Pauri 7

Overview

The seventh *pauri* is accompanied by two *saloks.* The first *salok* is comprised of eighteen lines and the second is comprised of seven. Both the *saloks* are concerned with the disease of *haumai* (ego). The overarching influence of ego on human life has been depicted as the primary cause behind every human action, from birth to death. In the second *salok,* the Order is described as the source of this disease that can be cured by Grace alone. The *pauri* conveys that only those disciplined and content individuals, who remain engaged in upright endeavors while remembering true Nam and do not involve themselves in ego and corrupt actions, find the great Master of boundless treasures.

salok m: 1.
haü vici āiā   haü vici gaiā. haü vici jammiā   haü vici muā.
haü vici ditā   haü vici laiā. haü vici khaṭiā   haü vici gaiā.
haü vici saciāru kūṛiāru. haü vici pāp punn vīcaru. haü vici narki surgi avtāru.
haü vici hasai   haü vici rovai. haü vici bharīai   haü vici dhovai. haü vici jātī jinsī khovai.
haü vici mūrakhu   haü vici siāṇā. mokh mukti kī sār na jāṇā.
haü vici māiā   haü vici chāiā. haümai kari kari jant upāiā.
haümai būjhai tā daru sūjhai. giān vihūṇā kathi kathi lūjhai.
nānak hukmī likhīai lekhu. jehā vekhahi tehā vekhu.1.

Literal Translation

In ego (the being) came (into this world), in ego went away. In ego took birth, in ego died.
In ego gave, in ego took. In ego earned, in ego lost.
In ego (becomes) truthful and deceitful. In ego (does) reflection on sin and charity. In ego (takes) birth in heaven and hell.
In ego laughs, in ego cries. In ego is filled (with dirt), in ego washes (it). In ego loses (one's own high) caste and kind.
In ego (becomes a) fool, in ego, wise. Does not know the value of salvation and liberation.
In ego (one chases) Maya, in ego (one comes under its) shade. Continually engaged in ego, living beings are created.
If (one) understands (this) ego, (only) then (may one) realize the Door (of IkOankar). Without spiritual-wisdom, having repeatedly blabbered, one quarrels.

Nanak! Under the Command the Writ is inscribed. (Based on this Writ) as the (humans) see, so does their form (become).

Interpretive Transcreation

In I-ness the being came into this world, in I-ness departed; in I-ness the being took birth in this world, in I-ness passed away.

In I-ness the being gave, in I-ness received; in I-ness the being earned, in I-ness lost.

In I-ness the being is truthful, in I-ness is deceitful; in I-ness, the being reflects on transgressions and moral acts, in I-ness, experiences happiness (heaven) and pain (hell).

In I-ness, the being laughs, in I-ness cries; in I-ness the being is soiled with the filth of vices, in I-ness tries to cleanse this filth with ritual practices. Thus, afflicted with ego one loses one's high status.[1]

In I-ness, the being sometimes wanders like an ignorant fool, in I-ness is sometimes wise; in I-ness, the being does not understand the value of freedom.

In I-ness, the being chases after Maya, in I-ness falls under the influence of Maya; in I-ness, living beings are created.

If one understands that both positive and negative actions occur in I-ness, only then can one realize IkOankar. Without spiritual-wisdom, one continues to blabber and uselessly quarrel with others.

Nanak! In accordance with the Command, the Writ is inscribed. As humans see or presume their existence in relation to IkOankar, so does their form or character become, in accordance with this Writ.[2]

Word Meaning

haü[3] = in ego; in I-ness[4].
noun, locative case; masculine, singular.

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[1] *prathame terī nīkī jāti. dutīā terī maṇīai pāṁti. tritīā terā sundar thānu. bigaṛ rūpu man mahi abhimānu. 1.* –Guru Granth Sahib 374

[2] *jiu manu dekhahi par manu taisā. jaisī mansā taisī dasā.* –Guru Granth Sahib 1342

[3] Word *'haü'* is only an abbreviated form of *'haümai.'* Please, refer to the last lines of this *salok* and the next *salok.*

[4] In this context, I-ness refers to a sense of self and the way it can manifest as either an assertion or a denial. It is these different manifestations of I-ness, as either a negative assertion of self or a positive denial of self, that are explored in this pauri.

Old Marathi/Braj – *haü;* Apabhransh – *haüṁ*; Prakrit/Pali – *ahaṅ*; Sanskrit – *aham* (अहम् - I).[5]

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

āiā = came, arrived.
verb, past tense; third person, masculine, singular.
Lahndi – *āiā*; Apabhransh – *āiya*; Prakrit – *āgaya/āa*; Pali/Sanskrit – *āgat* (आगत - came/arrived).

gaïā = gone, went away, departed.
verb, past tense; third person, masculine, singular.
Lahndi – *gaïā*; Braj – *gayā*; Apabhransh – *gaya*; Prakrit – *gaa/gaya*; Pali – *gat*; Sanskrit – *gatah* (गत: - went/gone).

jammiā = born, took birth.
verb, past tense; third person, masculine, singular.
Lahndi – *jammaṇ* (to be born, to take birth); Sindhi – *jammaṇu* (to be born); Apabhransh – *jammaṇ/jammu*; Prakrit/Pali – *jamman*; Sanskrit – *janman* (जन्मन् - birth).

muā = died, passed away.
verb, past tense; third person, masculine, singular.
Old Awadhi – *muā*; Lahndi – *moiā/moā*; Sindhi – *muo/mo*; Apabhransh – *mua*; Prakrit – *mua/maya*; Pali – *mat* (dead); Sanskrit – *mrit* (मृत - dead; Rigved - death).

ditā = gave.
verb, past tense; third person, masculine, singular.
Old Panjabi/Lahndi – *ditā*; Kashmiri – *dayut*; Apabhransh – *dit/diya*;
Prakrit/Pali/Sanskrit – *datta/ditta* (दत्त/दित्त - given).

laïā = took, received, obtained.
verb, past tense; third person, masculine, singular.

