

Guru Nanak – Sabad 97
dhoojai paharai rain kai vanajaariaa mitraa visar giaa dhiaan ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 75

Dhoojai paharai rain kai vanajaariaa mitraa visar giaa dhiaan ||
hatho hath nachaieeai vanajaariaa mitraa jiau jasudhaa ghar kaan ||
hatho hath nachaieeai praanee maat kahai sut meraa ||
chet achet mooR man mere a(n)t nahee kachh teraa ||
jin rach rachiaa tiseh na jaanai man bheetar dhar giaan ||
kahu naanak praanee dhoojai paharai visar giaa dhiaan ||2||

Summary: Attentive observation is a powerful state of alertness that allows us to engage our awareness without distraction. It helps us observe our thoughts, emotions, and situations as they arise, without the need to label or react impulsively. By maintaining an open mind, we can see our experiences clearly, free from habitual thinking. This practice shifts our focus to reality as it is, creating a crucial pause between perception and reaction. Attentive observation fosters clarity and mindfulness, transforming our way of knowing that flows from understanding rooted in presence.

dhoojai paharai rain kai vanajaariaa mitraa visar giaa dhiaan ||
In the second watch of the night, O trader friend, attentive observation begins to wane. The “trader friend” symbolises conscience lured by distractions, and “second watch of the night” represents a drifting moment when we lose focus, diminishing our mind's capacity to perceive reality, similar to the disorienting state we encounter during deep sleep.

hatho hath nachaieeai vanajaariaa mitraa jiau jasudhaa ghar kaan ||
Tossed playfully from one hand to another, like baby Krishna in foster mother Yashoda’s home, this imagery illustrates how the mind, when influenced by surrounding factors such as attachment, expectation, and conditioning, can lead us to confusion, causing us to mistake fleeting experiences for enduring truths.

hatho hath nachaieeai praanee maat kahai sut meraa ||
A living being is playfully tossed from one hand to another, and the mother proudly claims, "This is my child." This situation highlights how our sense of identity becomes intertwined with our attachments and possessions, ultimately forming the ego that defines 'mine' and 'yours.'

chet achet mooR man mere a(n)t nahee kachh teraa ||
My unaware, confused mind, in the end, nothing is yours; this highlights the illusion of ownership and permanence created by attachment, encouraging us to let go.

jin rach rachiaa tiseh na jaanai man bheetar dhar giaan ||

The universal source that creates all creation remains elusive to our understanding; in your mind, place this wisdom. This reveals that when illusions cloud our perception, we are unable to see ourselves as part of the all-encompassing primordial energy.

kahu naanak praanee dhoojai paharai visar giaa dhiaan ||2||

Nanak says, in the second watch of the night, human beings can drift from attentive observation. This reinforcement invites us to reflect on the consequences of losing our ability to engage in self-reflection; when we do, our minds can easily drift away from what truly matters. (2)

Essence: Guru Nanak points out that as our attachments to the material world grow stronger, they distract us from understanding our essence. When our awareness fades, we risk falling into a state of ignorance. Instead of reflecting on our origins, we become entangled in duality, where our habitual attachments lead to a false sense of ownership and identity and confusion. Recognizing this shift can lead us to wisdom, helping us take the first step toward restoring harmony between our outward lives and inward reflections.

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