl*; Sanskrit – *tāl* (ताल् - striking one palm with another, to clap).

*bājārī* = (1) shopkeeper, trader.
(2) those who hang around the market, good-for-nothing; clowns, disguisers, public
performers/actors.
*noun, nominative case; masculine, plural.*

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[25] In the Guru Granth Sahib, this is used to mean wisdom (*giān*) as well as a pointer
to 'four Vedas' of the Sanatan tradition.
[26] More research is needed.

Farsi – *bāzār* (a place to buy and sell, a group of numerous shops).[27]

*bājār* = (in) the markets, (in) the marketplaces.
*noun, locative case; masculine, plural.*
Farsi – *bāzār* (a place to buy and sell, a group of numerous shops).

*mahi* = in, inside.
*postposition.*
Apabhransh – *mahi/mahii*; Prakrit – *majia*; Pali/Sanskrit – *madhya* (मध्य - in, inside).[28]

*āi* = having come, having arrived.
*perfect participle (adverb).*
Braj – *āe*; Apabhransh – *āe/āaï*; Prakrit – *āaa*; Sanskrit – *āgat* (आगत - to come/arrive).

*kaḍhahi* = (1) they take out (goods); they take out their paraphernalia and set up their shops.
(2) they put up (performances/shows).
*verb, present tense; third person, masculine, plural.*
Old Panjabi – *kaḍhai* (takes out); Apabhransh *kaḍhai/kaḍhaï*; Prakrit – *kaḍaḍhaï* (pulls, draws a line, ploughs); Sanskrit – *kaḍḍati* (कड्डति - pulls, takes out).

*bājār* = (1) markets; market goods, paraphernalia used in public performance.
(2) public performances, displays, shows.
*noun, accusative case; masculine, plural.*
Farsi – *bāzār* (a place to buy and sell, a group of numerous shops).

*gāvahi* = they sing.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *gāvahi/ gāahi*; Prakrit – *gāaï* ; Pali – *gāanti*; Sanskrit – *gāyanti* (गायन्ति - they sing).

*rāje* = kings.
*noun, accusative case; masculine, plural.*

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[27] Farsi word '*bāzār*' (a place to buy and sell) has actually come from *'abāzār'* (a lot of etables), which is a combination of 'abā' (food or anything related) and 'zār' (a lot). It became '*bāzār*' for ease of articulation.

[28] In Braj its form is *'mai'* and in contemporary Hindi it is *'meṁ.'* In Guru Granth Sahib, usually *'mai'* has been used, while in a few places *'me/meṁ'* is also used.

Apabhransh – *rājā*; Sanskrit – *rājan* (राजन् - king).

*rāṇīāṁ* = queens.
*noun, accusative case; feminine, plural.*
Prakrit – *rāṇī*; Sanskrit – *rājñī* (राज्ञी - queen).

*bolahi* = they speak/say.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *bolahi* (they speak); Prakrit – *bollaï/bullaï* (speaks); Sanskrit – *bol* (बोल - to speak).

*āl paṭāl*[29] = (talk of) home and hell, (talk of) heaven and hell; nonsensical things.
*noun, accusative case; masculine, plural.*
Apabhransh – *āl*; Sanskrit – *ālaya* (आलय - home, dwelling) + Apabhransh – *pātāl*;
Sanskrit – *pātālam* (पातालम् - regions below the earth).

*lakh* = hundreds of thousands; countless.
*adjective (of ṭakiā), genitive case; masculine, plural.*
Lahndi/Apabhransh – *lakh*; Prakrit – *lakkha*; Sanskrit – *laksh* (लक्ष - hundred thousand).[30]

*ṭakiā* = (of) coins (*ṭakās*).[31]
*noun, genitive case; masculine, plural.*
Apabhransh – *ṭakā;* Sanskrit – *ṭakk (टक्क़ - a stamped coin).

