



Sikh Society of Michigan

Gurbani Grammar

Summary

Lesson #13

Grade 5

Rule #1a (MSN):

If a **Noun** is **Masculine** and **Singular**, it will need an **aunkar** with the last letter.

Examples:

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ

Great is the Master, Great is His Name. Whatever happens is according to His Will.

In this example “ਸਾਹਿਬੁ” is a **noun**, and has **aunkar** – which tells us that ਸਾਹਿਬੁ is **masculine noun**, and is **singular** (one God)

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ

The Name of the Lord is the glorious greatness of His servants.

In this example “ਨਾਮੁ” is a **noun**, and has **aunkar** – which tells us that ਨਾਮੁ is **masculine noun**, and is **singular** (one God’s Name). Also, in this example “ਜਨ” is a **noun**, and does not have **aunkar** – which tells us that ਜਨ is **plural** (multiple persons).

Rule #1b (MPN):

If a **noun** is **masculine** and **plural**, it will **not** have an **aunkar** with the last letter.

Examples:

ਸੁਨਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ

Listening-the earth, its support and the Akaashic ethers.

In this example, “ਦੀਪ, ਲੋਅ, ਪਾਤਾਲ” are **masculine** and **nouns**, but there are no **aunkars** on their last letters, which means they are **plural**. There are multiple ਦੀਪ, ਲੋਅ, ਪਾਤਾਲ .

ਸੁਨਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ

Listening-the Shaykhs, religious scholars, spiritual teachers and emperors.

In this example, “ਸੇਖ, ਪੀਰ, ਪਾਤਿਸਾਹ” are **masculine** and **nouns**, but there are no **aunkars** on their last letters, which means they are **plural**. Guru ji is referring to several ਸੇਖ, ਪੀਰ, ਪਾਤਿਸਾਹ .

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

One who is blessed to sing the Praises of the Lord,

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

O Nanak, is the king of kings. ||25||

In this example though, Guru ji is referring to **one** king and so there is an **aunkar** with the last letter of ਪਾਤਿਸਾਹੁ .

Rule #1c (FSN):

If a **noun** is **singular** and **feminine**, there will be **no aunkar** with the last letter.

Examples:

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

Here, the **noun ਕਪਾਹ** is **feminine** and so there is **no aunkar**. The other **nouns** have **aunkar**.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲੁ ਹਰਿ ਪਿਆਰੀ ॥੨॥

Conquer sexual desire, anger, greed and worldly attachment; only such a game as this is dear to the Lord. ||2||

ਜੀਅ ਜੰਤੁ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥

All living beings and creatures are Your play; how can anyone describe You?

Here, in the first line, the **noun ਖੇਲ** is **feminine** as we get the hint from the work ਪਿਆਰੀ. There is **no aunkar**. In the second line, **ਖੇਲ** is **masculine** and **singular**. So it has an **aunkar**.

Rule #2 (Address):

When someone is being **addressed**, there is **no aunkar**.

Example:

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

O Nanak, He blossoms forth, Carefree and Untroubled. ||3||

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

Nanak describes the state of the lowly.

Here, **ਨਾਨਕ** is **noun, singular** and **masculine**. In the first line, **ਨਾਨਕ** is addressing himself. So there is **no aunkar**. In the second line, **ਨਾਨਕ** is describing himself a lowly person and giving his thoughts. So there is an **aunkar**.

ਸਤਿਗੁਰ ਮੈ ਬਲਹਾਰੀ ਤੇਰ

I am a sacrifice to You, O my True Guru.

In this example, “**ਸਤਿਗੁਰ**” is **noun, masculine** and **singular**, but it is in **addressing form**, so it does not get **aunkar**.

Rule #3 (Preposition - Aunkar):

When there is a **preposition** (visible or hidden) next to a **noun**, **aunkar** is **not** present.

Example:

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ

The remembrance of God is the highest and most exalted of all.

In this example, “**ਪ੍ਰਭ**” is the **noun** and it is **masculine** and **singular**, but it gets a **preposition** (ਸਬੰਧਕ) “ਕਾ”, so it does not get **aunkar**.

ਸਤਿਗੁਰੁ ਸਿਖ ਕੋਉ ਨਾਮ ਧਨੁ ਦੇਇ

The True Guru gives His Sikh the wealth of the Naam.

In this example, “**ਨਾਮ**” is the **noun** and it is **masculine** and **singular**, but there is **hidden preposition**, so it does **not** get **aunkar**. The **hidden preposition** is “ਦਾ”. So meaning would be “**ਨਾਮ ਦਾ** ਧਨੁ ਦੇਇ” . Also, note **ਸਿਖ** has a **preposition** next to it.

