

## Pauri 8

### Overview

The eighth *pauri* is accompanied by two *saloks*. The first *salok* is comprised of nine lines and the second is comprised of six. The central message of the first *salok* is that the Creator knows the entire visible and invisible creation. IkOankar creates all beings and takes care of them as well. The second *salok* conveys that without the grace of the Creator, who has made the entire creation, mere rituals cannot improve a person's condition. The *pauri* stresses that in order to receive the grace of the Creator, it is important to receive the Nam from the true Guru and practice it in life.

### salok m: 1.

purkhām birkhām tīrathām taṭām meghām khetāmḥ. dīpām loām maṇḍalām  
khaṇḍām varbhaṇḍāmḥ.

āṇḍaj jeraj utbhujām khāṇī setajāmḥ. so miti jāṇai nānakā sarām  
merām jantāḥ.

nānak jant upāi kai sammāle sabhnāḥ. jini kartai karṇā kiā cintā bhi  
karṇī tāḥ.

so kartā cintā kare jini upāiā jagu.

tisu johārī suasti tisu tisu dībāṇu abhagu.

nānak sace nām binu kiā ṭikā kiā tagu.1.

### Literal Translation

*O Nanak! That (Creator) knows the count of (all) humans, trees, pilgrimage sites, river banks, clouds, fields; islands,<sup>1</sup> worlds, realms, different parts of the cosmos,<sup>2</sup> universes; and the creatures (born from) life sources (like) eggs, wombs, earth, sweat, etc. and (living in) the lakes and mountains.<sup>3</sup>*

*Nanak! Having created the living beings (the Creator) takes care of everyone. The Creator who has created the world, the Same (Creator) also has to worry about it. That Creator (by Self) worries, who has created the world.*

<sup>1</sup> In the ancient Indian tradition, the dry pieces of land surrounded by seven seas are called 'dīp' (Island). These include, *jambū, palakh, shālmali, kush, kroc, shāk, and pushkar*. Vishnu Purana mentions seven islands: *indra dīp, khermat, tāmravaraṇ, gabhasatimat, nāg, saumaya, mādhraṇ, vāruṇ* and *kumārak*. –Piara Singh Padam, Gurū Granth Sanket Kosh, Punjabi University, Patiala, 1987, page 202.

<sup>2</sup> Indian geographers believe that there are nine parts or layers of the world: *bharat, ilvrit, kimpurash, bhadra, ketmāl, hari, hirṇaya, ramaya* and *kush*. Ibid, page 215

<sup>3</sup> Meaning derived by changing the sentence structure.

*I salute that (Creator and consider) that (Creator) to be the source of all auspiciousness; the court of that (Creator) is indestructible.  
Nanak! Without the true Nam, what is the tikka and what is the tagu?*

### Interpretive Transcreation

O Nanak! The Creator knows the count of all humans, trees, pilgrimage sites situated on the banks of rivers considered sacred, clouds, fields, islands, worlds, realms, different parts of the cosmos, universes, and creatures born from the life sources like eggs, wombs, earth, sweat, etc. and living in the lakes and mountains. Nanak! Having created the living beings of the world, the Creator then looks after all of them; the Creator, who has created the entire world, is to also take care of its subsistence.<sup>4</sup>

The Creator, who has created this world, takes care of it as well.

I salute and consider only the Creator to be the source of all auspiciousness; only the Creator's court is eternal.

Nanak! Without true Identification (Nam) of IkOankar, in one's heart, what is the use of the mark applied on the forehead, and the *janeu*<sup>5</sup> worn around the neck? They are worthless without the Identification.

### Word Meaning

*purkhām* = of the men, of the humans.

*noun, genitive case; masculine, plural.*

Apabhransh – *purakhu*; Prakrit – *purus*; Sanskrit – *purushah* (पुरुषः - one lying in the city/body, man/human).

*birkhām* = of the trees.

*noun, genitive case; masculine, plural.*

Old Panjabi – *birkhām/birakh*; Apabhransh – *birakh/virakh/virakkha*; Prakrit – *vakkha*; Sanskrit – *vraksha* (वृक्ष - tree).

*tīrathām* = of the pilgrimage sites, of the places of pilgrimage.

*noun, genitive case; masculine, plural.*

<sup>4</sup> *nā kari cintā hai karte. hari devai jali thali jantā sabhatai.* –Guru Granth Sahib 1070

<sup>5</sup> A *janeu* is prepared by putting knots on a special thread. Seven knots are applied to it. The *janeu* of the brahmans has one bigger knot (*brahamgranthi*). Made of three strings (*sūtra*), this thread is worn after accepting/acquiring a spiritual mentor/teacher. These three strings represent the Hindu trinity of Brahma, Vishnu and Mahesh.

Old Panjabi – *tīrathāṁ/tīrath*; Sanskrit – *tīrtha* (तीर्थ - sacred place, pilgrimage).

*taṭāṁ* = of the shores, of the sites constructed on the banks of rivers  
(considered sacred).

*noun, genitive case; masculine, plural.*

Old Panjabi – *taṭāṁ/taṭ*; Lahndi/Apabhransh – *taṭ*; Sanskrit – *taṭah* (तटः - bank of river).

*meghāṁ* = of the clouds.

*noun, genitive case; masculine, plural.*

Old Panjabi – *meghāṁ/megh*; Rajasthani/Lahndi/Apabhransh/Sanskrit – *megh* (मेघ - cloud).

*khetāṁh* = of the fields.