*ke* = of.
*postposition.*

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[29] Scholars have offered multiple meanings of the word '*āl*': home, world, sky, etc. But here, '*āl paṭāl'* seems to be used as an idiomatic word compound, on the lines of compound word phrases like '*āl jāl'* and '*āl janjāl,'* which means nonsensical chatter about random or useless issues. *oh ālu patālu muhahu bolde jiu pītai madi malvāle. 19.* –Guru Granth Sahib 311

[30] Sanskrit *'ksha'* is a compound consonant, which is made up of *'ka + sh'* (क्+ष). In Prakrit forms *'ka'* was lost and *'sha'* assumed the form of *'kha.'*

[31] In the past, *'ṭakā'* has been a unit of currency in Indian subcontinent. The value of 1 '*ṭakā/aṭhannī'* (a subdivision of the Indian rupee during British rule, and in the first decade of independence) was: $\frac{1}{32}$ of a rupee. Currently, the currency of Bangladesh is the Bangladeshi Taka. In Bangla, this term is commonly used for money, currency, or notes.

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

*mundaṛe* = earrings.
*noun, nominative case; masculine, plural.*
Sindhi – *mundaṛ*; Prakrit – *muddā*; Sanskrit – *mudra* (मुद्रा - seal, stamp, a stamped ring).[32]

*hār* = necklace, garlands.
*noun, nominative case; masculine, plural.*
Sindhi/Apabhransh – *hāru (garland)*; Prakrit – *hār (garland)*; Sanskrit – *hār* (हार - necklace).

*jitu* = which, whichever.
*pronominal adjective (of tani), locative case; masculine, singular.*
Old Panjabi/Braj – *jitu*; Apabhransh – *jitu/jitthu*; Prakrit – *jittho*; Sanskrit – *yatra* (यत्र - where, the place at which).[33]

*tani* = on the body.
*noun, locative case; masculine, singular.*
Apabhransh – *tan/taṇu*; Prakrit – *taṇ/taṇū*; Pali – *tanu* (body); Sanskrit – *tanu* (तनु - body, person, self).

*pāīahi* = are worn.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *pāiaï* (are put on/worn); Prakrit – *pāianti*; Sanskrit – *prāpyante* (प्राप्यन्ते - they put on, they wear).

*nānakā* = O Nanak!
*noun, vocative case; masculine, singular.*

*se* = they, those.
*pronominal adjective (of tan), nominative case; masculine, plural.*
Apabhransh/Prakrit – *se/so/su*; Sanskrit – *sah* (स: - he).

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[32]  From a grammatical perspective, *'ṛa'* ending of the *'mundaṛe'* (earrings) has been used to moderate the meaning of the word and it is also a special linguistic form (Sindhi style).

[33] In the book *'jambūsmicriu'* of Apabhransh literature, 'jitu' (जितु) has been used generously.

*tan* = bodies.
*noun, nominative case; masculine, plural.*
Apabhransh – *tan*; Prakrit – *taṇ*; Sanskrit – *tanu* (तनु - body).

*hovahi* = (they) become, turn to.
*verb, present tense; third person, masculine, plural.*
Apabhransh – *havahi/bhavahi*; Prakrit – *hovanti*; Pali – *bhavant/hovant*; Sanskrit – *bhavanti* (भवन्ति - they happen).

*chār* = ash; dust.
*noun, accusative case; feminine, singular.*
Apabhransh/Prakrit – *chār*; Sanskrit – *kshār* (क्षार - ash).

*giānu* = wisdom; wisdom of the formless One.
*noun, accusative, case; masculine, singular.*
Apabhransh – *giān*; Sanskrit – *ñānam* (ज्ञानम् - to know, to understand).

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

*galī̄* = through talks, by talking.
*noun, instrumental case; feminine, plural.*
Lahndi – *gal/galī̄*; Apabhransh/Prakrit – *galla* (talk, conversation); Sanskrit – *gallah* (गल्: cheek; what is related to the cheek).[34]

*ḍhūḍhīai* = is found; can be sought, can be found.
*verb, present tense; third person, masculine, singular.*
Old Panjabi – *ḍhūḍhaṇā*; Lahndi – *ḍhūṇḍhaṇ*; Sindhi – *ḍhūḍhaṇu* (to seek); Prakrit – *ḍhuṇḍhullaï* (wanders around, seeks); Sanskrit – *ḍhūṇḍ* (ढूंड - to search/seek).

*kathanā* = saying/stating; trying to explain.
*abstract participle (noun), nominative case; masculine, singular.*
Braj – *kathanā/kathanī*; Sanskrit – *kathan* (कथन - to state).

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[34] In Apabhransh *ī̄* (ई) is appended to the plural noun in instrumental case. Here also, *ī̄* appended to *'galī̄'* (through talks/by talking) indicates the instrumental case. With the passage of time, it merged with the word *'galī'* itself.