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.

In this example, “**ਜਗਦੀਸ**” is the **noun** and it is **masculine** and **singular**, but there is **hidden preposition**, so it does **not** get **aunkar**. The **hidden preposition** is “ਦਾ”. So meaning would be “**ਜਗਦੀਸ ਦਾ** ਨਾਮ”

Rule #4 (Adjective):

An **adjective** will follow the **same** rule that as the **noun** it is connected to.

Example:

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

Priceless are His Virtues, Priceless are His Dealings.

ਅਮੁਲ is **adjective** describing the quality of the **nouns** ਗੁਣ and ਵਾਪਾਰ. It will have not an **aunkar** because ਗੁਣ and ਵਾਪਾਰ **do not** have one. ਗੁਣ and ਵਾਪਾਰ are **plural** and **do not** have **aunkar**.

ਅਮੁਲ ਧਰਮ ਅਮੁਲ ਦੀਬਾਣੁ ॥

Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice.

ਅਮੁਲ is **adjective** describing the quality of the **nouns** ਧਰਮ and ਦੀਬਾਣੁ. It will have an **aunkar** because ਧਰਮ and ਦੀਬਾਣੁ have one.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

Countless fools, blinded by ignorance. Countless thieves and embezzlers.

Here, the **nouns** ਮੂਰਖ and ਚੋਰ are **masculine** but **plural**. So they will **not** have **aunkar**. So the **adjective** describing them ਅਸੰਖ **does not** have an **aunkar**.

Rule #5 (feminine words):

Generally, **sihari** is used for **feminine** words.

Example:

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Let self-control be the furnace, and patience the goldsmith. Let understanding be the anvil, and spiritual wisdom the tools.

In the above quote, **ਮਤ (ਮਤੀ)** (intellect) is **feminine** and so there is a **sihari** as in **ਮਤਿ**. Also, **ਅਹਰਣ** (anvil) is a **feminine** word and comes with a **sihari**.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters.
Listening-the earth, its support and the Akaashic ethers.

In the above quote, **ਧਰਤ (ਧਰਤੀ)** (earth) is **feminine** and so there is a **sihari** as in **ਧਰਤਿ**.

Rule #5 examples (feminine words):

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace

Here, ਮੂਰਤ (from ਮੂਰਤੀ - image) is **feminine** and so there is a **sihari** with the last letter.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without virtue, there is no devotional worship.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

I bow to the Lord of the World, to His Word, to Brahma the Creator.

Here, in the first line, ਭਗਤ (from ਭਗਤੀ - worship) is **feminine** and there is a **sihari** with the last letter. In the second line, ਸੁਅਸਤ (praise) and ਆਥ (maya) are both **feminine** and have a **sihari**.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use?

Here, ਨਦਰ (blessing) is **feminine** and so it has a **sihari** with the last letter.

Rule #6 (Preposition - Sihari):

Generally, **prepositions** are recognized with a **sihari** before the last letter of the word. There are a few exceptions.

Example:

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Everyone is subject to His Command; no one is beyond His Command.

Here **ਅੰਦਰ** (within) is **preposition** and so there is a **sihari** with the last letter.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

Great is the Master, High is His Heavenly Home. Highest of the High, above all is His Name.

Here **ਉਪਰ** (above) is **preposition** and so there is a **sihari** with the last letter.

Here is a list of few prepositions with sihari:

ਅੰਤਰਿ, ਬਾਹਰਿ, ਸੰਗਿ, ਵਲਿ, ਮਹਿ, ਪਾਸਿ, ਨਾਲਿ, ਨਿਕਟਿ, ਹੇਠਿ, ਮੰਝਾਰਿ, ਤੁਲਿ, ਸਾਥਿ, ਨਜੀਕਿ

Rule #6 examples (Preposition):

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once.

Here ਵਿਚ (within) is **preposition** and so there is a **sihari** with the last letter.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

and even if you were known throughout the nine continents and followed by all,

Here ਨਾਲ (with) is **preposition** and so there is a **sihari** with the last letter.

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

-these are not even equal to an ant, who does not forget God. ||23||

Here ਤੁਲ (equal) is **preposition** and so there is a **sihari** with the last letter.

Note that the word ਤੁਲ is used below and has an **aunkar**. It is used as a **noun** and the meaning is scale or a balance.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

Priceless is the Divine Law of Dharma, Priceless is the Divine Court of Justice. Priceless are the scales, priceless are the weights.