*noun, genitive case; masculine, plural.*

Old Panjabi – *khetāṁh/khet*; Apabhransh – *khetā/khet*; Prakrit/Pali – *khetta*; Sanskrit – *kshetra* (क्षेत्र - region, land, field).

*dīpāṁ* = of the islands.

*noun, genitive case; masculine, plural.*

Old Panjabi – *dīpāṁ/dīp*; Apabhransh – *dīp*; Sanskrit – *dvīp* (द्वीप - island).

*loāṁ* = of the regions, of the worlds.

*noun, genitive case; masculine, plural.*

Old Panjabi – *loāṁ/loa*; Apabhransh/Prakrit – *loa*; Sanskrit – *lokaḥ* (लोकः - regions, worlds).

*maṇḍalāṁ* = of the realms, of the spheres.

*noun, genitive case; masculine, plural.*

Apabhransh – *maṇḍal*; Prakrit – *maṇḍal*; Sanskrit – *maṇḍal* (मण्डल - round body/circle).

*khaṇḍāṁ* = of the different parts of the cosmos.<sup>6</sup>

*noun, genitive case; masculine, plural.*

Old Panjabi – *khaṇḍāṁ/khaṇḍ*; Apabhransh/Prakrit – *khaṇḍ*; Sanskrit – *khaṇḍ* (खण्ड - piece, part, division).

<sup>6</sup> Such as, of the commonly believed nine parts/continents of the Earth.

*varbhandārmh* = of the universes.

*noun, genitive case; masculine, plural.*

Apabhransh/Prakrit – *brahimand*; Sanskrit – *brahmāṁḍ* (ब्रह्मांड - seed of the Supreme Being).

*anḍaj* = of the creatures born from eggs (like the birds and reptiles).

*noun, genitive case; feminine, plural.*

Old Panjabi/Apabhransh – *anḍaj*; Sanskrit – *anḍaj* (अण्डज - originating from egg).

*jeraj* = of the creatures born from wombs (like humans, cattle, etc.).

*noun, genitive case; feminine, plural.*

Old Panjabi – *jeraj*; Sanskrit – *jarāyuj* (जरायुज - originating from wombs).

*utbhujārmh* = of the vegetation born from the land/earth (like plants).

*noun, genitive case; feminine, plural.*

Old Panjabi – *utbhujārmh/utbhuj*; Sanskrit – *udrij/tadbhid* (उद्विज/उदभिद् - one that grows/sprouts).

*khāṇī* = of the sources of life.<sup>7</sup>

*noun, genitive case; feminine, plural.*

Braj/Awadhi/Bhojpuri/Apabhransh – *khāṇī*; Prakrit – *khāṇi/khāṇī*; Sanskrit – *khāni* (खानि - mine).<sup>8</sup>

*setajārmh* = of the creatures born from the sweat (like tick, mite).

*noun, genitive case; feminine, plural.*

Apabhransh – *setaj/sedaj*; Prakrit/Pali – *sedaj*; Sanskrit – *svedaj* (स्वेदज - originating from sweat).

so = That (Creator).

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

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

*miti* = measurement, count (estimate).

*adjective (of sarārmh, merārmh, jantāh), accusative case; feminine, singular.*

<sup>7</sup> Usually, it is considered that there are four *khāṇīs* (sources of life): *anḍaj* (egg), *jeraj* (womb), *setaj* (sweat), and *utbhuj* (land).

<sup>8</sup> From where the metals are extracted by digging. This meaning had been extended to, and became popular for the 'sources of life': *anḍaj* (egg), *jeraj* (womb), *setaj* (sweat), and *utbhuj* (land).

Old Panjabi/Rajasthani – *miti*; Apabhransh – *miti/mitti*; Prakrit – *mitti*; Sanskrit – *mitih* (मिति: - measurement, weight).

*jāṇai* = knows.

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

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

*nānakā* = O Nanak.

*noun, vocative case; masculine, singular.*

*sarām* = of the lakes, of the ponds.

*noun, genitive case; masculine, plural.*

Old Panjabi – *sarām/sarā/sar*; Sindhi - *saru*; Apabhransh/Prakrit/Pali – *sar*; Sanskrit – *saras* (सरस् - lake, pond, pool).

*merām* = of the mountains.

*noun, genitive case; masculine, plural.*

Old Panjabi – *merām/meru*; Apabhransh/Prakrit – *meru*; Sanskrit – *meru* (मेरु - a special mountain among the mountains).

*jantāh* = of the creatures, of living beings.

*noun, genitive case; masculine, plural.*

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

*nānak* = O Nanak!

*noun, vocative case; masculine, singular.*

*jant* = creatures, living beings.

*noun, accusative case; masculine, plural.*

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

*upāi kai* = having created.

*perfect participle (adverb).*

*upāi*: Apabhransh – *upāi* (*born*); Prakrit – *upāyaya*; Sanskrit – *utpādayati* (उत्पादयति - produces/grows) + *kai*: Old Panjabi – *kai*; Apabhransh – *kaia*; Prakrit – *karaī*; Sanskrit – *karoti* (करोति - does).

*sammāle* = takes care, looks after.

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

Apabhransh – *sammālai/sammārai/sambhālai/sambhālai* (takes care); Prakrit – *sambhārai* (decorates, takes care); Sanskrit – *sambhārayati* (सम्भारयति - collects/accumulates).

*sabhnāh* = all of (them), everyone.

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

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

*jini* = who has.

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

Apabhransh – *jini* (who has); Prakrit – *jen*; Sanskrit – *yen* (येन - who has).

*kartai* = The Creator has.