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[5] These days, in languages like Hindi, Panjabi, Rajasthani, etc., *'maiṁ'* or *'maiṁ-merī'* is used instead of *'haü.'*

Lahndi – *laïā*; Apabhransh – *laïa*; Sanskrit – *lāt* (लात - took, received/obtained).

khaṭiā = earned, gained.
verb, past tense; third person, masculine, singular.
Lahndi – *khaṭṭaṇ* (to earn); Sindhi – *khaṭun* (to win, to obtain/receive); Kashmiri –
khaṭun (to hide, to defeat); Sanskrit – *khaṭṭayati* (खट्टयति - hides, wins).

gaïā = went, lost, expended.
verb, past tense; third person, masculine, singular.
Lahndi – *gaïā*; Braj – *gayā*; Apabhransh – *gaya*; Prakrit – *gaa/gaya*; Pali – *gat*;
Sanskrit – *gatah* (गत: - went/gone).

saciāru = truthful.
adjective (of an egoist human being), nominative case; masculine, singular.
Old Panjabi – *saciār*; Lahndi – *sacār*; Sindhi – *sacāru*; Apabhransh – *saccaār*;
Sanskrit – *satyakār* (सत्यकार - truthful).

kūṛiāru = liar, deceitful.
adjective (of an egoist human being), nominative case; masculine, singular.
Old Panjabi/Lahndi – *kūṛiār*; Apabhransh – *kūḍāyār/kūḍaār*; Prakrit – *kūḍaār*;
Sanskrit – *kūṭ+kār* (कूट+कार - falsehood+owner).

pāp = of sin, of immoral/corrupt act, of the transgression.
noun, genitive case; masculine, singular.
Rajasthani – *pāpu*; Apabhransh – *pāp* (transgression); Pali/Sanskrit – *pāp* (पाप -
goon/rogue, bad/wicked, transgression).

punn = of charity; of the moral/upright act.
noun, genitive case; masculine, singular.
Lahndi – *punn*; Sindhi – *punu*; Apabhransh – *punnu*; Prakrit – *puṁṇ*; Pali – *punna*;
Sanskrit – *puṇya* (पुण्य - sacred, good, attractive, gainful).

vīcāru = reflection, thought.
noun, accusative case; masculine, singular.
Apabhransh – *bīcār*; Sanskrit – *vicār* (विचार - thought, discussion).

naraki = in the hell; in pain/suffering.
noun, locative case; masculine, singular.
Lahndi/Braj – *narak*; Sanskrit – *narkah* (नरक: - hell).

suragi = in the heaven; in happiness.
noun, locative case; masculine, singular.
Old Panjabi/Apabhransh – *surag*; Sanskrit – *svargah* (स्वर्ग: - heaven, illuminated places).

avtāru = birth, admission.
noun, accusative case; masculine, singular.
Old Panjabi/Apabhransh – *avatār*; Sanskrit – *avtārah* (अवतार: - to descend, to take birth, especially coming to earth).

hasai = laughs, becomes happy.
verb, present tense; third person, masculine, singular.
Apabhransh – *hasai*; Prakrit – *hassaï*; Pali – *hassati*; Sanskrit – *hasyate* (हसयते - laughs).

rovai = cries; becomes sad.
verb, present tense; third person, masculine, singular.
Lahndi – *rovaṇ*; Apabhransh – *rovai/rovaï*; Prakrit – *rovai/roi/royaï*; Pali – *rodati*; Sanskrit – *rodati/roditi* (रोदति/रोदिति - cries).

bharīai = is filled with (dirt/filth), is soiled by (dirt/filth).
verb, present tense; third person, masculine, singular.
Old Panjabi – *bharīai*; Apabhransh – *bharīa*; Prakrit – *bharaï*; Pali/Sanskrit – *bharati* (भरति - wears/assumes/adopts, fills).

dhovai = washes, cleanses.
verb, present tense; third person, masculine, singular.
Apabhransh – *dhovai*; Prakrit – *dhovaï*; Pali – *dhovati*; Sanskrit – *dhuvati* (धुवति - washes).

jātī = caste, high caste; supreme human life.
noun, accusative case; feminine, singular.
Apabhransh/Pali/Sanskrit – *jāti* (जाति - birth, family/lineage as per the birth, caste).

jinsī = kind, type, category; supreme human species.
noun, accusative case; feminine, singular.
Gurū Granth Sāhib – *jinasi/jinsī*; Arabic – *jinas* (types).

khovai = loses.
verb, present tense; third person, masculine, singular.
Apabhransh – *khovai/khovaï*; Prakrit – *khavei*; Sanskrit – *kshapyati*
(क्षपयति - destroys).

mūrakhu = fool, ignorant.
adjective (of an egoist human being), nominative case; masculine, singular.
Apabhransh – *mūrakh*; Prakrit – *mūrukkha*; Sanskrit – *mūrakh* (मूर्ख - fool, ignorant).

siāṇā = wise, intelligent.
adjective (of an egoist human being), nominative case; masculine, singular.
Lahndi – *siāṇā*; Sindhi – *siāṇo*; Apabhransh – *siāṇā*; Prakrit – *sijāṇ*; Sanskrit – *siñān*
(सिज्ञान - intelligent, clever).

mokh[6] = (of) salvation, (of) liberation/freedom.
noun, genitive case; masculine, singular.
Sindhi – *mokhu/mokh*; Apabhransh – *mokh*; Prakrit – *mokkha/mukkha*; Pali –
mokkha (deliverance); Sanskrit – *moksh* (मोक्ष् - freedom, especially from
worldly existence).

mukti = (of) salvation, (of) liberation/freedom.
noun, genitive case; feminine, singular.
Apabhransh – *mukti*; Sanskrit – *mukti* (मुक्ति - deliverance, liberation).

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

sār = news/awareness/appreciation, value.
noun, accusative case; feminine, singular.
Apabhransh – *sār* (care); Sanskrit – *sambhār* (सम्भार - care).

na = no, not.
particle.