Rule #7 (Implied Preposition - Sihari):

Sihari with the last letter of a **noun** represents any one of several **prepositions** such as ਨੇ, ਰਾਹੀ, ਦੁਆਰਾ, ਤੋਂ, ਵਿਚ, ਉਪਰ, ਅੰਦਰ.

Example:

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

The path of the faithful shall never be blocked.

Here, ਮਾਰਗ has a **sihari** with the last letter. It is interpreted as ਮਾਰਗ ਵਿਚ.

ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ ॥

Take pity upon me, and abide within my mind;

Here, ਮਨ has a **sihari** with the last letter. So it is interpreted as ਮਨ ਵਿਚ.

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

From Ongkaar, the One Universal Creator God, Brahma was created. He kept Ongkaar in his consciousness.

Here, the first ਓਅੰਕਾਰ has a **sihari** with the last letter. It is interpreted as ਓਅੰਕਾਰ ਤੋਂ. It means from Vaheguru, Brahma was created. The second ਓਅੰਕਾਰ has a **aunkar** with the last letter. It is a **noun, singular** and **masculine**. It is referring to Vaheguru.

Rule #7 examples (Implied Preposition):

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥ ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥

The Transcendent Lord has given me His support. The house of pain and disease has been demolished.

Here, ਪਰਮੇਸਰ has a **sihari** with the last letter and so it is interpreted as ਪਰਮੇਸਰ ਨੇ.

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ ॥

The Perfect Guru has saved me.

Here, ਗੁਰ has a **sihari** with the last letter. The meaning is ਪੂਰੈ ਗੁਰੁ ਨੇ.

ਜਿਸੁ ਹਥਿ ਜੇਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

He alone has the Power in His Hands. He watches over all.

Here, ਹਥ has a **sihari** with the last letter. The meaning is ਹਥ ਵਿਚ.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

No paper, no pen, no scribe

Here, ਕਾਗਦ has a **sihari** with the last letter. It is interpreted as ਕਾਗਦ ਉੱਪਰ.

Rule #8 (Two action words):

Sihari is used on the **first** action word before another action word.

Example:

ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨ ਕਾ ਚਾਉ ॥

Listening continually to Your Name, O Beloved God, I yearn to behold You.

Here, both **ਸੁਣ** have a **sihari** with the last letter. This is interpreted as **ਸੁਣ ਕੇ**. The second action is ‘ਪੇਖਨ ਕਾ ਚਾਉ’ .

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥

Speaking falsehood, they take their food.

Here, **ਬੋਲ** has a **sihari** with the last letter. It is interpreted as **ਬੋਲ ਕੇ**. The second action verb is **ਕਰਹਿ** .

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

Having created the creation, He watches over it Himself, by His Greatness.

Here, **ਕਰ** has a **sihari** with the last letter. It is interpreted as **ਕਰ ਕੇ**. The second action verb is **ਵੇਖੈ** .

Rule #8 examples (Two action words):

ਡਰਿ ਡਰਿ ਪਚੇ ਮਨਮੁਖ ਵੇਚਾਰੇ ॥੧॥ ਰਹਾਉ ॥

The wretched self-willed manmukhs are ruined through fear and dread. ||1||Pause||

Here, both ਡਰ have a **sihari** with the last letter. It is interpreted as ਡਰ ਕੇ.

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥

After wandering through many other homes and houses, I have returned to my own home,

Here ਫਿਰ and ਘਿਰ have a **sihari** with the last letter. This is interpreted as ਫਿਰ ਕੇ and ਘਿਰ ਕੇ.

Rule #9 (Adjectives - Sihari):

Sihari is used for **adjectives** that describe a **feminine noun**.

Example:

ਸੁੰਦਰਿ ਸੁਜਾਣਿ ਚਤੁਰਿ ਬੇਤੀ ਸਾਸ ਬਿਨੁ ਜੈਸੇ ਤਨਾ ॥

So beautiful, so wise, so clever and knowing; still, without the breath, it is just a body.

Here, **ਸੁੰਦਰ**, **ਸੁਜਾਣ** and **ਚਤੁਰ** are **adjectives** describing **ਬੇਤੀ** (one who knows). Also, they are **feminine** words as they have a **sihari** and the hint is from the word **ਬੇਤੀ**.

ਚੰਚਲਿ ਸੰਗਿ ਨ ਚਾਲਤੀ ਸਖੀਏ ਅੰਤਿ ਤਜਿ ਜਾਵਤ ਮਾਇਆ ॥

Maya is fickle, and does not go with you, O my companion; in the end, it will leave you.