*noun, nominative case; masculine, singular.*

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

*kaṁā* = source/origin (of the creation), cause/reason; world.

*noun, accusative case; masculine, singular.*

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

*kīā* = has made, has created.

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

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

*cintā* = anxiety, worry; care.

*noun, accusative case; feminine, singular.*

Old Gujarati/Apabhransh/Prakrit – *cintā*; Pali/Sanskrit – *cintā* (चिन्ता - contemplation, reflection, worry).

*bhī* = also.

*particle.*

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

*kaṁī* = has to do, is to be done.

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

Old Panjabi – *kaṛṇī*; Sindhi – *kaṛṇī* (work, act/affair); Prakrit – *kaṛṇā*; Pali – *kaṛṇīya* (duty, business); Sanskrit – *kaṛṇīya* (करणीय - worth doing, work).

*tāh*<sup>9</sup> = That (Creator).

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

Apabhransh – *tāhā/tāhi*; Prakrit/Pali – *tassa*; Sanskrit – *tah* (तः - that).

so = that (Creator).

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

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

*kartā* = Creator.

*noun, nominative case; masculine, singular.*

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

*cintā* = anxiety, worry; care.

*noun, accusative case; feminine, singular.*

Old Gujarati/Apabhransh/Prakrit – *cintā*; Pali/Sanskrit – *cintā* (चिन्ता - contemplation, reflection, worry).

*kare* = does.

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

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

*jini* = Who has.

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

Apabhransh – *jini* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - through which/whom).

*upāiā* = created.

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

Old Panjabi – *upāiā*; Apabhransh – *upāiya* (produced); Prakrit – *upāyaya*; Sanskrit – *utpādayati* (उत्पादयति - produces).

*jagu* = world.

*noun, accusative case; masculine, singular.*

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<sup>9</sup> The word '*tāh*' is an altered form of '*tāhi*' (that has/had), modified to rhyme with '*sabhnāh*.'

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

*tisu* = to That.

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

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

*johārī* = I bow, I salute.

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

<sup>10</sup>Apabhransh – *johārī/johār*; Prakrit – *johārai*; Pali – *jokkārāi*

(salutes/greets/welcomes); Sanskrit – *jyok* (ज्योक् आकारयति - invites for a longer duration).

*suasti* = embodiment of benediction/welfare/bliss, source of auspiciousness.<sup>11</sup>

*noun, accusative case; masculine, singular.*

Old Panjabi – *suasti*; Prakrit – *suatthi*; Sanskrit – *svasti* (स्वस्ति - auspicious, cheer/ovation, blessing).

*tisu* = to That.

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

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

*tisu* = of That.

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

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

*dībāṇu* = court.

*noun, nominative case; masculine, singular.*

Arabic – *dībān* (ديوان - royal court).

*abhagu* = indestructible, that cannot be destroyed, eternal.

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

Apabhransh – *abhaggu*; Prakrit – *abhagga*; Sanskrit – *abhaṅga/abhagna*

(अभङ्ग/अभग्न - without any breakage, unbroken/continuous).

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

<sup>10</sup> This word has changed into 'juhārī' in modern eastern Hindi.

<sup>11</sup> An ancient word of Sanskrit origin, which means source of all auspiciousness. It also refers to welfare, blessing, fortune, and prosperity.



*sace* = (without the) true (Nam).

*adjective (of nāmu), accusative case; masculine, singular.*

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

*nāmu* = Nam, Nam-Identification, Identification.

*noun, accusative case; masculine, singular.*

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

*binu* = without, devoid of.

*postposition.*

Old Awadhi/Maithili/Nepali – *binu*; Apabhraṅsh – *viṇu*; Prakrit – *viṇā*; Sanskrit – *vinā* (विना - without).

*kiā* = what, what use; worthless, useless.

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

Braj – *kiā*; Apabhraṅsh – *kia*; Prakrit – *ki/kīm*; Pali – *kin*; Sanskrit – *kim* (किम् - what, why).

*ṭikā*<sup>12</sup> = caste-mark, a sectarian mark (made of sandalwood paste and applied on the forehead).

*noun, nominative case; masculine, singular.*

Old Panjabi/Oria/Lahndi – *ṭikā*; Lahndi – *ṭikā* (mark); Sindhi – *ṭiko* (mark, stain, caste-mark); Dard Languages – *ṭik* (spot); Apabhraṅsh/Prakrit – *ṭikka* (caste-mark); Sanskrit – *ṭikka* (टिक्क - mark, spot).

*tagu* = thread, *janeu*.

*noun, nominative case; masculine, singular.*

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<sup>12</sup> Word '*ṭikkā*' is a synonym of '*ṭilak*.' Usually the religious/beautifying paste mark applied on the forehead is called *ṭilak*. There is a tradition of applying this among men and women from the Sanatan tradition. Only after applying this mark, a man or a woman can participate in religious rituals. This paste mark is made of sandalwood, saffron, ash, and musk. Multiple opinions are prevalent in the Sanatan tradition regarding the *ṭilak*. According to the Padam Purāna, a Vaishnav should apply twelve *ṭilaks* by uttering twelve names of IkOankar. Bhai Gurdas has also pointed towards twelve types of *ṭilaks*: *bārah ṭilak miṭāi kari gurmukh ṭilak nīsāṇ caṛhāe*. –Bhai Gurdas Var 40, Pauri 22

Old Panjabi – *tagu*; Apabhraṁsh/Prakrit – *tagga* (gold thread, thread-bracelet);  
Sanskrit – *trāḡga/tārg* (ऋग - thread).