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[6] Retroflex '*sha*' (ष) in Sanskrit, takes on the form of '*kha*' in Apabhransh. On the
same pattern, compound consonant '*ksha*' (क्ष) also takes the form of '*kha.*'

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

jāṇā = knows, understands.
verb, present tense; third person, masculine, singular.
Old Panjabi/Braj – *jāṇā*; Apabhransh/Prakrit – *jāṇ*; Pali – *jānak*; Sanskrit – *jānat*
(जानत - to know).

māiā = after Maya, after material allurement/trap of materialism.
noun, locative case; feminine, singular.
Apabhransh – *māiā*; Sanskrit – *māyā* (माया - wealth, deception, false).

chāiā = under the shade; under the influence.
noun, locative case; feminine, singular.
Apabhransh – *chāiā*; Prakrit – *chāyā/chāā/chāī*; Pali/Sanskrit – *chāyā* (छाया -
shade, reflection).

haümai = ego, feeling of me/mine/myself.
noun, accusative case; feminine, singular.
Old Marwari/Braj – *haü*; Apabhransh – *haüṁ*; Prakrit/Pali – *ahaṅ*; Sanskrit – *aham*
(अहम् - I).

kari kari = having done continually, having continually engaged.
adverb (perfect participle).
Old Panjabi/Apabhransh – *kari* (having done); Prakrit – *karii*; Sanskrit – *karoti*
(करोति - does).

jant = living beings, creatures; human beings.
noun, accusative case; masculine, plural.
Old Panjabi/Apabhransh/Prakrit – *jant*; Sanskrit – *jantū* (जन्तु - animal, living being,
human being).

upāiā = are created, have taken birth.
verb, past tense; third person, masculine, plural.
Old Panjabi – *upāuṇā* (to produce, to grow); Sindhi – *upāiṇu* (to create); Prakrit –
uppāyayei; Pali – *uppādeti*; Sanskrit – *utpādyati* (उत्पादयति - produces/begets).

haümai = ego, the feeling of me/mine/myself.
noun, accusative case; feminine, singular.

Old Marwadi/Old Panjabi/Braj – *haümai*; Apabhransh – *haüṁ+mai/maï*; Prakrit/Pali – *ahaṅ+maï/maya*; Sanskrit – *aham+mayā* (अहम् - I+through me).[7]

būjhai = if one understands, if one comprehends.
verb, subjunctive future tense; third person, masculine, singular.
Braj – *būjhai;* Apabhransh – *būjjhaï/bujjhaï*; Prakrit – *bujjhaï*; Sanskrit – *budhyate* (बुध्यते - understands).

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

daru = door, abode.
noun, accusative case; masculine, singular.
Farsi – *dar;* Farsi – *darvāzah* (door).

sūjhai = understands/realizes, can/may understand/realize.
verb, subjunctive future tense; third person, masculine, singular.
Old Panjabi/Braj – *sūjhai*; Apabhransh – *sujjhai* (understands/perceives); Prakrit – *sujjhaï*; Pali – *sujjhati* (understands); Sanskrit – *shudhyati* (शुध्यति - becomes pure, becomes clear).

giān = (without/devoid of) spiritual-wisdom.
noun, accusative case; masculine, singular.
Apabhransh – *giān*; Sanskrit – *ñānam* (ज्ञानम् - to know, to understand).

vihūṇā = without, devoid of.
postposition.
Apabhransh/Prakrit – *vihūṇī/vihūṇ*; Sanskrit – *vidhūn/vihūn* (विधून/विहून - left/abandoned, without).

kathi kathi = having repeatedly blabbered, while continually blabbering.
perfect participle (adverb).
Apabhransh – *kathi/kathaï*; Pali – *katheti*; Sanskrit – *kathyati* (कथयति - states/describes).

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[7] The word *'haümai'* is actually a compound of *'haü+mai,'* whose meaning is: I, me, myself.

lūjhai = fights, quarrels.
verb, present tense; third person, masculine, singular.
Lahndi – *lūjjhaṇ* (to quarrel); Sindhi – *lujhaṇu* (to be anxious/agitated by grief or anger); Sanskrit – *lubdh* (लुब्ध् - tangled/confused).

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

hukmī = under the Command, in accordance with the command of IkOankar.
noun, instrumental case; masculine, singular.
Arabic – *hukamu* (order).

likhīai = is written, is inscribed.
verb, present tense; third person, masculine, singular.
Old Panjabi – *likhaṇu* (to write); Sanskrit – *likhyati* (लिखयति - is written)..[8]

lekhu = writing, Writ of the Command (of IkOankar).
noun, accusative case; masculine, singular.
Sindhi – lekhu; Lahndi/Apabhransh – lekh; Prakrit – lekkh; Sanskrit – lekhya (लेख्य - script worth writing, to write).

jehā = as, just like.
adverb.
Lahndi – *jehā*; Sindhi – *jeho/jiho*; Apabhransh – *jeh*; Prakrit – *jeh/jaïs*; Pali – *yādis*; Sanskrit – *yādriksha/yādrish* (यादृक्ष/यादृश - like, alike, just like).

vekhahi = they see.
verb, present tense; masculine, plural.
Lahndi – *vekhaṇ* (to see/behold); Prakrit – *vahaï*; Sanskrit – *vīkshate* (वीक्षते - sees).

tehā = so, like that.
adverb.
Apabhransh – *tehā/teh/taïs*; Prakrit – *tādis*; Pali – *tādis*; Sanskrit – *tādriksha/tādrish* (तादृक्ष/तादृश - like that).

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[8] Apabhransh – *likhiā*; Prakrit – *lihaï*; Sanskrit – *likhati* (लिखति - writes).

vekhu[9] = guise, form.
noun, accusative case; masculine, singular.
Apabhransh/Prakrit/Pali – *ves*; Sanskrit – *vesh/vesh* (वेष/वेश - attire, costume, clothes, clothing).

.1. = First *salok* is complete.

Poetical Dimension
In this *salok* of eighteen lines, parallelism has been beautifully employed. For example, in the first fourteen lines, the phrase *'haü vici'* (in ego) has been used twenty times. As a result of the appearance of this phrase at the beginning and the middle of the first, second, third, fourth, eighth, ninth, eleventh and thirteenth lines, there is syntactic parallelism in the beginning and the middle. Because the phrase only appears at the beginning of the fifth, sixth, seventh and tenth lines, there is syntactic parallelism in the beginning*.*

The first, second, third, fourth, eighth, ninth, eleventh and thirteenth lines are structurally similar. Likewise, the fifth, sixth, seventh and tenth lines exhibit structural similarity. Thus, there is structural parallelism*.*

In the first nine lines, and the eleventh and thirteenth lines, there is antagonistic lexical parallelism because of the use of opposing words like *'āiā-gaiā'* (arrived-departed) in the first line*, 'jammiā-muā'* (born-died) in the second line, *'ditā-laiā'* (gave-took) in the third line, *'khaṭiā-gaiā'* (earned-lost) in the fourth line, *'saciāru-kūṛiāru'* (truthful-liar/deceitful) in the fifth line, *'pāp-punn'* (transgression-moral/upright) in the sixth line, *'narki-surgi'* (hell-heaven) in the seventh line, *'hasai-rovai'* (laughs-cries) in the eighth line, *'bharīai-dhovai'* (filled with dirt-washed/cleansed) in the ninth line, *'mūrakhu-siāṇā'* (fool-wise) in the eleventh line, and *'māiā-chāiā'* (Maya-shade) in the thirteenth line. Under this literary scheme, every aspect of life, good and bad, has been shown to be under the overarching influence of ego.

