

Guru Nanak – Sabad 72

too dhareeaau dhaanaa beenaa mai machhulee kaise a(n)t lahaa ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 25

too dhareeaau dhaanaa beenaa mai machhulee kaise a(n)t lahaa ||
jeh jeh dhekhaa teh teh too hai tujh te nikasee fooT maraa ||1||
n jaanaa meau na jaanaa jaalee ||
jaa dhukh laagai taa tujhai samaalee ||1|| rahaau ||
too bharapoor jaaniaa mai dhoor ||
jo kachh karee su terai hadhoor ||
too dhekkeh hau mukar paau ||
terai ka(n)m na terai nai ||2||
jetaa dheh tetaa hau khaau ||
biaa dhar naahee kai dhar jaau ||
naanak ek kahai aradhaas ||
jeeau pi(n)dd sabh terai paas ||3||
aape neRai dhoor aape hee aape ma(n)jh miaanuo ||
aape vekhai sune aape hee kudharat kare jahaanuo ||
jo tis bhaavai naanakaas hukam soiee paravaanuo ||4||31||

Summary: Suffering is an inherent part of the human experience that impacts all individuals. It arises from the fleeting nature of life, unfulfilled desires, and the reality of existence itself. This common struggle unites us, highlighting that everyone faces their own battles, which cultivates humility and empathy in our hearts. In moments of hardship, the illusions we cling to dissipate, allowing us to gain valuable insights that can guide us toward true liberation. It is precisely in times of adversity that we often feel the presence of a greater force, reminding us that we are part of a vast, interconnected rhythm rather than isolated beings. It is through these challenging experiences that we can awaken to profound truths and deeper realities.

too dhareeaau dhaanaa beenaa mai machhulee kaise a(n)t lahaa ||

The omnipresent energy is like a wise and foresighted river. I am like a fish; how can I reach its depths? Highlighting that just as a fish cannot comprehend the vastness of the ocean that contains it, humans living within creation have a limited ability to understand its extent.

jeh jeh dhekhaa teh teh too hai tujh te nikasee fooT maraa ||1||

Wherever I look, I find your presence all around me; if I were to separate from you, it would bring distress, and I would perish. It serves as a reminder that we are all part of one ecosystem; turning away from this truth can lead to spiritual decline. (1)

n jaanaa meau na jaanaa jaalee ||

I am not familiar with the bait or the fisherman's trap, which illustrates that without awareness, we can risk falling victim to deceptive illusions.

jaa dhukh laagai taa tujhai samaalee ||1|| rahaau ||

It is in moments of suffering that I contemplate the universality of the all-pervading force, highlighting how challenges often lead to greater awareness.
(1)(Pause)

too bharapoor jaaniaa mai dhoor ||

The universal awareness is all-permeating, yet I believed it to be far; a reference to ignorance that creates the illusion of duality.

jo kachh karee su terai hadhoor ||

Whatever I do, it occurs within the presence of the omnipresent energy, suggesting that our choices, regardless of their privacy, are part of a larger cosmic awareness.

too dhekkeh hau mukar paau ||

The all-pervading awareness observes, but my ego denies acknowledging it, reflecting a resistance to accept accountability for one's actions even when conscience recognises reality.

terai ka(n)m na terai nai ||2||

I do not appreciate the laws of nature, nor do I reflect on them. (2)

jetaa dheh tetaa hau khaau ||

Whatever is provided, I consume that, recognizing that for our survival, we are dependent on natural resources such as air and water, which are not self-created but are provided by nature.

biaa dhar naahee kai dhar jaau ||

There is no other door, so which door do I go to, indicating that a single awareness unifies all existence; hence, there is no other guiding source but the energy that resides within us.

naanak ek kahai aradhaas ||

Nanak says he requests oneness.

jeeau pi(n)dd sabh terai paas ||3||

This breath, this body, this whole existence is present within you. (3)

aape neRai dhoor aape hee aape ma(n)jh miaanuo ||

You yourself are near, far, and also in between, reflecting our state of mind that determines whether we are truly connected, feeling disconnected, or striving to align with our authentic selves.

aape vekhai sune aape hee kudharat kare jahaanuo ||

You perceive, comprehend and manifest as nature to create your world; this signifies that every aspect of life is an essence of the one integrated force.

jo tis bhaavai naanakaa hukam soiee paravaanuo ||4||31||

Nanak says whatever is considered beneficial by the laws of nature is acceptable; this highlights that what aligns with this natural order is what truly flows in harmony. (4)(31)

Essence: Guru Nanak highlights that our reality is shaped by how we perceive and understand the world around us. What endures is what harmonizes with the laws of nature. To resist these laws invites struggle, while aligning with them leads to peace. Harmony is not something we impose on life; instead, it is something we discover within the rhythm of existence. To truly understand what is beneficial, we must consider the order of nature, which forms the foundation of all that endures, sustains, and enriches life. While human laws may change over time, the laws of nature remain constant. To live well is to recognize this pattern and walk with it, allowing life to become less of a struggle and more of a natural unfolding.

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