**Summary:** Without enshrining Truth in the heart and leading a truthful life, mere outwardly rituals and wearing religious symbols cannot help improve or better a human being.

### Poetical Dimension

The following eighteen plural words have been used in the first four lines of this *salok* of nine lines: ‘*purkhām*’ (humans), ‘*birkhām*’ (trees), ‘*tīrthām*’ (pilgrimage sites), ‘*taṭām*’ (river banks), ‘*meghām*’ (clouds), ‘*khetām*’ (fields), ‘*dīpām*’ (islands), ‘*loām*’ (worlds), ‘*maṇḍalām*’ (realms), ‘*khaṇḍām*’ (different parts of the cosmos), ‘*varbhaṇḍām*’ (universes), ‘*āṇḍaj*’ (eggs), ‘*jeraj*’ (wombs), ‘*utbhujām*’ (earth), ‘*khāṇī*’ (sources of life), ‘*setajām*’ (sweat), ‘*sarām*’ (lakes), ‘*merām*’ (mountains), ‘*janṭāh*’ (creatures). Repeated use of the same grammatical category (noun) is evoking morphological parallelism. Additionally, there is also structural parallelism in the first three lines, because of their structural similarity. Through this literary scheme, the grandness of this world has been depicted by listing innumerable creatures, elements, creations, etc. Therefore, special rhythm and aural beauty can also be experienced here.

Allegory has been evoked by using two different statements, in the sixth and the seventh line, to convey the same message.

The three appearances of word ‘*tisu*’ (that) in the eighth line, evoke lexical parallelism. Through this, the eternal status, greatness of IkOankar’s stature, and devotion to IkOankar is instilled. Word ‘*dībāṇu*’ (court), in this line has a symbolic meaning. Just like in the court of a king, everyone is under his will and command, similarly all the creatures, elements and things of the creation are under the Will and Command of IkOankar.

The use of ‘*kiā ṭikā kiā tagu*’ (what is the use of the caste-mark applied on the forehead, and the *janeu* worn around the neck) in the ninth line is important. Here, because the word ‘*kiā*’ (what) has been used twice, there is lexical parallelism, and the structural repetition evokes *structural parallelism*.

*kiā | ṭikā*  
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*kiā | tagu*

Words 'tikā' (caste-mark) and 'tagu' (*janeu*) do not represent their literal meaning; instead they represent the sandal/vermillion paste mark and the *janeu* (thread). For this reason, through satire, semantic deviation has been evoked here. In addition to that, this symbolism has been extended to represent the entire outwardly display of religiosity. From this, it is clear that without enshrining the true Nam of IkOankar within, any outwardly appearance is useless.

**m: 1.**

**lakh nekīā caṅgiāīā lakh punnā parvāṇu.  
lakh tap upari tīrthām saḥaj jog bebāṇ.  
lakh sūrtaṇ saṅgrām raṇ mahi chuṭahi parāṇ.  
lakh suratī lakh giān dhiān paṛiahi pāṭh purāṇ.  
jini kartai karṇā kīā likhiā āvaṇ jāṇu.  
nānak matī mithiā karam sacā nīsāṇu.2.**

### **Literal Translation**

*(Even if) hundreds of thousands of virtuous deeds, acts of kindness (and) hundreds of thousands of approved acts of charity (are done).*

*(Even if) hundreds of thousands of austerities (are performed) at the pilgrimage sites (and hundreds of thousands of) saḥaj yog practiced in the wilderness.*

*(Even if) hundreds of thousands of feats of bravery (are displayed) and wars (are fought, even if) lives are lost in the battlefield.*

*(Even if) hundreds of thousands of practices of mindfulness, hundreds of thousands of (methods of) knowledge and meditation (are practiced) even if texts of puranas are read.*

*The Creator who has created the world has written the coming and going (of beings).*

*Nanak! (All other) intellects are false, grace (of that IkOankar) is the (only) true sign.*

### **Interpretive Transcreation**

Even if hundreds of thousands of virtuous deeds, acts of kindness, and approved acts of charity are carried out. Even if hundreds of thousands of austerities are

practiced at the pilgrimage sites, and hundreds of thousands of *sahaj or giān yogis*<sup>13</sup> are practiced in the wilderness.<sup>14</sup>

Even if hundreds of thousands of feats of bravery are displayed, and hundreds of thousands of wars are fought, even if lives are lost on the battlefield. Even if hundreds of thousands of practices of mindfulness, and methods of seeking knowledge and meditation are undertaken, even if the *puranas* are read innumerable times.

The Creator who has created the world has written the cycle of birth and death (the coming and going).

Nanak! All other intellects mentioned above are useless and temporary (false).

Feeling the Grace of IkOankar is the only true mark.<sup>15</sup>

### Word Meaning

*lakh* = hundred thousand, hundreds of thousands.

*adjective (of nekīā, caṅgiāīā), accusative case; masculine, plural.*

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

*nekīā* = virtues, virtuous deeds.

*noun, accusative case; feminine, plural.*

Farsi – *nekī* (goodness, virtues).

*caṅgiāīā* = acts of goodness, acts of kindness.

*noun, accusative case; feminine, plural.*

Old Panjabi/Lahndi – *caṅgiāī*; Apabhransh/Prakrit – *caṅg+āī*; Sanskrit – *caṅg* (चङ्ग - wise/ of good understanding, handsome, good/nice).

*punnā* = charity, acts of charity, good deeds.