*karaṛā* = hard; extremely difficult.
*adjective (of sāru), nominative case; masculine, singular.*
Braj – *karaṛā*; Apabhransh – *kariḍaa*; Prakrit – *kariḍ*; Sanskrit – *kriḍ* (कृड् - hard).

*sāru* = iron; like iron.
*noun, nominative case; masculine, singular.*
Apabhransh/Prakrit/Sanskrit – *sār* (सार - iron).

*karami* = through the grace.
*noun, instrumental case; masculine, singular.*
Arabic – *karam* (grace, blessing).[35]

*milai* = (if) received; (if) experienced.
*verb, subjunctive future tense; third person, masculine, singular.*
Old Panjabi – *milai*; Apabhransh – *milai/milaï*; Prakrit – *milaï*; Sanskrit – *milati* (मिलति - is received).

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

*pāīai* = is obtained, can be obtained.
*verb, subjunctive future tense; third person, masculine, singular.*
Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaï* (obtains); Pali – *pāpeti* (makes obtain, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained; obtains).

*hori* = other, (everything) else.
*adjective (of hikmati), nominative case; feminine, singular.*
Old Panjabi – *hor/horu/hori*; Lahndi – *hor*; Prakrit – *avar*; Pali/Sanskrit – *apar* (अपर् - other).

*hikmati* = cleverness.

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[35] Being masculine in Arabic, the word 'karam' has been used as a masculine in Guru Granth Sahib as well. Coming from Arabic, 'karam' has been used here in the same meaning (grace). The word *'karam'* that comes from the Sanskrit 'karman' (कर्मन्), means 'task, deed, work,' etc.

*noun, nominative case; feminine, singular.*
Old Panjabi – *hikmati*; Arabic – *hikmat* (wisdom, cleverness).

*hukamu* = command, order, will; authoritarianism, egoism.
*noun, nominative case; masculine, singular.*
Arabic – *hukam* (order).[36]

*khuāru* = (what leads to) misery; futile.
*adjective (of hukamu), nominative case; masculine, singular.*
Farsi – *khvār* (humiliated, distressed).[37]

2 = Second *salok* is complete.


**Poetical Dimension**
Anuprās Alaṅkār has been used in almost all the lines of this *salok.*

| | | |
|---|---|---|
| First line | - | *'nānak nirbhaü niraṅkār', 'rām ravāl'* |
| Second line | - | *'ketīā kanṇ kahāṇīā', 'bed bīcār'* |
| Third line | - | *'giṛi muṛi'* |
| Fourth line | - | *'bājārī bājār'* |
| Fifth line | - | *'rāje rāṇīā,' 'āl patāl'* |
| Sixth line | - | *'lakh ṭakiā ke mundaṛe,' 'lakh ṭakiā ke hār'* |
| Eighth line | - | *'giānu na galī ḍhūḍhīai,' 'kathanā karaṛā'* |
| Ninth line | - | *'hor hikamati hukamu'* |

In these lines, there is a repetition of the last letters. This style is called *chekānuprās* (repetition of similar sounds at the beginning of words).

Similarly, in the first three lines, the word *'kete'* (many) has been used three times, while in the third, fourth, fifth and seventh lines, the words *'nacahi'* (they dance)*, 'pūrahi'* (they keep time with musical beat)*, 'mahi'* (in)*, 'kaḍhahi'* (they take out goods)*, 'gāvahi'* (they sing)*, 'bolahi'* (they speak/say)*, 'pāīahi'* (are worn)*,* and *'hovahi'* (they become) have been used.

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[36] Only two forms, *'hukam'* and *'hukam-adūlī,'* are found in Arabic. In the Guru Granth Sahib, grammatical and poetic forms like '*hukamu, hukami, hukam, hukmahu, hukmai,'* etc. have been used.

[37] The subscript sound 'va' became 'u+a' in the medieval period. *'khuār'* is extensively used in the Devanagari writings of the medieval period.

Here, the last letters have been constantly repeated. This is called *antiānuprās* (repetition of rhyming words at the end of sentences). These different usages introduce a special rhythm and flow in this *salok*, which produces a distinct aural beauty.