Deflection has been introduced in the twelfth and fourteenth lines, by removing the phrase *'haü vici'* (in ego) in order to elaborate on the figurative expressions.

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[9] The word *'vekhu'* has been used here instead of *'vesu'* to rhyme with *'lekhu,'* just like the words *'vises*,' *'sesnāg*,' *'tis,'* change into *'visekhu,' 'sekhnāg,' 'tikh,'* respectively in the Guru Granth Sahib.

Similarly, by using the word '*haümai*' (ego) instead of '*haü*' (ego), deflection at the word level has been introduced in the fourteenth and fifteenth lines. This way, it has been explained that one who recognized ego, realized the door of IkOankar, but the ignorant individual is not able to understand this fact, and continues to stay trapped in the material aspects of life.

In the fifteenth and sixteenth lines, the use of the words *'būjhai'* (understands), *'sūjhai'* (realize) and *'lūjhai'* (fights/quarrels) introduces a unique aural beauty. These words have been used to satirically reference those who remain stuck in ego. In addition to satire, there is a presence of alliteration as well. Similarly, the seventeenth and the eighteenth lines also exhibit alliteration through phrases like *'likhīai lekhu'* (Writ is inscribed) and '*jehā vekhahi tehā vekhu'* (as the humans see, so does their form become).

mahalā 2.
haümai ehā jāti hai   haümai karam kamāhi.
haümai eī bandhanā   phiri phiri jonī pāhi.
haümai kithahu ūpajai   kitu sañjami ih jāi.
haümai eho hukamu hai   paiai kirti phirāhi.
haümai dīragh rogu hai   dārū bhī isu māhi.
kirpā kare je āpaṇī   tā gur ka sabadu kamāhi.
nānaku kahai suṇahu janahu   itu sañjami dukh jāhi.2.

Literal Translation
Because of ego is genesis; under the influence of ego (humans) perform actions.
Under the influence of ego itself are these bonds; (under the influence of ego alone, beings) fall in the cycle of birth and death, time and again.
Where does ego originate from? Through which method can it be overcome?
This ego, is (nothing but) Command; according to the inscribed Writ, (beings) are made to wander.
Ego is a chronic disease; (but its) cure is also within it.
If (IkOankar) bestows Own grace, then (the beings) practice the Guru's Sabad.
Nanak says, listen, O people! Through this discipline sufferings (like ego) go away.

Interpretive Transcreation
All of creation is because of I-ness;[10] under the influence of I-ness, beings perform good or bad deeds.
Under the influence of I-ness, beings are caught in material entanglements; under the influence of ego, beings wander in the cycle of birth and death, again and again.

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[10] *haümai vici jagu upajai purkhā nāmi visariai dukhu pāī.* –Guru Granth Sahib 946

Where does this ego originate from, and how can it be overcome?
The Command itself is the source of I-ness. According to the inscribed Writ, beings are made to wander in the cycle of birth and death.
I-ness is a chronic disease, but its remedy is also within it.
If IkOankar bestows Own grace, only then do the beings practice the Wisdom's (Guru's) Word (Sabad) in their lives.
Nanak says, O people, listen! Through this discipline, all sufferings, including I-ness, are removed.[11]

Word Meaning

haümai = because of ego, because of the feeling of me/mine/myself; because of I-ness.
noun, instrumental case; masculine, singular.
Old Marwadi/Old Panjabi/Braj – *haümai*; Apabhransh – *haüṁ+mai/maï*; Prakrit/Pali – *ahaṅ+maï/maya*; Sanskrit – *aham+mayā* (अहम् - I).

ehā = this.
pronominal adjective, nominative case; feminine, singular.
Apabhransh – *ihā/ihu/ih;* Prakrit – *eso;* Sanskrit – *eshah* (एष: - this).

jāti = birth, genesis, creation.
noun, nominative case; feminine, singular.
Apabhransh/Pali/Sanskrit – *jāti* (जाति - birth, family/lineage as per the birth, caste).

hai = is.
verb, present tense; third person, feminine, singular.
Braj – *hai*; Apabhransh – *haï*; Prakrit – *asaï/ahaï*; Sanskrit – *asti* (अस्ति - is, to happen).

haümai = in ego, under the influence of ego, under the feeling of me/mine/myself; under the influence of I-ness.
noun, locative case; feminine, singular.
Old Marwadi/Old Panjabi/Braj – *haümai*; Apabhransh – *haüṁ+mai/maï*; Prakrit/Pali – *ahaṅ+maï/maya*; Sanskrit – *aham+mayā* (अहम् - I).

karam = actions, deeds.
noun, accusative case; masculine, plural.