*noun, accusative case; masculine, plural.*

<sup>13</sup> The easier way of ascetic discipline/mortification as per the Yogic tradition as opposed to the tougher way of ascetic discipline/mortification as per Hath Yog. “The means of concentrating in the *Dasam Duār* by the Yogis is called ‘Sahaj Yog.’” – Shabdarth, Vol Two, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2012, page 359

<sup>14</sup> *japu tapu sañjamu sādhiāi tīrathi kīcai vāsu. punna dān caṅgiāīā binu sāce kiā tāsū.* –Guru Granth Sahib 56

<sup>15</sup> *hor kacī maī kacu picu andhiā andhu bīcāru. nānak karmī bandagī nadari laṅghāe pāri. 2.* –Guru Granth Sahib 1242

Old Panjabi/Lahndi – *punnā/punn*; Sindhi – *punu*; Apabhransh – *punnu*; Prakrit – *puṁṇ*; Pali – *punna*; Sanskrit – *puṇya* (पुण्य - sacred, good, attractive, gainful).

*parvāṇu* = (considered to be) accepted/approved.

*adjective (of punnā), accusative case; masculine, singular.*

Old Panjabi – *parmāṇ/parvāṇ* (measurement, quantity, equality of age); Apabhransh – *parmāṇ*; Pali/Prakrit – *parimāṇ* (measurement/standard, extent, limit); Sanskrit – *parimāṇam* (परिमाण - measurement/standard).

*tap* = austerities.

*noun, accusative case; masculine, plural.*

Apabhransh – *tap*; Prakrit – *tav*; Pali – *tapo*; Sanskrit – *tapas* (तपस - temperature, heat, pain, severe austerity/self-mortification).

*upari* = at, on.

*postposition.*

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

*tīrathām* = at the pilgrimage sites, at the places of pilgrimage.

*noun, locative case; masculine, plural.*

Old Panjabi – *tīrathām*; Sanskrit – *tīrtha* (तीर्थ - sacred place, pilgrimage).

*sahaj* = *sahaj (yog)*, *gyan (yog)*, practices that lead to a state of equipoise/enlightenment.

*adjective (of jog), accusative case; masculine, plural.*

Old Panjabi/Apabhransh – *sahaj*; Sanskrit – *sahaj* (सहज - born together, by birth, natural).

*jog* = Yogic practices, practices of (sahaj/gyan) Yog.

*noun, accusative case; masculine, plural.*

Old Panjabi/Apabhransh – *jog* (yogic meditation); Prakrit – *jogga*; Sanskrit – *yogah* (योग: - to join, to unite, union).

*bebāṇ* = in the wilderness.

*noun, locative case; masculine, plural.*

Old Panjabi – *bebāṇ*; Farsi – *bīyābān/be-ābān* (wilderness/desolate place); Farsi – *be* (without) + Farsi – *ābān*<sup>16</sup> (water).

<sup>16</sup> Word 'ābān' is a plural of Farsi 'āb' (water).

*sūrtaṅ* = bravery, feats/acts of bravery.

*noun, accusative case; masculine, plural.*

Old Panjabi – *sūrtaṅ*; Prakrit – *sūrtavan*; Sanskrit – *shūrtvan* (शूरत्वन - bravery)

*saṅgrām* = wars, battles.

*noun, accusative case; masculine, plural.*

Apabhransh – *saṅgrām*; Prakrit – *saṅgrām*; Sanskrit – *saṅgrām* (सङ्ग्राम - war, battle).

*raṅ* = (in the) battlefields.

*noun, locative case; masculine, plural.*

Lahndi/Apabhransh/Prakrit – *raṅ* (battle, battlefield); Pali/Sanskrit – *raṅ* (रण - happiness; battlefield).

*mahi* = in, inside.

*postposition.*

Apabhransh – *mahi/mahii*; Prakrit – *majja*; Pali/Sanskrit – *madhya* (मध्य - in, inside).<sup>17</sup>

*chuṭahi* = even if (the breath) are lost, even if one dies.

*verb, subjunctive future tense; third person, masculine, plural.*

Old Panjabi – *chuṭahi*; Apabhransh – *chūṭahi/chuṭahi*; Sanskrit – *kshuṭyante* (क्षुट्यन्ते - are released, are freed).

*parāṅ* = lives, breaths.

*noun, nominative case; masculine, plural.*

Old Panjabi/Apabhransh – *parāṅ*; Sanskrit – *prāṅah* (प्राणः - breath).

*surtī* = the practices of mindfulness/awareness/focusing attention.

*noun, accusative case; masculine, plural.*

Old Panjabi – *surtī*; Apabhransh – *surti*; Sanskrit – *smṛiti/shruti* (स्मृति/श्रुति: - remembrance, focusing attention; consciousness, to listen).

*giān* = methods of (seeking) knowledge/wisdom.

*noun, accusative case; masculine, plural.*

Apabhransh – *giān*; Sanskrit – *ñānam* (ज्ञानम् - to know, to understand).

<sup>17</sup> In Braj its form is 'mai,' and in modern Hindi it is 'mem.' In the Gurū Granth Sāhib, usually 'mai' has been used, while at a few places 'me/mem' can also be noticed.

*dhiān* = methods of (practicing) meditation/attention.

*verb, accusative case; masculine, plural.*

Old Panjabi/Apabhransh – *dhiān*; Sanskrit – *dhyānam* (ध्यानम् - reflection, pondering, contemplation).