**paüṛī.**
**nadari karahi je āpaṇī   tā nadarī satiguru pāiā.**
**ehu jīu bahute janam bharammiā   tā satiguri sabadu suṇāiā.**
**satigur jevaḍu dātā ko nahī   sabhi suṇiahu lok sabāiā.**
**satiguri miliai sacu pāiā   jiṇī vicahu āpu gavāiā.**
**jini saco sacu bujhāiā.4.**

**Literal Translation**
*(O formless One!) If (You) bestow Your grace, then through (Your) grace the true Guru can be found.*
*(When) this being had wandered in many lives, then the true Guru recited the Sabad.*
*There is not any giver as great as the true Guru, all people, listen!*
*By meeting the true Guru, the Truth was found (by those), who shunned their egoism from within.*
*(The true Guru) who has explained the truth and truth alone.*

**Interpretive Transcreation**
O formless One! Only if You bestow Your grace, can one find eternal Wisdom (the true Guru).
When this being, exhausted (having in many lives), sought the Wisdom (Guru), then the eternal Wisdom (the true Guru) imparted the Word (Sabad).
All people of the world, listen! There is no other giver as great as the eternal Wisdom (true Guru).
By virtue of meeting the eternal Wisdom (true Guru), those who surrendered their egoism from within, found the Eternal One. The eternal Wisdom (true Guru) has explained the absolute Truth to them.

**Word Meaning**
*nadari* = glance (of grace); grace.
*noun, accusative case; feminine, singular.*
*Arabic – nazar (to see, sight).*[38]

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[38] The letter '*za'* used in 'nazar' (zoe letter from Arabic) is pronounced between '*za'* and '*da.'* Similarly, '*da'* also generates a pronunciation between *'za'* and *'da'* in Arabic.

*karahi* = (if You) bestow.
*verb, subjunctive future tense; second person, masculine, singular.*
Apabhransh – *karaï*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

*je* = if, even if.
*conjunction.*
Lahndi/Sindhi/Braj – *je*; Apabhransh – *jei*; Prakrit – *jaï*; Sanskrit – *yadi* (यदि - if).

*āpaṇī* = Your.
*pronominal adjective (of nadari), accusative case; masculine, singular.*
Old Panjabi – *apaṇā/āpaṇā*; Lahndi – *āpaṇā/apaṇo*; Apabhransh –
a*pan/appan/appaa* (own); Prakrit – *attaṇaa/appaṇaya* (own); Sanskrit – *ātmanak*
(आत्मनक - own).

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

*nadarī* = through glance (of grace); through grace.
*noun, instrumental case; feminine, singular.*
Arabic – *nazar* (to see, sight).

*satiguru* = *Satigurū,* true Guru; eternal Wisdom.
*noun, accusative case; masculine, singular.*
Old Panjabi – *satiguru*; Sanskrit – *saty+guru* (सत्य्+गुरु - true+spiritual mentor).

*pāīā* = can be found.
*verb, subjunctive future tense; third person, masculine, singular.*

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Some individuals have started to pronounce it as *'da'* while others, based on convenience, articulate it as *'za.'* In fact, the Arabic pronunciation of *'za'* is close to '*da.'* That is why '*kāgaz*, *kāzī,'* etc. are pronounced as '*kāgad*, *kādī.'* But in some Arabic speaking regions, the above words are also pronounced with a *'za'* (zuad letters). In India, the pronunciation of the sound *'da'* (duad letter) has become '*za'* instead of staying between '*da'* and '*za.'* In the Guru Granth Sahib, as per the pronunciation of folk-dialects, both forms of the tone in the above letters, *'ja'* (*najar*) and *'da'* (*nadar*) have been used. Similarly, the forms *kājī/kādī*, *kāgaj/kāgad.* etc. represent the linguistic speciality.

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

*ehu* = this.
*pronominal adjective (of jīu), nominative case; masculine, singular.*
Apabhransh – *ihu*; Prakrit – *eso*; Sanskrit – *eshah* (एष: - this).

*jīu* = being, human being.
*noun, nominative case; masculine, singular.*
Bhojpuri/Bengali/Sindhi/Braj – *jīu;* Apabhransh/Prakrit – *jīa*; Sanskrit – *jīv* (जीव - alive).

*bahute* = many, a lot of.
*adjective (of janam), locative case; masculine, plural.*
Apabhransh – *bahutu*; Prakrit – *bahutto*; Pali – *bahutta*; Sanskrit – *bahutam* (बहुतम् - many).