Here, **ਚੰਚਲ** is **adjective** describing **ਮਾਇਆ**. It has a **sihari** with the last letter.

ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ ਭਰਤ ॥੨॥੩॥

I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. ||2||3||

Here, **ਨਿਰਗੁਨ** and **ਕਰੂਪ** are **adjectives** Guru ji is humbly describing himself. They have **sihari** with the last letters.

Rule #10a (Specified numbers):

Many words that are **numbers** have a **sihari** with the last letter. This can also come under classification of **Adjectives**.

Example:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ **ਤਿਨਿ** ਚੇਲੇ ਪਰਵਾਣੁ ॥

The One Divine Mother conceived and gave birth to the three deities.

Here, **ਤਿਨ** is a **number** and has a **sihari** with the last letter.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ **ਅਠਸਠਿ** ਕਾ ਇਸਨਾਨੁ ॥

Listening-truth, contentment and spiritual wisdom. Listening-take your cleansing bath at the sixty-eight places of pilgrimage.

Here, **ਅਠਸਠ** is a **number** and has a **sihari** with the last letter.

Here is a list of few numbers with sihari:

ਦੁਇ, ਤੀਨਿ, ਚਾਰਿ, ਪੰਜਿ, ਸਠਿ, ਸਤਰਿ, ਬਹਤਰਿ, ਕਰੋੜਿ, ਕੋਟਿ,

Rule #10b (Unspecified number):

A number that is **an unspecified quantity** follows the same rule as that for a number which is fixed.

Example:

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥

Some have returned to their homes, and meeting their relatives, they ask about their safety.

Here, ਇਕਿ used twice is a **number** and so has a **sihari** with the last letter. **Note that ਇਕਿ here refers to not one but few (unspecified) people.**

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

Some are givers, and some are beggars. This is all Your Wondrous Play.

Here also, ਇਕਿ used twice is a **number** and so has a **sihari** with the last letter. **Note that ਇਕਿ here refers to not one but few (unspecified) people.**

Rule #11a (Verbs):

Many **verbs** have a **sihari** with the last letter. Some **verbs** also have an **implied preposition**.

Example:

ਦੇਦਾ ਦੇ ਲੈਦੇ **ਥਕਿ** ਪਾਹਿ ॥

The Great Giver keeps on giving, while those who receive grow weary of receiving.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ **ਖਾਹਿ** ॥

Throughout the ages, consumers consume.

Here, **ਥਕ** (tired) and **ਖਾਹ** (eat) are **verbs** and have a **sihari** with the last letter. **ਥਕਿ** ਪਾਹਿ is interpreted as **ਥਕ ਪੈਂਦੇ ਹਨ** . **ਖਾਈ ਖਾਹਿ** is interpreted as **ਖਾਂਦੇ ਆ ਰਹੇ ਹਨ** .

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ **ਆਖਿ** ਨ ਸਕੈ ਕੋਇ ॥

Liberation from bondage comes only by Your Will. No one else has any say in this.

Here, **ਆਖ** (say) is **verb**. It has a **sihari** with the last letter.

ਗਾਵੈ ਕੋ **ਸਾਜਿ** ਕਰੇ ਤਨੁ ਖੋਹ ॥

Some sing that He fashions the body, and then again reduces it to dust.

Here, **ਸਾਜ** (create) is **verb**. It has a **sihari** with the last letter which is for an **implied preposition ਕੇ**. It is interpreted as **ਸਾਜ ਕੇ (ਬਣਾ ਕੇ)**.

Rule #11a examples (Verbs):

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੁਰੇ ॥੪੦॥੧॥

Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. ||40||1||

Here, ਬਿਨਵੰਤਿ (pray) is **verb** and has a **sihari** with the last letter.

ਏਕੋ ਚੇਤਿ ਗਵਾਰ ਕਾਜਿ ਤੇਰੈ ਆਵਈ ॥

You fool, remember the One Lord; only He shall be of use to you in the end.

Here, ਚੇਤਿ (remember) is **verb**. It has a **sihari** with the last letter.

ਏਕੋ ਸਿਮਰਿ ਨ ਦੁਜਾ ਭਾਉ ॥

Meditate in remembrance on the One Lord; do not be in love with duality.

Here, ਸਿਮਰਿ (meditate) is **verb** and has a **sihari** with the last letter.

ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥

Meditate on Him forever and ever, day and night.

Here, ਜਪਿ (chant) is **verb** and has a **sihari** with the last letter.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥

The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe.

Here, ਕਹਨਿ (say) is **verb** and has a **sihari** with the last letter.