*paṛīahi* = even if they are read.<sup>18</sup>

*verb, subjunctive future tense; third person, masculine, plural.*

Lahndi – *paṛhaṇ*; Sindhi – *paṛhaṇu* (to read); Apabhransh – *paḍhai*; Prakrit – *paḍhaai*; Pali – *paṭhati* (reads); Sanskrit – *paṭhati* (पठति - reads loudly and repeatedly, reads).

*pāṭh* = texts, readings/recitals.

*noun, accusative case; masculine, plural.*

Braj/Apabhransh – *pāṭh*; Sanskrit – *pāṭhah* (पाठः - to read, to read religious books).

*purāṇ* = of the *puranas*, of the mythological texts of Sanatan tradition.<sup>19</sup>

*noun, genitive case; masculine, plural.*

Lahndi/Apabhransh/Prakrit/Pali/Sanskrit – *purāṇ* (पुराण - ancient, old).

*jini* = Who has.

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

Apabhransh – *jini* (who has); Prakrit – *jen*; Sanskrit – *yen* (येन - through which/whom).

*kartai* = The Creator has.

*noun, nominative case; masculine, singular.*

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

*kaṁā* = source/origin/cause (of the creation); world.

*noun, accusative case; masculine, singular.*

Bengali – *kaṁā* (work, duty); Prakrit – *kāraṇ* (instrument); Pali – *kāraṇ* (doing/making); Sanskrit – *ksraṇ* (करण - task/affair).

<sup>18</sup> Passive voice.

<sup>19</sup> *Purāṇ* (Puranas) are a pointer to myths and legends of Sanatan tradition. There are eighteen major Puranas, but the number is much larger if we take into account the sub-Puranas.

*kīā* = has made, has created.

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

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

*likhiā* = has written/inscribed, has pronounced.

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

Old Panjabi – *likhaṇu* (to write); Sanskrit – *likhyati* (लिखयति - is written).

*āvaṇ* = coming, taking birth.

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

Lahndi – *āvun*; Apabhransh – *āvaṇ* (to come/arrive); Prakrit – *āvei/āvaī*; Pali – *āpeti*; Sanskrit – *āpyati* (आपयति - comes/arrives, reaches).

*jāṇu* = going, dying.

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

Apabhransh – *jāṇ* (to go); Apabhransh – *jāihī*; Prakrit – *jāi/jāaī*; Pali/Sanskrit – *yāti* (याति - goes).

*nānak* = Nanak!

*noun, vocative case; masculine, singular.*

*mati* = intellects; clevernesses.

*noun, nominative case; feminine, plural.*

Old Panjabi – *matī/mati*; Sanskrit – *matī* (मति - intelligence, intellect, sensibleness).

*mithiā* = false, useless.

*noun, nominative case; feminine, plural.*

Old Panjabi – *mithiā*; Sanskrit – *mithyā* (मिथ्या - falsely, waste).

*karamu* = grace, benevolence.

*noun, nominative case; masculine, singular.*

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

*sacā* = true.

*adjective (of nīsāṇu), nominative case; masculine, singular.*

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



*nīsāṇu* = mark, sign (of acceptance).  
*noun, nominative case; masculine, singular.*  
 Braj – *nīsāṇ*; Farsi – *nishān* (نیشان - sign).

### Poetical Dimension

The first four lines of this *salok* start with the word ‘*lakh*’ (hundreds of thousands). Additionally, this word also appears in the middle of the first and the fourth line. This is a numeral adjective, which is used as an idiom to denote enumerability and limitlessness in the field of poetry. Consequently, by evoking lexical parallelism in the beginning and middle and using proverbs, it has been made clear that worldly beings employ various methods to achieve spiritual wisdom or liberation.

The fifth line is different from the first four in terms of construction and structure. Through deflection here, greatness and virtues of IkOankar have been evoked, and IkOankar is shown as the creator of the universe, who decides life and death. There is semantic deviation in ‘*āvaṇ jāṇu*’ (coming and going). Though, the literal meaning of ‘*āvaṇ jāṇu*’ is ‘to come and go,’ in the Guru Granth Sahib it is used to represent the idea of ‘life and death.’

The sixth and the last line of this *salok* serves as a summary of the first five lines; this is syntactic deviation. Through this, it has been clarified that all the above acts and engagements are false (*maṭī mithiā*), and the grace of IkOankar is the only true sign of approval (*karam sacā nīsāṇu*).

Additionally, alliteration has been beautifully employed in ‘*punnā parvāṇu*’ (approved acts of charity), ‘*sūrtaṇ saṅgrām*’ (feats of bravery), ‘*paṛīahi pāṭh purāṇ*’ (if texts of Puranas are read), ‘*kartai karṇā kīā*’ (the Creator who has created the world), etc.

**paūṛī.**

**sacā sāhibu eku tūm̃ jini sacu sacu vartāiā.  
 jisū tūm̃ dehi tisu milai sacu tā tiṇī sacu kamāiā.  
 satiguri miliai sacu pāiā jīṅ kai hirdai sacu vasāiā.  
 mūrakh sacu na jāṇaṇī manmukhī janamu gavāiā.  
 vici duniā kāhe āiā. 8.**

### Literal Translation

(O Creator!) You are the only true Owner, Who has caused Truth and Truth alone (Nam)<sup>20</sup> to pervade.

<sup>20</sup> *cahu disi hukamu vartai prabh terā cahu disi nām patālaṅ.* –Guru Granth Sahib 1275

*Whomsoever You give, they receive Truth (Nam); then, by them (alone) the Truth is earned.*

*Through the true Guru, in whose heart (You) have made (this) Truth (Nam) dwell, (those Guru-oriented beings have) found (You), the True.<sup>21</sup>*

*Fools do not know (this) Truth (Nam)<sup>22</sup> the self-centered have lost (their) life. For what (purpose) have (such beings) come into the world?*

### **Interpretive Transcreation**

O Creator! You alone are the eternal IkOankar, who has caused Own eternal Identification (Nam) to pervade in the creation.