*janam* = in births/lives.
*noun, locative case; masculine, plural.*
*Apabhransh – janam; Pali – jamman; Sanskrit – janman (जन्मन् - birth/life).*

*bharammiā* = wandered, kept wandering.
*verb, past tense; third person, masculine, singular.*
Old Panjabi – *bharmiā*; Apabhransh – *bhrammaa*; Prakrit – *bhrammaï*; Sanskrit – *bhramitā* (भ्रमिता - one who has wandered, individual under illusion).

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

*satiguri* = *Satiguru*, true Guru; eternal Wisdom.
*noun, nominative case; masculine, singular.*
Old Panjabi – *satiguru*; Sanskrit – *saty+guru* (सत्य्+गुरु - true+spiritual mentor)

*sabadu* = Sabad, Divine teaching; Word.
*noun, accusative case; masculine, singular.*
Apabhransh – *sabad*; Sanskrit – *shabda* (शब्द - articulate sound, noise).

*suṇāiā* = recited.
*verb, past tense; third person, masculine, singular.*
Lahndi – *suṇāvaṇ* (informs); Prakrit – *suṇāvedi*; Pali – *suṇāpeti* (makes hear, announces); Sanskrit –
*shriṇoti* (श्रृणोति - hears/listens).

*satigur* = *Satiguru*, true Guru; eternal Wisdom.
*noun, nominative case; masculine, singular.*
Old Panjabi – *satigur*, Sanskrit – *saty+guru* (सत्य+गुरु - true+spiritual mentor).

*jevaḍu* = as great as; like, equal.
*postposition.*
Apabhransh – *jevaḍu*; Prakrit – *jettil*; Sanskrit – *yāvat* (यावत् - as, like).[39]

*dātā* = giver, benefactor.
*adjective (of satigur), nominative case; masculine, singular.*
Apabhransh/Sanskrit – *dātā* (दाता - giver, bestower).

*ko* = any.
*pronoun, nominative case; third person, masculine, singular.*
Lahndi/Sindhi/Braj/Apabhransh – *ko*; Pali/Prakrit – *ko/kā* (somebody, anybody);
Sanskrit – *kah* (क: - where, somebody/anybody).

*nahī* = no, not.
*particle.*
Braj/Apabhransh – *nahī/nahi*; Prakrit – *ṇahi*; Sanskrit – *nahi* (नहि - no/not).

*sabhi* = all, everyone.
*Adjective (of lok), vocative case; masculine, plural.*
Old Panjabi – *sabh/sabhe;* Lahndi – *sabho*; Sindhi – *sabhu*; Apabhransh – *sabbha*;
Prakrit – *savva/sabba*; Sanskrit – *sarva* (सर्व - all, every one).

*suṇiahu* = listen! listen attentively!
*verb, imperative future tense; second person, masculine, plural.*

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[39] The 'ta' and 'la' of Prakrit change into 'va' and 'ḍa' in the Apabhransh. Hemchandra (1100 CE) has used forms 'jevaḍ' and 'jevaḍu' in his 'Apabhransh Grammar.' In contemporary Panjabi, *'jevaḍ'* (like/equal) is considered to be an abbreviation of *'jiḍḍā vaḍḍā'* (as great as).

Apabhransh – *suṇahu*; Prakrit – *suṇah*; Sanskrit – *shriṇut* (श्रृणुत - listen).

*lok* = O people!
*noun, vocative case; masculine, plural.*
Braj – *loko*; Prakrit – *lokko*; Sanskrit – *lokah* (लोक: - people).

*sabāiā*[40] = all, everyone.
*Adjective (of lok), vocative case; masculine, plural.*
Old Panjabi – *sabāiā*; Apabhransh/Prakrit – *savā*; Sanskrit – *sarva* (सर्व - entire).

*satiguri* = through the *Satiguri*, through the eternal Wisdom.
*noun, instrumental case; masculine, singular.*
Old Panjabi – *satiguru*; Sanskrit – *saty+guru* (सत्य्+गुरु - true+spiritual mentor).

*miliai* = by meeting, by virtue of meeting.
*causative participle (noun), instrumental case; masculine, singular.*
Old Panjabi – *milaṇā*; Lahndi – *milaṇ* (to meet, to be obtained); Sindhi – *milaṇu* (to be found, to be met with); Apabhransh/Prakrit – *milaï*; Sanskrit – *milati* (मिलति - meets).