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[11] *dūkh visāraṇu sabadu hai je manni vasāe koi. gur kirpā te mani vasai karam parāpati hoi. 9.* –Guru Granth Sahib 1413

Old Panjabi/Apabhransh – *karam*; Sanskrit – *karman* (कर्मन् - work, task).

kamāhi = they earn, they commit/act, they perform.
verb, present tense; third person, masculine, plural.
Lahndi – *kamāvaṇ*; Sindhi – *kamāiṇu*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; *Darad language* – *kamāvati*; Sanskrit – *karmmāpyati* (कर्ममापयति - works, earns).

haümai = of ego, of the feeling of me/mine/myself; of I-ness.
noun, genitive case; feminine, singular.
Old Marwadi/Old Panjabi/Braj – *haümai*; Apabhransh – *haüṁ+mai/maï*; Prakrit/Pali – *ahaṅ+maï/maya*; Sanskrit – *aham+mayā* (अहम् - I).

eī = these itself.
pronominal adjective (of bandhanā), accusative case; third person, masculine, plural.
Apabhransh – *eī/ei* (this itself); Prakrit – *ea*; Sanskrit – *et* (एत् - this).

bandhanā = bonds, material entanglements.
noun, accusative case; masculine, plural.
Apabhransh – *bandhan*; Prakrit – *bandhaṇ*; Pali – *bandhan*; Sanskrit – *bandhan* (बन्धन् - to tie, fasten, bondage).

phiri phiri = time and again, again and again.
perfect participle (adverb).
Lahndi – *phir* (to turn/return, later, then/again); Braj – *phiri* (then/again, later); Dard Languages – *phiri* (swirl/whirl); Sanskrit – *pher* (फेर - turn/return or cause to turn/return, to rotate).

jonī = in the cycle of birth and death.
noun, locative case; feminine, plural.
Apabhransh – *jonī/joni*; Prakrit – *joṇi*; Pali – *yoni* (womb, source); Sanskrit – *yoni* (योनि - womb, woman's organ for giving birth; Rigved - social state, caste).

pāhi = they fall, they wander.
verb, present tense; third person, masculine, plural.
Old Panjabi – *paiṇā/paüṇā* (to fall); Lahndi – *pevaṇ*; Sindhi – *pavaṇu* (to fall, to happen); Pali – *patati* (alights, falls); Sanskrit – *patati* (पतति - flies; Rigved - falls).

kithahu = from where? from which place?
adverb.
Old Panjabi – *kithahu*; Apabhransh – *kitthe*; Sanskrit – *kutra* (कुत्र - where).

ūpajai = originates, grows.
verb, present tense; third person, feminine, singular.
Apabhransh – *upjai*; Prakrit – *uppajjaï*; Pali – *uppajjati* (is produced); Sanskrit –
utpadyate (उत्पदयते - arises, originates).

kitu = (through) which (method/discipline), (by) which (means).
*pronominal adjective[12] (of sañjami), instrumental case; third person, masculine,
singular.*
Old Panjabi – *kitu*; Braj – *kit*; Apabhransh – *kitta/kittu*; Prakrit – *kitto*; Sanskrit – *kutah*
(कुतः - from where, for what).

sañjami = through discipline, through means/method.
noun, instrumental case; masculine, singular.
Braj/Apabhransh/Prakrit – *sañjam*; Sanskrit – *saṁyam* (संयम - discipline,
means, way)

ih = this.
pronoun (of haümai), nominative case; third person, feminine, singular.
Apabhransh – *ih*; Prakrit – *eso*; Sanskrit – *eshah* (एष: - this).

jāi = goes away, can be overcome.
verb, present tense; third person, feminine, singular.
Apabhransh/Prakrit – *jāi*; Sanskrit – *yāti* (याति - goes).

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

hukamu = Command/Order of IkOankar.
noun, nominative case; masculine, singular.
Old Panjabi/Braj – *hukam*; Arabic – *hukam* (حُکَم - order).

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[12] Interrogative.

hai = is.
verb, present tense; third person, feminine, singular.
Braj – *hai*; Apabhransh – *haï*; Prakrit – *asaï/ahaï*; Sanskrit – *asti* (अस्ति - is,
to happen).

païai = according to the inscribed/written.
causative participle (noun), instrumental case; masculine, singular.
Old Panjabi – *paiṇā/paüṇā* (to fall); Lahndi – *pevaṇ*; Sindhi – *pavaṇu* (to fall, to
happen); Pali – *patati* (alights, falls); Sanskrit – *patati* (पतति - flies; Rigved - falls).

kirti[13] = according to the inscription, according to the Writ.
noun, instrumental case; masculine, singular.
Old Panjabi – *kirtu/kirti;* Apabhransh – *kirti;* Sanskrit – *kriti* (कृति -
actions/deeds, earning).

phirāhi = are made to wander, are led astray.
verb, present tense; third person, masculine, plural.
Old Panjabi – *phirāhi*; Apabhransh – *pherāvaï* (are made to revolve); Prakrit –
pherāvaï/pheraṇ; Sanskrit – *pheryati* (फेरयति - is revolved/turned/rotated).

dīraghu = big, chronic.
adjective (of rogu), nominative case; masculine, singular.
Old Panjabi/Apabhransh – *dīragh*; Sanskrit – *dīrgha* (दीर्घ - big, deep).

rogu = disease, ailment.
noun, nominative case; masculine, singular.
Old Panjabi – *rogu*; Braj/Apabhransh/Prakrit – *rog*; Sanskrit – *rogah* (रोग: -
disease, ailment).

dārū = medicine, cure, remedy.
noun, nominative case; masculine, singular.
Farsi – *dārū* (medicine).

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

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[13] Here, *'kirati'* is an instrumental case form of *'kiratu'* (masculine): *kiratu païā nah
meṭai koi.* –Guru Granth Sahib 154

isu = this.
pronoun (of haümai), locative case; third person, feminine, singular.
Old Panjabi – *isu*; Braj – *is*; Apabhtransh – *isu*; Prakrit – *eso*; Sanskrit – *eshah*
(एष: - this).

māhi = in, within, inside.
postposition.
Rajasthani/Old Panjabi/Apabhransh – *māhī*; Prakrit/Pali – *majjha*; Sanskrit – *madhye*
(मध्ये - in, inbetween, between).

kirpā = grace, blessing, benevolence.
noun, accusative case; feminine, singular.
Old Panjabi/Apabhransh – *kirpā;* Prakrit – *karipā;* Sanskrit – *kripā* (कृपा - grace,
kindness/benevolence).

kare = does, bestows.
verb, subjunctive future tense; third person, masculine, singular.
Braj – *kare*; Apabhransh – *karia*; Prakrit – *karii*; Sanskrit – *karoti* (करोति - does).

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

āpaṇī = Own.
pronominal adjective (of kirpā), accusative case; feminine, 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* (तत: -
like this, then).

gur = (of the) Guru.
noun, genitive case; masculine, singular.