Whomsoever You give, they alone receive and engage in eternal Identification (Nam).

O IkOankar! By virtue of the realization of eternal Wisdom (Guru), in whose heart You have made Your eternal Identification (Nam) dwell, they have become one with You.

But, those beings who are devoid of Wisdom (Guru), do not know the value of Your eternal Identification (Nam). Such self-centered beings have wasted their precious life.

For what purpose have such beings come into this world?

### **Word Meaning**

*sacā* = true; eternal.

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

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

*sāhibu* = Owner, Divine-owner, Sovereign; IkOankar.

*noun, nominative case; masculine, singular.*

Arabic – *sahib* (صاحب - master, lord, husband, ruler).

*eku* = one, only one.

*adjective (of tūṁ), nominative case; masculine, singular.*

*Sindhi* – *eku*; *Prakrit* – *ekka*; *Pali* – *ek*; *Sanskrit* – *ek* (एक - one, only).

*tūṁ* = You.

*pronoun, nominative case; second person, masculine, singular.*

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*āpīṅai āpu sājio āpīṅai racio nāu.* –Guru Granth Sahib 463

<sup>21</sup> Meaning derived by changing the sentence structure.

<sup>22</sup> *nānak sace nām binu kiā ṅikā kiā tagu. 1.* –Guru Granth Sahib 467

*Apabhransh – tūṁ; Prakrit – tum; Sanskrit – tvam (त्वम् - you, your).*

*jini = Who has.*

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

*Apabhransh – jini (who has); Prakrit – jēṅ; Sanskrit – yen (येन - through which/whom).*

*saco sacu<sup>23</sup> = truth and truth alone, absolute Truth; eternal Identification (Nam).  
noun, accusative case; masculine, singular.*

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

*vartāiā = has caused to pervade, has infused.<sup>24</sup>*

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

*Old Panjabi – vartaṅā (to bring in use, to use; to become active, to trade/engage; to come into existence, to happen/transpire, etc.); Sanskrit – varta (वर्त - to roam/meander, stroll/wander; to use, to make happen/manifest).*

*jisu = unto whom, whomsoever.*

*pronoun, dative case; second person, masculine, singular.*

*Lahndi/Braj – jis; Apabhransh – jāisaū/jāisā (like); Prakrit – jāris (like, just as); Sanskrit – yādrish (यद्दिश - type of which, just like).*

*tūṁ = You.*

*pronoun, nominative case; second person, masculine, singular.*

*Apabhransh – tūṁ; Prakrit – tum; Sanskrit – tvam (त्वम् - you, your).*

*dehi = (You) give, (You) bestow.*

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

*Old Panjabi/Apabhransh – dehi; Prakrit – daiī/deti; Sanskrit – dadāti (ददाति - gives).*

*tisu = to that.*

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

<sup>23</sup>To convey (heightened) intensity of the meaning, usually *reproduction* is used. This scheme is a speciality of the Guru Granth Sahib as well as entire medieval poetry. Here ‘saco sacu’ (Truth and Truth alone) has been used under the same scheme.

<sup>24</sup> Word ‘vartāiā’ and other such similar words (*kamāiā, pāiā, vasāiā, etc.*) are verbs forms of indefinite past tense, which respectively mean: made to happen/manifest, earned/practiced, obtained/received, made to dwell/placed, etc.

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

*milai* = is received/obtained.

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

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

*sacu* = truth; eternal Identification (Nam).

*noun, nominative case; masculine, singular.*

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

*tā* = then.

*conjunction.*

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

*tiṅī* = they, those.

*pronoun, instrumental case; masculine, plural.*

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

*sacu* = truth; eternal Identification (Nam).

*noun, accusative case; masculine, singular.*

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

*kamāiā* = is earned, is practiced.

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

Lahndi – *kamāvaṅ*; Sindhi – *kamāiṅ*; Kashmiri – *kamāvun* (to work, to earn); Prakrit – *kammāvei*; Dard Languages – *kamāvati*; Sanskrit – *karmāpyati* (कर्मापयति - works, earns).

*satiguri* = through the true Guru; by virtue of (receiving) the eternal Guru's teaching.

*noun, instrumental case; masculine, singular.*

Old Panjabi – *satiguru*; Sanskrit – *saty+guru* (सत्य+गुरु - true+spiritual mentor).

*miliai* = by meeting, by virtue of meeting; by virtue of receiving.

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

Old Panjabi – *milaṇā*; Lahndi – *milaṇ* (to meet, to obtain/receive); Sindhi – *milaṇu* (to obtain/receive, to come together/join); Apabhransh/Prakrit – *milaṇi*; Sanskrit – *milati* (मिलति - meets).

*sacu* = truth; the Eternal (IkOankar).

*noun, accusative case; masculine, singular.*

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

*pāiā* = found, obtained.

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

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

*jiṇ* = whose.

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

Old Panjabi – *jinha*; Apabhransh – *jiṇi* (who has); Prakrit – *jeṇ*; Sanskrit – *yen* (येन - who has).<sup>25</sup>

*kai* = of.

*postposition.*

Old Panjabi – *kai*; Braj – *ke*; Avadhi – *kar*; Apabhransh – *kerio*; Prakrit – *kārito*; Sanskrit – *kritah* (करोति - to do).

