

**Guru Nanak – Sabad 98**  
**teejai paharai rain kai vanajaariaa mitraa dhan joban siau chit ||**  
**Raag Siriraag, Guru Nanak, Guru Granth Sahib, 75**

teejai paharai rain kai vanajaariaa mitraa dhan joban siau chit ||  
har kaa naam na chetahee vanajaariaa mitraa badhaa chhuTeh jit ||  
har kaa naam na chetai praanee bikal bhiaa sa(n)g maiaa ||  
dhan siau rataa joban mataa ahilaa janam gavaiaa ||  
dharam setee vaapaar na keeto karam na keeto mit ||  
kahu naanak teejai paharai praanee dhan joban siau chit ||3||

**Summary:** When we focus our attention on possessions, status, and the image we project, we gradually divert our attention from what genuinely matters in life. This shift leads us to equate value with material accumulation, and we begin to define ourselves through misguided comparisons rather than true self-awareness. As a result, we prioritize the fleeting over the essential, sacrificing meaningful experiences for superficial gains. This detour hinders our personal growth, clouding our ability to achieve authentic insight and inner freedom that can truly enrich our lives.

teejai paharai rain kai vanajaariaa mitraa dhan joban siau chit ||

In the third watch of the night, human beings attach their conscience to wealth and youth. The "trader friend" represents our thoughts, and the "third watch of the night" suggests a shift from playful distraction to a deep-seated obsession with external possessions, status, and self-image.

har kaa naam na chetahee vanajaariaa mitraa badhaa chhuTeh jit ||

Oneness of the omnipresent awareness is not reflected upon, O trader friend, which could free you from bondage. This points to the irony of seeking freedom through accumulation while ignoring the inner wisdom that breaks the knots of false attachments.

har kaa naam na chetai praanee bikal bhiaa sa(n)g maiaa ||

When oneness of the omnipresent awareness is not reflected upon, human beings become disoriented in attachment to worldly illusions. This reflects the mental turmoil that arises when individuals identify only with transient forms, rather than connecting with the stable inner source.

dhan siau rataa joban mataa ahilaa janam gavaiaa ||

Consumed by material wealth and intoxicated by youth, precious life is wasted; this reflects a missed opportunity when vitality is expended on irrelevant pursuits without grounding and mindfulness.

dharam setee vaapaar na keeto karam na keeto mit ||

You did not gain ethical awareness, nor did you align with positive actions. This highlights our shortcomings in failing to invest in values that sustain our true essence beyond mere material existence.

kahu naanak teejai paharai praanee dhan joban siau chit ||3||

Nanak says, in the third watch of the night, human beings attach their conscience to wealth and youth. This reinforcement prompts self-reflection on the consequences of an entrenched obsession with fleeting external possessions, status, and image. (3)

**Essence:** Guru Nanak highlights how easily we can become distracted by the tangible and material aspects of life, focusing on acquisition rather than lasting values. By recognizing the oneness of omnipresent awareness, we can break free from these bondages. Ironically, we assume we can gain freedom through the pursuit of material accumulation, not knowing it often binds us to false attachments. This leads to mental unrest as we identify with fleeting possessions instead of remaining connected to a stable inner source of strength.

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