Rule #11b (Verbs ending in ਹਿ):

Many **verbs** that are for **third person, plural** with ਹ as the last letter have a **sihari** with it.

Example:

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

Those who meditate on You, Lord, those who meditate on You-those humble beings dwell in peace in this world.

Here ਧਿਆਵਹਿ is a **verb** and is referring to **a third person, plural** and is in **present tense**. It is interpreted as ' ਧਿਆਉਂਦੇ ਹਨ ' . (ਸੇ is the hint it is plural.) It should be pronounced as ਧਿਆਵੈਂ .

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

Countless slanderers, carrying the weight of their stupid mistakes on their heads.

Here ਕਰਹਿ is a **verb** and is referring to **a third person, plural** and is in **present tense**. It is interpreted as ' (ਭਾਰ) ਚੁਕਦੇ ਹਨ ' . It should be pronounced as ਕਰਹੈਂ .

Rule #11b examples (Verbs ending in ਹਿ):

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

The pranik wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door.

Here ਗਾਵਹਿ is **verb** and is referring to a **third person, plural** and is in **present tense**. It is interpreted as ' ਕਈ ਗਾਉਂਦੇ ਹਨ '. It should be pronounced as ਗਾਵੈਂ . The word ਗਾਵੈ here is **singular** as in the above example. It should be pronounced as ਗਾਵੈ .

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

The Siddhas in Samaadhi sing; the Saadhus sing in contemplation.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

The celibates, the fanatics, the peacefully accepting and the fearless warriors sing.

Just as ਗਾਵਹਿ, ਗਾਵਨਿ is a **verb** and is for **third person, plural** and is in **present tense**. It is also interpreted as ' ਕਈ ਗਾਉਂਦੇ ਹਨ ' .

Rule #11c (Verbs ending in ਹੁ):

Many **verbs** that are for **second person** with ਹੁ as the last letter have a **aunkar** with it.

Example:

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰਾ ॥
Meditate on the Lord, O Saints; He is the Dispeller of all sorrow.

Here ਧਿਆਵਹੁ is a **verb** and is referring to **a second person, plural** and is in **present tense**. It is interpreted as ' ਧਿਆਇਆ ਕਰੋ ' . It should be pronounced as ਧਿਆਵੋ .

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ ॥੧॥
Each and every moment, You cherish and nurture me; I am Your child, and I rely upon You alone. ||1||

Here ਪ੍ਰਤਿਪਾਲਹੁ is a **verb** and is referring to **a second person, plural** and is in **present tense**. It is interpreted as ' ਤੂੰ ਪਾਲਣਾ ਕਰਦਾ ਹੈਂ ' . It should be pronounced as ਪ੍ਰਤਿਪਾਲੋ .

Rule #11c examples (Verbs ending in ਹੁ):

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

You shall harvest what you plant.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

O Nanak, by the Hukam of God's Command, we come and go in reincarnation. ||20||

Here, ਖਾਹੁ, ਆਵਹੁ and ਜਾਹੁ are **verbs** referring to a second person (you) and are in **present tense**. They are pronounced as ਖਾਹਉ, ਆਵਹਉ and ਜਾਹਉ.

ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ ॥੩॥

You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children!

||3||

Here, ਰਾਖਹੁ is a **verb** and is referring to a **second person** (Vaheguru) and is in **present tense**. It is pronounced as ਰਾਖਹਉ.

Rule #11d (Miscellaneous verbs):

	Masculine	Feminine
Singular	ੳ and f next to letter	ਅ and ੀ next to letter
Plural	ਅ and f next to letter	ੳ and ੀ next to letter

Note the differences between the verbs ਰਖਿੳਨੁ, ਰਖਿਅਨੁ, ਸਾਜੀਅਨੁ and ਬਹਾਲੀੳਨੁ .

ਰਖਿੳਨੁ (ਉਸ ਨੇ ਰੱਖਿਆ ਹੈ);

ਰਖਿਅਨੁ (ਉਸ ਨੇ ਰਖੇ ਹਨ);

ਸਾਜੀਅਨੁ (ਉਸ ਨੇ ਸਾਜੀ);

ਬਹਾਲੀੳਨੁ (ਉਸ ਨੇ ਕਾਇਮ ਕੀਤੀਆਂ)

Example:

ਆਪੇ ਤਖਤੁ ਰਚਾਇੳਨੁ ਆਕਾਸ ਪਤਾਲਾ ॥

He Himself established His throne, in the Akaashic ethers and the nether worlds.

ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ ॥

By the Hukam of His Command, He created the earth, the true home of Dharma.