*sacu* = the Truth; the eternal formless One.
*noun, accusative; masculine, singular.*
Old Panjabi – *sac/sacā/sacī/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य् - truth).

*pāiā* = found, obtained.
*verb, past tense; third person, masculine, singular.*
Old Panjabi – *pāuṇā*; Lahndi – *pāvaṇ*; Sindhi – *pāiṇu* (to obtain); Prakrit – *pāvaï* (obtains); Pali – *pāpeti* (obtains, brings to); Sanskrit – *prāpyati* (प्रापयति - causes to be obtained; obtains).

*jiṇī*[41] = those who.
*pronoun, nominative case; third person, masculine, plural.*

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[40] *'sabāiā'* is a synonym of the word *'sabhi'* that appears in the same line.
[41] In many handwritten manuscripts of the Guru Granth Sahib, the subscript used under 'ṇa' (ਣ) is found to be written as *'nah'* (ਨ੍ਹ), which is correct. None of the writers including Bhai Gurdas has used this sign in Sikh literature. This mistake seems to have been made by Sanskrit/Hindi educated scribes of the Guru Granth Sahib.

Old Panjabi – *jinī/jini;* Apabhransh – *jiṇi* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - by whom).

*vicahu* = from within; from the heart/mind.
*noun, ablative case; masculine, singular.*
Old Panjabi – *vicahu*; Apabhransh – *vicci*; Prakrit – *vicca*; Sanskrit – *vartmani* (वर्त्मनि - in, inside).

*āpu* = self-centredness, egoism, arrogance.
*noun, accusative case; masculine, singular.*
Apabhransh – *āp/āpu/āpi*; Prakrit – *ātā/āyā/attaṇ; appā/appaṇ*; Pali – *attan* (self); Sanskrit – *ātman* (आत्मन् - breath, soul; Rigved - self).[42]

*gavāiā* = gave up, shunned, surrendered.
*verb, past tense; third person, masculine, singular.*
Old Panjabi – *gavāuṇā*; Sindhi – *gavāiṇu* (to lose, to waste/damage); Prakrit – *gamei/gamāvaï*; Pali – *gameti*; Sanskrit – *gamyati* (गमयति - causes to go).

*jini* = one who, (the *Satiguru*) who has.
*pronoun, nominative case; third person, masculine, singular.*
Old Panjabi – *jini;* Apabhransh – *jiṇi* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - by whom).

*saco sacu*[43] = truth and truth alone, absolute truth.
*noun, accusative case; masculine, singular.*
Old Panjabi – *sac/sacā/sacī/sace*; Apabhransh – *sacu*; Prakrit – *saco*; Sanskrit – *saty* (सत्य् - truth).

*bujhāiā* = explained, caused to understand/realize.
*verb, past tense; third person, masculine, singular.*
Lahndi – *bujhāvaṇ* (to explain); Prakrit – *bujjhāvaei*; Pali – *bujjhāpeti* (causes to understand/explains); Sanskrit – *budhyate* (बुध्यते - knows, understands).

. 4 . = Fourth *pauri* is complete.

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[42] In the Apabhransh dictionaries, the above word 'āp' is used to imply self/ego in a noun form.
[43] In the old poetry, a compound of two words was used as convention to highlight the message.

**Poetical Dimension**

*Simple linguistic expression[44]* has been beautifully employed in this *pauri* due to the use of the direct dictionary meaning of words. Through this simple description, where the unique glory of the true Guru has been portrayed, it has also been stated that the true Guru is found through the grace of IkOankar, and there is none other than the Guru who can connect an individual with IkOankar.

In the first four lines of the *pauri*, the word 'satiguru' (eternal Wisdom) appears in its different grammatical forms (*satiguru, satiguri, satigur*), and all four lines highlight the importance of the true Guru. The last line of the *pauri 'jini saco sacu bujhāiā'* (who has explained the truth and truth alone) offers a summary of the entire *pauri* through syntactic rareness. It lays emphasis on the fact that only the true Guru provides awareness and realization of Truth.

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[44] When simple and straight verbiage is used in a language to explain a point instead of figurative speech, then such a usage is called simple linguistic expression.