

Guru Nanak – Sabad 101
dhoojai paharai rain kai vanajaariaa mitraa bhar joban mai mat ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 75

dhoojai paharai rain kai vanajaariaa mitraa bhar joban mai mat ||
ahinis kaam viaapiaa vanajaariaa mitraa a(n)dhule naam na chit ||
raam naam ghaT a(n)tar naahee hor jaanai ras kas meeThe ||
giaan dhiaan gun sa(n)jam naahee janam marahuge jhooThe ||
teerath varat such sa(n)jam naahee karam dharam nahee poojaa ||
naanak bhai bhagat nisataaraa dhubidhaa viaapai dhoojaa ||2||

Summary: Youth is a pivotal journey that bridges the simplicity of childhood with the complexities of adolescence. During this transformative time, individuals begin to craft their identities and establish perceptions. While the search for belonging and meaning deepens, the allure of sensory experiences and instant gratification can grow even stronger, often leading to impulsive decisions that outpace thoughtful reflection. Experiences and choices leave profound imprints, and they can significantly shape future paths. Amidst conflicting desires and ideals, this turmoil can spark deep insights. Youth is a crucial period where the foundation is laid for the understanding that continues to evolve.

dhoojai paharai rain kai vanajaariaa mitraa bhar joban mai mat ||
In the second phase of life's journey, O trader friend, the prime of youth makes the intellect egoistic; the "trader friend" represents the immature mind, which can succumb to vitality, overwhelm discernment, and hinder perception.

ahinis kaam viaapiaa vanajaariaa mitraa a(n)dhule naam na chit ||
Day and night, the mind is engrossed in unrestrained desires, O trader friend; spiritually unaware, it does not practice conscious contemplation.

raam naam ghaT a(n)tar naahee hor jaanai ras kas meeThe ||
Contemplation on the all-pervading source is not practised within the heart; instead, the mind perceives duality as pleasurable and sweet. This reflects the misdirection of values, in which the temporary pleasure of the senses is prioritized over the enduring stability of the inner self.

giaan dhiaan gun sa(n)jam naahee janam marahuge jhooThe ||
Without wisdom, reflection, virtue, or self-discipline, one exists in a state of neither being alive nor dead, trapped in illusion. This reflects a repetitive cycle of instability and unrealised potential when awareness fails to mature.

teerath varat such sa(n)jam naahee karam dharam nahee poojaa ||

Pilgrimages, fasts, purity, restraint, neither action, ritual purification, nor empty religious observances hold any meaning. This emphasizes that external displays are hollow without internal transformation.

naanak bhai bhagat nisataaraa dhubidhaa viaapai dhoojaa ||2||

Nanak says that those who are spiritually devoted gain enlightenment, while those attached to duality remain in dilemma. This serves as a realization that the mind finds freedom not through rigidity, but through fluidity and connection with Oneness. (2)

Essence: Guru Nanak draws attention to a state of mind in which the energy of desires dominates our life, leading to rigidity and materialistic distractions. While these experiences may appear satisfying, inner clarity is often lacking. Instead of meaningful reflection, we get caught in cycles of fleeting pleasure, focusing on transient stimulation rather than genuine fulfilment. He asserts that neither sensory indulgence nor religious rituals can provide true peace. Only through a sincere commitment to inner alignment can we navigate the dualities of life and achieve universal harmony.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

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