Apabhransh – *guru* (big, great; teacher); Prakrit – *guru/gurua* (heavy; teacher); Pali – *guru* (teacher); Sanskrit – *guru* (गुरु - heavy, serious/big/long; teacher, spiritual mentor).

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

sabadu = *Sabad,* word, teaching.
noun, accusative case; masculine, singular.
Apabhransh – *sabad*; Sanskrit – *shabad* (शब्द - utterance, sound, call).

kamāhi = they earn, they practice.
verb, present tense; third person, masculine, plural.
Lahndi – *kamāvaṇ*; Sindhi – *kamāiṇu*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; Darad Language – *kamāvati*; Sanskrit – *karmmāpyati* (कर्ममापयति - works, earns).

nānaku = Nanak.
noun, nominative case; masculine, singular.

kahai = says, states.
verb, present tense; third person, masculine, singular.
Braj/Apabhransh – *kahai*; Prakrit – *kahei*; Pali – *katheti*; Sanskrit – *kathyati* (कथयति - says, states).

suṇahu = listen!
verb, present tense; second person, masculine, plural.
Apabhransh – *suṇahu*; Prakrit – *suṇah*; Sanskrit – *shriṇuth* (श्रृणुथ - listen).

janahu = O human beings! O people!
noun, vocative case; masculine, plural.
Apabhransh – *jaṇ/jan*; Prakrit – *jaṇ*; Pali/Sanskrit – *jan* (जन - creature/being, individual, human being).

itu = in this (discipline/way).
pronominal adjective (of sañjami), instrumental case; masculine, singular.

Old Panjabi – *itu*; Apabhransh – *it/itu*; Prakrit – *ittha*; Sanskrit – *ittham* (इत्थम् -
for this).

sañjami = through (this) discipline, in (this) way.
noun, instrumental case; masculine, singular.
Braj/Apabhransh/Prakrit – *sañjam*; Sanskrit – *saṁyam* (संयम - way, method, means).

dukh = sufferings, pains.
noun, accusative case; masculine, plural.
Lahndi – *dukh*; Sindhi – *dukhu* (sorrow, pain); Apabhransh – *dukh/dukhu*; Prakrit/Pali
– *dukkha* (sorrow/hardship); Sanskrit – *duhakh* (दु:ख - difficulty, pain).

jāhi = go away; are removed, are overcome.
verb, present tense; third person, masculine, plural.
Apabhransh – *jāhī/jāhi/jāsi*; Prakrit – *jāi/jāṁti*; Pali – *jāi/jāṁti*; Sanskrit – *yānti* (यान्ति -
they go).

.2. = Second *salok* is complete.

Ego and its solution[14]

What is ego? Ego is the internal experience of the existence of human self.
According to the Guru Granth Sahib's wisdom *'ram ki ans'*[15] (a part of IkOankar), the
'self' of a being is only a manifestation of the all-pervasive One. Absolute-
consciousness alone is the origin or basis of a being's internal self-consciousness.

But, in ignorance and arrogance, the being has started believing in a mythical self-
existence separate from its original-Self (IkOankar). This is only an individual's
'imagined-self,' which has been described in the Guru Granth Sahib as '*dvait'*
(duality) or *'duja bhau'* (second or other love). This second/other love is the main
obstacle in the spiritual development of an individual, because it maintains a
separation between the individual and IkOankar.[16]

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[14] Adapted from: Bhai Joginder Singh Talwara, *Gur Aṅgad Dīaü Nidhānu*, Singh
Brothers, Amritsar, 2015, page 91-92

[15] *kahu kabīr ihu rām kī ansu. jas kāgad par miṭai na mansu. 4. 5.* –Guru Granth
Sahib 871

[16] *dūjā bhāu na deī liv lāgaṇi jini hari ke caraṇ visāre. 1. rahāu.* –Guru Granth
Sahib 796

Whereas, the entire Guru Granth Sahib encourages the individual to recognize one's real-Self,[17] and motivates one to forsake their mythical or imagined self.[18]

Then, the question arises, who has placed ego in human beings? The Guru Granth Sahib says that 'ego' has been placed in the human by the Creator.[19]

As pointed above, ego is the internal experience of the existence of human self. This experience itself is the source of human development. By virtue of this experience alone a human can endeavor to build a successful life full of IkOankar's virtues and develop oneself spiritually to merge with IkOankar. For this reason, ego is a big gift, which IkOankar has bestowed on humans. Such an individual recognizes one's own understanding and experience of self-existence to be the gift of IkOankar and lives in gratitude.

But sometimes in ignorance and arrogance, the individual mixes the 'potential of the self-experience' with the belief of mythical self-existence, to break away from its original absolute-Self and develops a rivalry with it.

So, it entirely depends on whether an individual utilizes ego, through one's personal understanding, for self-development or self-destruction.

The Guru Granth Sahib clearly explains to us that ego is a chronic disease, but its remedy also lies within it.[20]

Now the question arises, how can this ego be overcome? Ego arising from ignorance cannot be overcome by any effort; instead it further increases with each effort. If someone's fortune shines, and that individual receives the Sabad (Word), then by practicing the teaching of the Sabad, ego can be overcome.[21]

Poetical Dimension
With the repeated usage of word *'haümai'* (ego) uttered by the second sovereign, *'parallelism'* has been beautifully evoked in this *salok.* Since, this word appears at

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[17] *āp pachāṇai manu nirmalu hoi. jīvan mukati hari pāvai soi. 2. 32.* –Guru Granth Sahib 161

[18] *iu kahai nānaku 'āpu' chaḍi sukh pāvahi man nimāṇā hoi rahu. 7. 7.* –Guru Granth Sahib 441

[19] *jini raci raciā purakhi bidhātai nāle haümai pāī. 3. 4.* –Guru Granth Sahib 999

[20] *haümai dīragh rogu hai dārū bhī isu māhi.* –Guru Granth Sahib 466

[21] *kirpā kare je āpaṇī tā gur kā sabadu kamāhi. nānaku kahai suṇahu janahu itu sañjami dukh jāhi. 2.* –Guru Granth Sahib 466

the beginning and the middle of the first line, there is lexical parallelism in the beginning and the middle. In the second, third, fourth and fifth line, this word has been used only in the beginning of the line, hence there is lexical parallelism in the beginning. Thus, through the repeated use of the word *'haümai,'* different attributes of ego have been described.