Here, ਰਚਾਇੳਨੁ is a **verb, third person, singular** (referring to ਤਖਤ) and is in **past tense**. Since ਤਖਤ is **masculine**, ੳ is used here. ਸਾਜੀਅਨੁ is a **verb, third person, singular** (referring to ਧਰਤੀ) and is in **past tense**. However, since ਧਰਤੀ is **feminine**, ਅ is use here.

Rule #11d examples (Miscellaneous verbs) :

ਘਟ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤੁ ਰਖਿਓਨੁ ਗੁਰਮੁਖਿ ਕਿਸੈ ਪਿਆਈ ॥੯॥

You have placed the Ambrosial Nectar deep within the heart; the Gurmukh drinks it in. ||9||

Here, ਰਖਿਓਨੁ is a **verb** and refers to **singular** and **masculine**. There is only one amrit.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ ॥

He embellishes this world and the world hereafter, and He gives us our permanent home there.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ ॥

He rescues us from the world-ocean; never again do we have to run the cycle of reincarnation.

Here, ਸਵਾਰਿਓਨੁ is a **verb** and refers to **singular** and **masculine**. There is this world (ਹਲਤ) and the next world (ਪਲਤ). ਦਿਤੀਅਨੁ is a **verb** but refers to ਜਾਇ (place) which is **singular** and **feminine**. ਰਖਿਅਨੁ is a **verb** and refers to **masculine** and **plural** person (people). He has saved us from the dreadful world-ocean.

	Masculine	Feminine
Singular	ਓ and f next to letter	ਅ and ਿ next to letter
Plural	ਅ and f next to letter	ਓ and ਿ next to letter

Rule #12 (Two vowel words):

Wherever there are two vowels, pronounce the **opposite** of what you would normally pronounce. The second vowel is added to keep the beats of the line same as the other lines.

Example:

ਸਾਈ ਸੁਹਾਗਣਿ ਠਾਕੁਰਿ ਧਾਰੀ ॥੨੯॥

She is the happy soul bride, who takes the Support of her Lord and Master. ||29||

Here, ਸੁਹਾਗਣ has two vowels. Pronounce it as ਸੁਹਾਗਣ which is opposite of what we normally pronounce.

ਟੁਟੀ ਗਾਵਨਹਾਰ ਗੁਪਾਲ ॥ ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥

The Lord of the World is the Mender of the broken. He Himself cherishes all beings.

Here, ਗੁਪਾਲ has two vowels. Pronounce it as ਗੁਪਾਲ. We normally pronounce it as ਗੋਪਾਲ.

Rule #12 examples (Two vowel words):

Gurbani word	Normal pronunciation	Gurbani pronunciation
ਗੁਬਿੰਦ	ਗੋਬਿੰਦ	ਗੁਬਿੰਦ
ਸੁਹੰਦੀ	ਸੋਹੰਦੀ	ਸੁਹੰਦੀ
ਲੁਭਾਨ	ਲੋਭਾਨ	ਲੁਭਾਨ
ਤੁਲਾਇਸੀ	ਤੋਲਾਇਸੀ	ਤੁਲਾਇਸੀ
ਸੁਹਾਗਣਿ	ਸੋਹਾਗਣਿ	ਸੁਹਾਗਣਿ
ਤੁਹੀ	ਤੁਹੀ	ਤੋਹੀ
ਜੁਆਨੀ	ਜੁਆਨੀ	ਜੋਆਨੀ
ਸੁਹੇਲਾ	ਸੁਹੇਲਾ	ਸੋਹੇਲਾ
ਅਨਦਿਨੋ	ਅਨਦਿਨ	ਅਨਦਿਨੋ
ਜਹਾਨੋ	ਜਹਾਨ	ਜਹਾਨੋ

Pronunciation - 1:

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Neither death nor deception comes to those, within whose minds the Lord abides.

Here, the word ਓਹਿ is pronounced as ਓਹ.

॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

The faithful shall never be struck across the face. The faithful do not have to go with the Messenger of Death.

Here, the word ਮੁਹਿ is pronounced as ਮੁਹ.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

Listening-the oceans, the lands of the world and the nether regions of the underworld.
Listening-Death cannot even touch you.

Here, the word ਪੋਹਿ is pronounced as ਪੋਹ.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

actions repeated, over and over again, are engraved on the soul. You shall harvest what you plant.

Here, the words ਜਾਹੁ and ਖਾਹੁ are pronounced as ਜਾਹੋ and ਖਾਹੋ.

