

Guru Nanak - Sabad 29
so dar kehaa so ghar kehaa jit beh sarab samaale ||
Jap, Guru Nanak, Guru Granth Sahib, 6

so dar kehaa so ghar kehaa jit beh sarab samaale ||
vaaje naadh anek asa(n)khaa kete vaavanahaare ||
kete raag paree siau kaheean kete gaavanahaare ||
gaaveh tuhano paun paanee baisa(n)tar gaavai raajaa dharam duaare ||
gaaveh chit gupat likh jaaneh likh likh dharam veechaare ||
gaaveh iesar baramaa devee sohan sadaa savaare ||
gaaveh i(n)d idaasan baiThe devatiaa dar naale ||
gaaveh sidh samaadhee a(n)dar gaavan saadh vichaare ||
gaavan jatee satee sa(n)tokhee gaaveh veer karaare ||
gaavan pa(n)Dit paRan rakheesar jug jug vedaa naale ||
gaaveh mohaneaaa man mohan suragaa machh piaale ||
gaavan ratan upaae tere aThasaTh teerath naale ||
gaaveh jodh mahaabal sooraa gaaveh khaanee chaare ||
gaaveh kha(n)D ma(n)Dal varabha(n)Daa kar kar rakhe dhaare ||
seiee tudhuno gaaveh jo tudh bhaavan rate tere bhagat rasaale ||
hor kete gaavan se mai chit na aavan naanak kiaa veechaare ||
soiee soiee sadaa sach saahib saachaa saachee naiee ||
hai bhee hosee jai na jaasee rachanaa jin rachaiee ||
ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ||
kar kar vekhai keetaa aapanaa jiv tis dee vaDiaaiee ||
jo tis bhaavai soiee karsee hukam na karanaa jaiee ||
so paatisaahu saahaa paatisaahib naanak rahan rajaiee ||27||

Summary: Expressions, whether individual, group, or societal, are shaped by the environment. However, when harmonious communication and expression intertwine, they provide diverse ideas and perspectives, which have the potential to catalyze positive change in our surroundings. Sounds, as vibrations, play a vital role in this transformative process. The metaphorical representation of musicology in this verse effectively conveys the message of the myriad ways of expressing a similar thought of the Omnipresence of the unseen, all-pervading awareness.

so dar kehaa so ghar kehaa jit beh sarab samaale ||
Which door leads to the house where universal values are honored?

vaaje naadh anek asa(n)khaa kete vaavanahaare ||
Innumerable spiritual thoughts are harmoniously discussed by many learned beings of diverse backgrounds and belief systems.

kete raag paree siau kaheean kete gaavanahaare ||
Many new ideas are gracefully presented by many accomplished scholars.

gaaveh tuhano paun paanee baisa(n)tar gaavai raajaa dharam duaare ||

The unseen, all-pervading awareness is expressed through the life-sustaining forces of air, water, and fire. Omnipresence resonates through the virtuous deeds of the exalted.

gaaveh chit gupat likh jaaneh likh likh dharam veechaare ||

Account of one's intentions resonates in consciousness and subconsciousness. Contemplation and reflection help to discern the path of righteousness.

gaaveh ieesar baramaa devee sohan sadaa savaare ||

The sovereign self, the creator, and the nurturer demonstrate the presence of the unseen all-pervading awareness through continuous evolution.

gaaveh i(n)d idaasan baiThe devatiaa dar naale ||

The supreme being in the realm of righteousness express the existence of the unseen all-pervading awareness through divinity.

gaaveh sidh samaadhee a(n)dar gaavan saadh vichaare ||

The enlightened beings in the state of meditation, and ascetics through contemplation express the existence of the unseen all-pervading awareness.

gaavan jatee satee sa(n)tokhee gaaveh veer karaare ||

The celibates through contentment and the valiant through bravery express the presence of the unseen all-pervading awareness.

gaavan pa(n)Dit paRan rakheesar jug jug vedaa naale ||

The pursuit of knowledge by scholars and the wisdom of ancient texts conveyed by sages, reveal the existence of an all-pervading awareness.

gaaveh mohaneaaa man mohan suragaa machh piaale ||

The enchanters enchant the mind with the notion of heaven and hell to express the presence of the unseen, all-pervading awareness.

gaavan ratan upaae tere aThasaTh teerath naale ||

The creator's invaluable creations and the wisdom gained through communion with them express the presence of an unseen, all-pervading awareness.

gaaveh jodh mahaabal sooraa gaaveh khaanee chaare ||

Brave through bravery, benevolent through benevolence, a hero through fearlessness, express the existence of the unseen all-pervading consciousness.

gaaveh kha(n)D ma(n)Dal varabha(n)Daa kar kar rakhe dhaare ||

Geographical regions, celestial realms, solar systems, and galaxies, holding themselves in unison, express the existence of the unseen all-pervading awareness.

soiee tudhuno gaaveh jo tudh bhaavan rate tere bhagat rasaale ||

The presence of the unseen all-pervading awareness is expressed by those who remain content with nature's will and are devoted to omnipresence.

hor kete gaavan se mai chit na aavan naanak kiaa veechaare ||

The mind cannot comprehend the countless beings within existence who are an expression of the unseen, all-pervading awareness. Nanak says how can we contemplate them?

soiee soiee sadaa sach saahib saachaa saachee naiee ||

Every bit of creation is a manifestation of the unseen all-pervading awareness, which is the supreme truth, and its existence is the eternal reality.

hai bhee hosee jai na jaasee rachanaa jin rachaiee ||

Creator, the omnipresent awareness that created the universe, exists in the past, present, and future.

ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ||

Different forms manifest the unseen awareness that pervades everything; even worldly illusions are its creation.

kar kar vekhai keetaa aapanaa jiv tis dee vaDiaaiee ||

The unseen all-pervading awareness, manifests as creation and sustains, this is the greatness of the creator.

jo tis bhaavai soiee karsee hukam na karanaa jaiee ||

The unseen, all-pervading awareness manifests in accordance with its own will, and no commands can bind it.

so paatisaahu saahaa paatisaahib naanak rahan rajaiee ||27||

The all-pervading unseen awareness is supreme authority Nanak says hence he remains contented. (27)

Essence: Guru Nanak says everything in the world is a manifestation of the One unseen, all-pervading awareness. Therefore, if one does not consider oneself solely responsible for the result of one's actions, one attains a state of contentment where one is not attached to the positive or negative outcome.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com