

Guru Nanak - Sabad 55
su(n)n(j)ee deh Daraavane jaa jeeau vichahu jai ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 19

su(n)n(j)ee deh Daraavane jaa jeeau vichahu jai ||
bhaeh bala(n)dhee vijhavee dhooau na nikasio kai ||
pa(n)che ru(n)ne dukh bhare binase doojai bhai ||1||
mooRe raam japahu gun saar ||
haumai mamtaa mohane sabh muThee aha(n)kaar ||1|| rahaau ||
jinee naam visaariaa doojee kaarai lag ||
dubidhaa laage pach mue a(n)tar tirasanaa ag ||
gur raakhe se ubare hor muThee dha(n)dhai Thag ||2||
muiee pareet piaar giaa muua vair virodh ||
dha(n)dhaa thakaa hau muiee mamataa maiaa karodh ||
karam milai sach paieeai gurmukh sadaa nirodh ||3||
sachee kaarai sach milai gurmat palai pai ||
so nar ja(n)mai naa marai naa aavai naa jai ||
naanak dar paradhaan so darageh paidhaa jai ||4||14||

Summary: The five senses connect us to the world around us. However, becoming attached to sensory experiences can lead to a cycle of pleasure and pain. Fueled by duality and ego, these attachments may cloud our judgment and obscure the interconnected nature of existence. When we lose touch with this awareness, the innate goodness we once knew can fade, leaving us feeling hollow and trapped in a relentless cycle of hope and despair. Embracing wisdom for a higher purpose can help us break free from this cycle and restore our sense of fulfilment.

su(n)n(j)ee deh Daraavane jaa jeeau vichahu jai ||
A body can be perceived as dreadful when it lacks consciousness.

bhaeh bala(n)dhee vijhavee dhooau na nikasio kai ||
The fire has been extinguished, leaving no smoke. The absence of fire suggests that the life that radiated goodness has vanished, leaving no trace of positivity for a higher purpose.

pa(n)che ru(n)ne dukh bhare binase doojai bhai ||1||
The five senses (hearing, touching, seeing, tasting, and smelling) suffer in pain and perish spiritually when captivated by love for duality. (1)

mooRe raam japahu gun saar ||
O wanderer, contemplate the omnipresence of the all-pervading energy, understand its essence, and embrace its qualities.

haumai mamtaa mohanee sabh muThee aha(n)kaar ||1|| rahaau ||

Pride and attachment are enticing and can mislead the entire world through ego.
(1)(Pause)

jinee naam visaariaa doojee kaarai lag ||

Those who forget the importance of self-reflection become entangled in duality and form attachments to it.

dubidhaa laage pach mue a(n)tar tirasanaa ag ||

Attachment to duality leads to being consumed by opposing forces, resulting in spiritual deterioration and igniting a fire of desires within.

gur raakhe se ubare hor muThee dha(n)dhai Thag ||2||

Those who seek the refuge of spiritual wisdom are enlightened, while those who do not are easily deceived by the illusions of worldly pursuits. (2)

muiee pareet piaar giaa muua vair virodh ||

Attachments fade, and affection dissolves, enmity and opposition also diminish.

dha(n)dhaa thakaa hau muiee mamataa maiaa karodh ||

When involvement with worldly affairs ends, feelings of ego, attachment, illusions, possessiveness, and anger fade.

karam milai sach paieeai gurmukh sadaa nirodh ||3||

Through righteous deeds, one attains truth, and those seeking wisdom remain steady against the fluctuations of the mind. (3)

sachee kaarai sach milai gurmat palai pai ||

Through honest actions, truth is achieved, leading the mind to gain wisdom.

so nar ja(n)mai naa marai naa aavai naa jai ||

Through such understanding, one rises above the notion of good and bad and the concept of progression and regression.

naanak dar paradhaan so darageh paidhaa jai ||4||14||

Nanak says that the supreme stage of life is achieved when one embodies virtues that are honored by one's consciousness. (4)(14)

Essence: Guru Nanak mentions the supreme stage of life when a person reaches a state of alignment with their innate virtues, not just through external actions but as an inherent part of their being. It's a state where living them becomes effortless, flowing naturally from the core. One does not act in alignment with these virtues

to seek approval but is in authentic harmony where external actions and internal consciousness are in complete unity.

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