'Gursikh' word in Gurbani:

Example:

ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥੧॥

The True Guru loves to place food in the mouth of His GurSikh. ||1||

Here, ਗੁਰਸਿਖ is interpreted as ਗੁਰੂ ਦੇ ਸਿਖ (one Guru's Sikh). There is a hidden preposition as in ਗੁਰਸਿਖ ਦੇ ਮੂੰਹ ਵਿਚ .

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੂ ਸਿਖ ॥

The faithful are saved, and carried across with the Sikhs of the Guru.

Here, ਗੁਰੂ ਸਿਖ is interpreted as ਗੁਰੂ ਤੇ ਉਸਦੇ ਕਈ ਸਿਖ (Guru and his many Sikhs).

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

Here, ਗੁਰਸਿਖੁ is interpreted as ਗੁਰੂ ਦਾ ਸਿਖ (Guru's one Sikh).

Summary:

Rule #1a: If a **noun** is **masculine** and **singular**, it will need an **aunkar** with the last letter.

Rule #1b: If a **noun** is **masculine** and **plural**, it will **not** have an **aunkar** with the last letter.

Rule #1c: If a **noun** is **singular** and **feminine**, there will be **no aunkar** with the last letter.

Rule #2: When someone is being **addressed**, there is **no aunkar**.

Rule #3: When there is a **preposition** (visible or hidden) next to a **noun**, **aunkar** is **not** present.

Rule #4: An **adjective** will follow the **same** rule that as the **noun** it is connected to.

	Masculine	Feminine
Singular	aunkar	No aunkar
Plural	No aunkar	No aunkar

Summary:

Rule #5: **Sihari** is used for **feminine** words.

Rule #6: **Prepositions** are recognized with a **sihari** before the last letter of the word.

Rule #7: **Sihari** represents several **implied prepositions** such as ਨੇ, ਰਾਹੀਂ, ਦੁਆਰਾ, ਤੋਂ, ਵਿਚ, ਉਪਰ, ਅੰਦਰ.

Rule #8: **Sihari** is used on the **first** action word before another action word.

Rule #9: **Sihari** is used for **adjectives** that describe a **feminine noun**.

Rule #10a: Many words that are **numbers** have a **sihari** with the last letter.

Rule #10b: **Quantity** that has **no fixed number** has a **sihari** at the end.

Summary:

Rule #11a (Verbs):

Many **verbs** have a **sihari** with the last letter.

Rule #11b (Verbs ending in ਹਿ):

Many **verbs** that are for **third person** and have ਹ as the last letter have a **sihari** with it.

Rule #11c (Verbs ending in ਹੁ):

Many **verbs** that are for **second person** and have ਹੁ as the last letter have a **aunkar** with it.

Rule #11d (Miscellaneous verbs):

Differences between verbs ਰਖਿਓਨੁ, ਰਖਿਅਨੁ, ਸਾਜੀਅਨੁ and ਬਹਾਲੀਓਨੁ .

Rule #12 (Two vowel words):

Wherever there are two vowels, pronounce the **opposite** of what you would normally pronounce. The second vowel is added to keep the beats of the line same as the other lines.

Guidelines:

- Identify nouns, adjectives, verbs and prepositions based on definition.
- Ask the question using the word 'ਮੇਰਾ' or 'ਮੇਰੀ' to identify if a noun is masculine or feminine.
- If still not clear, use the Punjabi dictionary to find if the noun is masculine or feminine.
- Check the meaning of the quote from Prof Sahib Singh's 'Darpan' and confirm if the word is a noun, adjective, verb or preposition.

Exercise:

1. Using the Gurbani rules for aunkar, correct the words highlighted in **RED** for the following quotes from SGGS, and explain the reason for correction:

੧. ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫਰਮਾਣੁ
੨. ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣ ਕਵਣੁ ਥਿਤਿ ਕਵਣ ਵਾਰੁ
੩. ਸਭਨਾ ਜੀਆ ਕਾ ਇਕ ਦਾਤਾ
੪. ਕੇਤੇ ਇੰਦੁ ਚੰਦੁ ਸੂਰੁ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲੁ ਦੇਸ
੫. ਤੇਰੇ ਕਵਨੁ ਕਵਨੁ ਗੁਣ ਕਹਿ ਕਹਿ ਗਾਵਾ

2. In the following quotes from Gurbani, explain why the words highlighted in **RED** **have** or **do not have** aunkar with the last letter:

੧. ਗੁਰੁ ਸੁੰਦਰੁ ਮੋਹਨੁ ਪਾਇ ਕਰੇ ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ॥
੨. ਇਹ ਬੇਨੰਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ॥
੩. ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥
੪. ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

Exercise:

3. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ **ਹੁਕਮੁ** ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ **ਹੁਕਮਿ** ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ **ਹੁਕਮਿ ਲਿਖਿ** ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Explain why the word **ਹੁਕਮ** in the first line has an aunkar and the same word in the next two lines has no aunkar. Write the rule number that is applicable here. Also, explain the meaning of the shabad **in your own words**.

