

Guru Nanak – Sabad 102

teejai paharai rain kai vanajaariaa mitraa sar ha(n)s ulathaRe aai ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 75

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joban ghaTai jarooaa jinai vanajaariaa mitraa aav ghaTai dhin jai ||
a(n)t kaal pachhutaasee a(n)dhule jaa jam pakaR chalaiaa ||
sabh kichh apunaa kar kar raakhiaa khin meh bhiaa paraiaa ||
budh visarajee giee siaanap kar avagan pachhutai ||
kahu naanak praanee teejai paharai prabh chetahu liv lai ||3||

Summary: Middle age represents a profound transition that often feels more like an awakening than a fresh start. This phase brings heightened awareness of mortality, prompting us to reassess our lives. In our youth, we see life as a quest for accumulation, collecting titles, possessions, and seeking validation, treating time as if it were limitless. However, as we reach midlife, this mindset shifts. We become more mindful of our mortality and move from a focus on what we can amass to embracing essentialism. This phase is known as the afternoon of life, when the sun's rays cast longer shadows, a reference that urges us to shift our gaze from the relentless pursuit to what truly matters.

teejai paharai rain kai vanajaariaa mitraa sar ha(n)s ulathaRe aai ||
In the third phase of life's journey, O trader friend, the swans have descended upon the pool. The "trader friend" represents the realisation of the onset of the decline of our physical bodies from the peak of youthful vitality.

joban ghaTai jarooaa jinai vanajaariaa mitraa aav ghaTai dhin jai ||
Youth fades, old age prevails, O trader friend, the lifespan shortens as the days pass. This reflects the law of entropy, that physical strength wanes and time is a precious, finite resource.

a(n)t kaal pachhutaasee a(n)dhule jaa jam pakaR chalaiaa ||
In the final moment, O ignorant one, you will regret that you held on to negativity to move with you. This is a reminder that missed opportunities for personal growth can lead to resentment and sorrow.

sabh kichh apunaa kar kar raakhiaa khin meh bhiaa paraiaa ||
Everything that we hoarded and claim as mine becomes someone else's in a single instant. This highlights the illusion of ownership and the fleeting nature of material existence.

budh visarajee giee siaanap kar avagan pachhutai ||

The intellect fades, cleverness is lost, and one repents imbibing negativity. This is a reality check; the intellectual tools once relied on gradually vanish, and it dawns on us that we lived reactively, not reflectively.

kahu naanak praanee teejai paharai prabh chetahu liv lai ||3||

Nanak says that during this third phase, individuals have the opportunity to engage in deep contemplation of the supreme omnipresent source. This serves as a reminder that at any phase of life, awareness remains the essential path to gain peace. (3)

Essence: Guru Nanak reflects on the sobering reality where the body begins to betray the ego's desire for permanence. He evokes the realisation that while the physical vessel inevitably decays, the conscience possesses a remarkable potential for transformation. Instead of being trapped in regret or sorrow, we have the opportunity to establish a deep, meaningful connection with the oneness that transcends our physical limitations.

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