*hirdai* = in the heart.

*noun, locative case; masculine, singular.*

Old Panjabi – *hirdā*; Sanskrit – *hridaya* (हृदय - heart, being).

*sacu* = truth; eternal Identification (Nam).

*noun, accusative case; masculine, singular.*

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

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<sup>25</sup> The subscript used under ‘*ṇa*’ (ऱ) is found to be written as ‘*nah*’ (ऱ) in some recensions, which seems correct. None of the writers including Bhai Gurdas, has used this sign in old Gurmat (Guru’s thought) literature. This mistake seems to have been made by Sanskrit/Hindi educated scribes of the Guru Granth Sahib.

*vasāiā* = made to dwell, placed.

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

Panjabi – *vasaṇā* (to reside, to dwell); Bengali – *basā*; Braj – *basanā*; Marathi – *vasaṇe*; Prakrit/Sanskrit – *vas* (वस - to dwell, to reside).

*mūrakh* = fools, ignorant.

*noun, nominative case; masculine, plural.*

Apabhransh – *mūrakh*; Prakrit – *mūrukha*; Sanskrit – *mūrka* (मूर्ख - fool, ignorant)

*sacu* = truth; eternal Identification (Nam).

*noun, accusative case; masculine, singular.*

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

*na* = no, not.

*particle.*

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

*jāṇaṇī* = they know/realize.

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

Old Panjabi – *jāṇanā*; Lahndi – *jāṇaṇ*; Sindhi – *jāṇaṇu* (to know); Apabhransh – *jāṇibe*; Prakrit – *jāṇai*; Sanskrit – *jānāti* (जानाति - knows).

*manmukhī* = self-centered individuals/beings have.

*noun, nominative case; masculine, plural.*

Old Panjabi – *manmukh*; Apabhransh – *man+mukhi*; Sanskrit – *manmukhya* (मनमुख्य - those giving precedence/preference to own mind).

*janamu* = life, human life.

*noun, accusative case; masculine, singular.*

Apabhransh – *janam*; Pali – *jamman*; Sanskrit – *janman* (जन्मन् - life).

*gavāiā* = lost, wasted.

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

Old Panjabi – *gavāuṇā/gumāuṇā* (cause to lose/cause to be lost, to harm/destroy, throwing in waste, etc.); Sindhi – *gavāiṇu* (cause to lose, cause to be lost); Prakrit – *gamei/gamāvai* (goes, understands); Pali – *gameti* (goes; understands); Sanskrit – *gamyati* (गमयति - goes).

*vici* = in, inside.

*postposition*.

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

*dunā* = (in the) world.

*noun, locative case; feminine, singular*.

Arabic – *dunyā* (دنيا - world).

*kāhe* = why, what for/for what?

*adverb*.

Old Panjabi – *kāhe*; Braj/Apabhransh/Prakrit – *kāhe* (why, what for); Sanskrit – *ken/kathan* (केन/कथं - through whom/what, how, what/which way).

*āiā* = *āe+ā*<sup>26</sup>; they have come.

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

Lahndi – *āiā*; Apabhransh – *āiya*; Prakrit – *āgaya/āa*; Pali/Sanskrit – *āgat* (आगत - came/arrived).

### Poetical Dimension

First line of the *pauri* has started with '*sacā sāhibu*' (true Sovereign). When a word is moved to a forward position by changing a sentence structure, its purpose is to bring that particular word into focus. This is called order-breaking syntactic deviation.

Through this deviation, truth and eternal existence of IkOankar have been brought into focus, by designating IkOankar as '*sacā sāhibu*' (true Sovereign).

Through structural parallelism in '*jisu tūrñ dehi tisu milai sacu*' (whomsoever You give, they receive Truth) emphasis has been placed on the idea that whoever IkOankar wishes to bestow the understanding of truth, that person finds 'truth.' There is semantic deviation in '*tā tiñī sacu kamāiā*' (then, by them the Truth is earned). Here the verb '*kamāiā*' (earned) has been used for '*sacu*' (Truth). The literal meaning of the word '*kamāiā*' is to earn cash or kind through labor. But here '*sacu kamāiā*' refers to finding truth by struggling or toiling.

Through structural parallelism in '*satiguri miliāi sacu pāiā*' (through the true Guru, the Guru-oriented beings have found the True) it has been emphasized that truth is

<sup>26</sup> Here, '*āiā*' is actually a past tense plural verb which has been formed by the combination of '*ā+e+ā*' (have come).

found my meeting the true Guru. There is semantic deviation in '*jiñ kai hirdai sacu vasāiā*' (in whose heart You have made this Truth dwell) as well. Here, the verb '*vasāiā*' (made to dwell) has been used for '*sacu*' (Truth). The meaning of '*sacu vasāiā*' is: forever enshrining truth in the heart.

Through simple linguistic expression in the fourth line, it has been conveyed that foolish individuals who do not recognize the truth waste their life. There is semantic deviation in '*janamu gavāiā*' (have lost life) as well. Here, the verb '*gavāiā*' (lost) has been used for '*janamu*' (life). Literal meaning of '*gavāiā*' is to lose a precious thing. But here, '*janamu gavāiā*' means wasting a precious opportunity of life in human form.

The phrase '*vici duntā kāhe āiā*' (why did you come into this world) has been used as a rhetorical question. Its literal meaning is 'why did you come into this world? But its intended meaning is 'the purpose of your coming to this world has been wasted.' Since the intended meaning of the line is different from its literal meaning, there is a presence of quibble.