4. Here are several lines from different pauris of Anand Sahib.

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ **ਅਗਨਿ ਮਹਿ** ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

ਹਰਿ **ਰਾਸਿ** ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥

ਕਹੈ ਨਾਨਕੁ **ਸ੍ਰਿਸਟਿ** ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥

Explain why the words in **RED** above have a sihari with the last letter. Write the rule number that is applicable here. Also, explain the meaning of each of these lines **in your own words**.

Exercise:

5. Explain the meaning of the words in **RED** and write which rule applies to them.

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ **ਸਮਝਾਵਹੁ** ॥

ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ **ਰਖਾਵਹੁ** ॥੨॥

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ ॥੩॥੧੨॥

ਅੰਤਰਿ ਮੈਲੁ ਲੋਭ ਬਹੁ ਝੂਠੇ ਬਾਹਰਿ **ਨਾਵਹੁ** ਕਾਹੀ ਜੀਉ ॥

ਨਿਰਮਲ ਨਾਮੁ **ਜਪਹੁ** ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ ॥੩॥

ਪਰਹਰਿ ਲੋਭੁ ਨਿੰਦਾ ਕੂੜੁ **ਤਿਆਗਹੁ** ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਹੀ ਜੀਉ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ **ਰਾਖਹੁ** ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥

Exercise:

6. ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

Explain why the words in **RED** above have a sihari with the last letter. Write the rule number that is applicable here. Also, explain the meaning of each of these lines **in your own words**.

7. Below are several lines from Japji Sahib:

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Write the rule number for the words in **RED** above.

Exercise:

8. Below are several lines from different banis:

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥
ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

Explain why the words in **RED** above have a sihari with the last letter. Write the rule number that is applicable here. Also, explain the meaning of each of these lines **in your own words**.

Exercise:

9. Below is the hukumnama taken from SGGS. Explain why the words in **RED** have a sihari. Write the rule number that is applicable.

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਾਵਾ ॥
ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ ਸਮਝਾਵਾ ॥
ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥
ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੧॥
ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਵਾ ॥
ਸੋ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ ਧੀਰਜੁ ਪਾਵਾ ॥
ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੋ ਪਿਰੁ ਰਤਾ ਮੇਰਾ ਅਵਰਾ ॥
ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ ॥੨॥
ਹਉ ਜਾਇ ਪੁਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥
ਮੈ ਉਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥
ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ ॥
ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ ਰਲੀਐ ॥੩॥
ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ ॥
ਨਿਤ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ ਢੋਵਾਂ ॥
ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੋ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਏ ॥
ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਰ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ ॥੪॥
ਗੁਰੁ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥
ਗੁਰ ਸਤਿਗੁਰ ਪਾਸਹੁ ਹਰਿ ਗੋਸਟਿ ਪੂਛਾਂ ਕਰਿ ਸਾਂਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾਂ ॥
ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ ਸੁਣਿ ਤੇਰਾ ॥
ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ ॥੫॥
ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਸੋ ਵੇਖੈ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੋ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ ॥
ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ ॥
ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥੬॥੧॥੩॥

Exercise:

10. Choose the **verbs** from the words in **RED** and write the meaning of those words. Then identify which rule applies to the **sihari**.

ਪਉੜੀ ॥

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥

11. Identify the rules for the **verbs** in **RED** below and explain the meaning of those words.

ਮਃ ਪ ॥

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥

Exercise:

12. Identify the rules for the **verbs** in **RED** below and explain the meaning of those words.

ਸਭੇ ਗਲਾ ਆਪਿ ਥਾਟਿ **ਬਹਾਲੀਓਨੁ** ॥
ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ **ਘਾਲਿਓਨੁ** ॥

13. Explain the meaning of the words in **RED** and write the pronunciation that should be used while reading the shabad.

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ **ਅਨਦਿਨੋ** ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
ਸਰਣਿ ਪਇਆ ਨਾਨਕ **ਸੁਹੇਲਾ** ॥੪॥੯॥੪੮॥

Exercise:

14. Explain the meaning of the words in **RED** and write the pronunciation that should be used while reading the shabad.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ ॥

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ ॥੧॥

ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ ॥

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ ॥

ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ ॥੨॥

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ ॥੩॥੧੨॥