Even though the word *'haümai'* does not appear in the sixth and the seventh line, but indirectly, it is present throughout, since the last lines only clarify the way to eliminate ego.

This is called discourse deflection[22]. In the fifth conclusive line *'haümai dīragh rogu hai dārū bhī isu māhi'* (ego is a chronic disease; but its cure is also within it) metaphor present. Here *'haümai'* (ego) is subject (*upmey*) and *'diragh rogu'* (chronic disease) is the compared object (*upmān*). In this, *upmey* (subject) and *upmān* (compared object) have been considered to be one. Similarly, for the removal of a disease like *'haümai'* (ego), *'dārū'* (cure) has been used as *upmān* (compared object).

paüṛī.
sev kītī santokhīīṁ   jiṇī saco sacu dhiāiā.
oṇī mandai pairu na rakhio   kari sukritu dharamu kamāiā.
oṇī dunīā toṛe bandhanā   annu pāṇī thoṛā khāiā.
tūṁ bakhsīsī agalā   nit devahi caṛahi savāiā.
vaḍiāī vaḍā pāiā.7.

Literal Translation
Service is performed by (those) content (beings), who have contemplated the truth and truth alone.
They did not (ever) step in the wrong direction; having performed good deed, earned Dharam.
They broke the worldly bonds (and) ate little food and water.
(O IkOankar!) You are the bestower of immense blessings; (You) give (gifts to beings) daily, and (still) grow abundantly.
Through the praise, the Great has been attained (by the content beings).

Interpretive Transcreation
Service of the Eternal is performed by only those content beings who have reflected on the Eternal, remembering the Eternal in thought, word, and action.

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[22] When the same kind of statement is repeatedly used, but changed in the end, then it becomes discourse deflection.

Those content beings have practiced Principle (Dharam) through the virtuous deed of Remembrance, and have never stepped in the wrong direction.
They broke free of all worldly entanglements and consumed things in moderation.[23]
O *IkOankaṟ*! You are the bestower of limitless blessings. You continuously give to the beings; but still Your provisions never run out, they keep on increasing abundantly.[24]
By singing the praises of IkOankar continuously, the content beings have connected with the Greatest of the great.

Word Meaning

sevā = service.
noun, accusative case; feminine, singular.
Old Panjabi/Apabhransh – *sev*; Prakrit – *sevā*; Sanskrit – *sevā* (सेवा - service).

kītī = did, earned, performed.
verb, past tense; third person, feminine, singular.
Old Panjabi – *kītā/kītī;* Lahndi – *kītā*; Sindhi – *kīto*; Dard Languages – *kītī*; Sanskrit – *kritah* (कृत: - did).

santokhīīṁ = content individuals, satisfied individuals.
noun, nominative case; masculine, plural.
Apabhransh – *santokhī*; Prakrit – *santos*; Sanskrit – *santosh* (सन्तोष - satisfaction/satiation).

jiṇī = who have.
pronoun, nominative case; third person, masculine, plural.
Old Panjabi – *jini;* Apabhransh – *jiṇi* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - who has).[25]

saco sacu[26] = truth and truth alone, absolute truth; eternal One.

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[23] *khaṇḍit nidrā alap ahāraṅ nānak tatu bīcāro. 8.* –Guru Granth Sahib 939

[24] *tūṁ sacā dātāru nit devahi caṛahi savāiā.* –Guru Granth Sahib 150

[25] In many handwritten manuscripts of the Guru Granth Sahib, the subscript used under '*ṇa*' (ਨ੍ਹ) 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.

[26] In the old poetry, a compound of two words was used as convention for emphasis to highlight the message.

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

dhiāiā = contemplated, reflected.
verb, past tense; third person, masculine, singular.
Old Panjabi – *dhiāuṇā*; Sindhi – *dhayāiṇu* (to contemplate/ponder); Sanskrit – *dhyāyati* (ध्यायति -   notices, thinks/reflects, ponders/contemplates, remembers, meditates).

oṇī = they, those.
pronoun, nominative case; third person, masculine, plural.
Old Panjabi – *onhī*; Lahndi – *on*; Apabhransh – *oaṇ*; Prakrit – *amuṇā*; Sanskrit – *amunā* (अमुना - through that).

mandai = in the bad (deed), in the wrong (direction).
noun, locative case; masculine, singular.
Lahndi – *mandā*; Sindhi – *mando*; Apabhransh – *mand* (bad); Prakrit – *mand*; Pali/Sanskrit – *mand* (मन्द - lethargic, ignorant).

pairu = foot.
noun, accusative case; masculine, singular.
Old Panjabi/Braj – *pair*; Apabhransh – *pair/paiyaṛ*; Prakrit – *pai/paya*; Sanskrit – *pad* (पद - foot).

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).

rakhio = placed/put, stepped.
verb, past tense; third person, masculine, singular.
Old Panjabi – *rakhaṇā*; Lahndi – *rakhaṇ* (to keep, to place/put); Sindhi – *rakhaṇu* (to keep); Prakrit – *rakkhaï*; Pali – *rakkhati* (guards/protects, keeps); Sanskrit – *rakshati* (रक्षति - guards/protects).

kari = having done, having practiced/performed.
perfect participle (adverb).

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

sukritu = *su-krit*, good deed, righteous/virtuous deed.
noun, accusative case; masculine, singular.
Old Panjabi/Apabhransh – *sukrit*; Sanskrit – *sukritah* (सुकृत: - good/righteous deed).

dharamu = *dharam*, virtue, good manners, goodness.
noun, accusative case; masculine, singular.
Apabhransh – *dharamu*; Prakrit – *dhammo/dhamm*; Sanskrit – *dhaṛam* (धर्म - what is established, law, duty, right).

kamāiā = earned, practiced.
verb, past tense; third person, masculine, singular.
Lahndi – *kamāvaṇ*; Sindhi – *kamāiṇu*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; Darad Languages – *kamāvati*; Sanskrit – *karmāpyati* (कर्मापयति - works, earns).

oṇī = they, those.
pronoun (of santokhīīṁ), nominative case; third person, masculine, plural.
Old Panjabi – *onhī*; Lahndi – *on*; Apabhransh – *oaṇ*; Prakrit –*amuṇā*; Sanskrit – *amunā* (अमुना - through that).

