



Sikh Society of Michigan

Gurbani Grammar

Part- 1 of 3

Lesson #13

Grade 5

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

Why is the word ਕਵਣ spelled in three different ways?

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

Why is the word ਇਕ spelled in two different ways?

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

Why do the words in red above have an aunkar with the last letter?

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

Why do the words in red above have no aunkar with the last letter?

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 #1a examples (MSN):

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.

ਨਾਮ, ਪੁਰਖ, ਨਿਰਭਉ and ਨਿਰਵੈਰ are **nouns, masculine** and **singular**. They refer to Vaheguru. They have an **aunkar** with the last letter.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

True In The Primal Beginning. True Throughout The Ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

True Here And Now. O Nanak, Forever And Ever True. ||1||

ਸਚ is **noun, masculine** and **singular**. The reference is to Vaheguru. It has an **aunkar** with the last letter.

Rule #1a examples (MSN):

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

Some sing of His Power-who has that Power?

ਤਾਣੁ (power) is (abstract) **noun, masculine** and **singular**. It has an **aunkar** with the last letter.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

Pilgrimages, austere discipline, compassion and charity

ਤੀਰਥੁ, **ਤਪੁ**, and **ਦਾਨੁ** are **nouns, masculine** and **singular**. They have **aunkar** with the last letter.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased. ||11||

ਵਿਗਾਸੁ (happiness) and **ਨਾਸੁ** (removal) are **nouns, masculine** and **singular**. They have **aunkar** with the last letter.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

By His Command, bodies are created; His Command cannot be described.

ਹੁਕਮੁ (command) is **noun, masculine** and **singular**. It has an **aunkar** with the last letter.

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 #1b examples (MPN):

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥

Nights, seasons, date, days of the week.

Here the **noun ਵਾਰ** (days of week) is **masculine** and **plural**. So it will **not** have an **aunkar**.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing.

Here the **nouns ਪੰਡਿਤ** and **ਰਖੀਸਰ** are **masculine** but **plural**. So there is **no aunkar**.

ਕੇਤੇ ਮੁਰਖ ਖਾਹੀ ਖਾਹਿ ॥

So many foolish consumers keep on consuming.

Here the **noun ਮੁਰਖ** is **masculine** but **plural**. So there is **no aunkar**.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

Priceless are His Virtues, Priceless are His Dealings.

Here the **nouns ਗੁਣ** and **ਵਾਪਾਰ** are **masculine** but **plural**. So there is **no aunkar**.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

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

Here the **nouns ਧਰਮ** and **ਦੀਬਾਣ** are **masculine** and **singular**. So there is **aunkar**.

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

Rule #1c examples (FSN):

ਭੁਖਿਆ **ਭੁਖ** ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

The hunger of the hungry is not appeased, even by piling up loads of worldly goods.

Here, the **noun ਭੁਖ** is **feminine** and so there is **no aunkar**.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

On world after world are His Seats of Authority and His Storehouses.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ **ਵਾਰ** ॥

Whatever was put into them, was put there once and for all.

Here, the **noun ਵਾਰ** (from ਵਾਰੀ) is **feminine** and so there is **no aunkar**.

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ **ਸੀਖ** ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ **ਪਰੀਖ** ॥

True are the Teachings of the True Guru. The body and mind are cooled and soothed, by the touchstone of Truth.

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ **ਪਰੀਖ** ॥ ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ **ਈਖ** ॥੩॥

This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. ||3||

Here, the **nouns ਸੀਖ, ਪਰੀਖ** and **ਈਖ** (ਗੰਨੇ ਦੀ ਰਹੁ) **are feminine** and so there is **no aunkar**. The other **nouns (ਤਨ, ਮਨ, ਸਾਚ)** are **masculine, singular** and have

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 #2 examples (Address):

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

O humble servant of the Lord, O True Guru, O True Primal Being: I offer my humble prayer to You, O Guru.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please be merciful, and bless me with the Light of the Naam, the Name of the Lord. ||1||

Here ਜਨ and ਸਤਿਗੁਰ are both **nouns, singular and masculine**. There is no **aunkar** because they are being **addressed** to.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥

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

Why is there an **aunkar** with the last letter of ਸਤਿਗੁਰ in the above line and no **aunkar** with the last letter of ਸਿਖ?

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

O my mind, remain always with the Lord.

Here ਮਨ is being **addressed** to. So there is **no aunkar** even though it is a **noun, masculine and singular**.

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 #3 examples (Preposition):

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੁਤਿ ॥

Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.

Here, **ਧਿਆਨ** is **noun** and it is **masculine** and **singular**, but it gets a **preposition** (**ਕੀ**). So it does not get **aunkar**.

ਬਾਲਕੁ ਮਰੈ ਬਾਲਕ ਕੀ ਲੀਲਾ ॥

The child dies in his childish games.

Here, both **ਬਾਲਕ** are **nouns**, **masculine** and **singular**. However, the second has a **preposition** (**ਕੀ**) next to it. So it does **not** have an **aunkar**. The first one does.

ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ ॥

The sleeper is said to be awake, and those who are awake are like sleepers.

Here, the second **ਜਾਗਤ** is **noun** and has **no aunkar** since there is a **preposition** (**ਕਉ**) next to it. The first **ਜਾਗਤ** is a **noun**, **masculine**, **singular** and has **no preposition**. So it has **aunkar**.

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**.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ 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 ਦੀਬਾਣ. It will have an **aunkar** because ਧਰਮ and ਦੀਬਾਣ 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 #4 examples (Adjective):

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

What was that time, and what was that moment? What was that day, and what was that date?

ਕਵਣੁ is **adjective**. **ਕਵਣੁ** that describe ਵੇਲਾ, ਵਖਤ and ਵਾਰ have **aunkar** because the **nouns** have aunkar. **ਕਵਣੁ** that describes ਥਿਤਿ does not have an **aunkar** because ਥਿਤਿ is **feminine** and it does **not** have an **aunkar**. Note ਵਾਰੁ has an **aunkar**.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

The Guru has given me this one understanding:

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

there is only the One, the Giver of all souls. May I never forget Him! ||6||

ਇਕ is **adjective**. The first **ਇਕ** does **not** have an **aunkar** because it qualifies ਬੁਝਾਈ which is **feminine**. The second **ਇਕ** has an **aunkar** because it qualifies ਦਾਤਾ which is **masculine** and **singular**.

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

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.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

- Identify the nouns in the above lines from Japji Sahib.
- Why do the words ਤਾਣ, ਨੀਸਾਣ and ਵੀਚਾਰ have an aunkar with the last letter?
- Why do the words ਖੇਹ and ਦੇਹ not have aunkar with the last letter?

2.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ **ਨਾਨਕੁ** ਕਿਆ ਵੀਚਾਰੇ ॥
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ **ਨਾਨਕ** ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

- Why does the first **ਨਾਨਕ** in this shabad have an aunkar and the second **ਨਾਨਕ** not have one?
- Identify two nouns other than **ਨਾਨਕ** that are masculine and are singular.

Exercise:

3. 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

4. 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:

5. Bonus Question:

- a. In Japji Sahib, only twice does the word ਨਾਨਕ have aunkar with the last letter. Can you find those two places. If so, write down the complete line and explain why there is an aunkar.
- b. Find any other line which has ਨਾਨਕ without the aunkar and explain why there is no aunkar.