dunīā = of the world; worldly.
noun, genitive case; feminine, singular.
Arabic – *dunyā* (world).

toṛe = broke, broke free.
verb, past tense; third person, masculine, plural.
Old Panjabi – *taroṛaṇā/toṛaṇā*; Lahndi – *taroṛaṇ*; Sindhi – *ṭaroṛaṇu* (to break/pluck); Apabhransh/Prakrit – *toḍaï* (breaks/plucks); Sanskrit – *troṭyati* (त्रोट्यति - breaks/plucks, tears).

bandhanā = bonds, material entanglements.
noun, accusative case; masculine, plural.
Apabhransh – *bandhan*; Prakrit – *bandhaṇ*; Pali – *bandhan*; Sanskrit – *bandhan* (बन्धन् - to tie, to tie/fasten, bondage).

annu = grain, food.

noun, accusative case; masculine, singular.
Sindhi – *anu*; Apabhransh – *ann*; Prakrit – *aṇṇa* (food, grain); Pali – *ann* (food, especially boiled rice); Sanskrit – *ann* (अन्न - food, usually boiled rice or corn).

pāṇī = water.
noun, accusative case; masculine, singular.
Old Panjabi/Lahndi/Sindhi/Apabhransh – *pāṇī*; Prakrit – *pāṇīa*; Sanskrit – *pānīya* (पानीय - water).

thoṛā = little; in moderation, as per the needs of body/life.
adjective (of annu pāṇī); masculine, singular.
Old Panjabi – *thoṛā*; Rajasthani – *thorī/thoro;* Sindhi/Gujarati/Darad Languages – *thoṛo;* Apabhransh – *thoḍ/thoḍi*; Prakrit – *thog/tho*; Pali – *thok*; Sanskrit – *stok* (स्तोक - little/small, meager).

khāiā = ate, consumed.
verb, past tense; third person, masculine, singular.
Old Panjabi – *khāṇā*; Lahndi – *khāvaṇ* (to eat); Apabhransh/Prakrit – *khāaï/khāi*; Pali – *khādati* (eats); Sanskrit – *khādati* (खादति - chews, bites; Rigved - eats).

tūṁ = You.
pronoun, nominative case; second person, masculine, singular.
Apabhransh – *tūṁ*; Prakrit – *tum*; Sanskrit – *tvam* (त्वम् - you, your).

bakhasīsī = the bestower of blessings/gifts, the gracious IkOankar.
active-voice denoting participle (noun), nominative case; masculine, singular.
Farsi – *ba<u>kh</u>ashish* (grace).

agalā = supreme/peak, plenty/a lot, limitless/immense.
adjective (of bakhasīsī), nominative case; masculine, singular.
Apabhransh/Prakrit – *aggal* (plenty, a lot); Prakrit/Pali – *agga*; Sanskrit – *agra* (अग्र - top/peak/summit, in front).

nit = daily, continuously.
adverb.
Old Panjabi/Apabhransh – *nit*; Sanskrit – *nitya* (नित्य - without break, continuously, always).

devahi = (You) give.

verb, present tense; second person, masculine, singular.
Braj – *devae*; Apabhransh – *deui*; Prakrit – *daīï*; Sanskrit – *dadāti* (ददाति - gives).

caṛahi = (You) rise, (You) grow, (You) increase.
verb, present tense; second person, masculine, singular.
Lahndi – *caṛhaṇ*; Sindhi – *caḍhaṇu* (to grow, to climb); Apabhransh – *caḍaï*; Prakrit – *caḍaï*; Sanskrit – *caḍhati (*चढति - grows, climbs).

savāiā = a lot/more, plenty, abundantly.
adverb.
Old Panjabi – *savāiā*; Apabhransh – *savāa*; Sanskrit – *sapād* (सपाद - one plus quarter, one and a quarter).[27]

vaḍiāī = by/through praise.
noun, instrumental case; feminine, singular.
Lahndi – *vaḍāī/vaḍiāī*; Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra* (वड्र - big, great).

vaḍā = great, Greatest of great (IkOankar)*.*
adjective (of IkOankar), accusative case; masculine, singular.
Old Panjabi – *vaḍā/vaḍī*; Lahndi – *vaḍḍā*; Sindhi – *vaḍo*; Apabhransh – *vaḍ*; Prakrit – *vaḍḍa*; Sanskrit – *vaḍra/vriddha* (वड्र/वृद्ध - big, great).

pāiā = found, attained.
verb, past 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).

Poetical Dimension
In this *pauri*, with the use of simple language, it has been clarified that the satisfied individuals serve and contemplate IkOankar, avoid corrupt behavior, and engage only in good deeds. They stay detached from material attraction and consume only the necessary food and water required for survival. Through the grace of IkOankar, they praise, and become one with IkOankar.

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[27] The literal meaning of the word *'savāiā'* is *'one plus a quarter.'* It has been used in the old Panjabi in the same context of abundance and excess through words like *'savāiā,' 'savāguṇā,'* etc.

Words like *'saco sacu'* (truth and truth alone) in the first line and '*vaḍā'* (great) in the fifth line have been used for IkOankar. Both of these words are adjectives that highlight truth and greatness as attributes of IkOankar. Because these adjectives have been used with a special purpose, there is a presence of eulogy.

The phrases *'pairu na rakhio'* (they did not ever step), *'dharamu kamāiā'* (earned Dharam) and *'toṛe bandhanā'* (broke bonds) in the second and third lines are symbolic; therefore there is semantic deviation. The literal meaning of *'pairu na rakhio'* is 'not to step on the bad'; but here it implies staying away or refraining from the corrupt practices. Similarly, the literal meaning of the word *'kamāiā'* is to earn something through labor; but here it points to religious/spiritual conduct in accordance with IkOankar's principles.

The word *'oṇī,'* appearing in the third and fourth lines, has also been used in a specific manner. It has been employed as a pronoun for the satisfied individuals. Both these lines begin with the word *'oṇī,'* hence, there is lexical parallelism in the beginning. It appears in the beginning of these lines to emphasize this word. In the following lines, the high and noble conduct of the individuals who are satisfied has been described. In order to lay focus on the attributes of these individuals, *'oṇī,'* the pronoun used for them, has been placed at the beginning of these lines.