

Guru Nanak - Sabad 66
aape raseeaa aap ras aape raavanhaar ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 23

aape raseeaa aap ras aape raavanhaar ||
aape hovai cholaRaa aape sej bhataar ||1||
ra(n)g rataa meraa saahib rav rahiaa bharpoor ||1|| rahaau ||
aape maachhee machhulee aape paanee jaal ||
aape jaal manakaRaa aape a(n)dar laal ||2||
aape bahu bidh ra(n)gulaa sakhe'ee meraa laal ||
nit ravai sohaagane dekha hamaaraa haal ||3||
pranavai naanak benatee too sarvar too ha(n)s ||
kaul too hai kaveeaa too hai aape vekh vigas ||4||25||

Summary: Monism is a philosophical viewpoint that asserts the interconnectedness of everything, emphasizing that all of reality is fundamentally unified, arising from a single source. Unlike dualism, which divides reality into distinct entities like good and evil, monism sees no such distinctions. It suggests that the omnipresent force encompasses both the lover and the beloved, the seeker and the sought. Recognizing this concept as truth enables individuals to dissolve their sense of separateness and unite with the eternal flow of divine joy that arises from oneness.

aape raseeaa aap ras aape raavanhaar ||

The omnipresent energy is the observer, delighting in creation; it is the observed that embodies the essence of all existence and the consumer who experiences each moment.

aape hovai cholaRaa aape sej bhataar ||1||

The omnipresent energy is the wedding attire, the bridal bed, and the beloved. Symbolically, this energy embodies itself as creation, expresses its presence through nurturing and is the source of universal connection. (1)

ra(n)g rataa meraa saahib rav rahiaa bharpoor ||1|| rahaau ||

Overflowing with bliss, my supreme, all-encompassing energy radiates through everything, enriching all of existence. (1)(Pause)

aape maachhee machhulee aape paanee jaal ||

The omnipresent energy is the fisherman and the fish. It is the water and the net, implying that the all-pervading force is both the seen and the unseen.

aape jaal manakaRaa aape a(n)dar laal ||2||

The ever-present energy is the sinker in the net and the bait, illustrating that this all-pervading unseen force is the driving force behind all actions. (2)

aape bahu bidh ra(n)gulaa sakhe'ee meraa laal ||

The omnipresent energy has many ways to embody itself, and it is my friend and my beloved.

nit ravai sohaagane dekha hamaaraa haal ||3||

I aspire to maintain a constant state of unity, having witnessed my state of disunion. (3)

pranavai naanak benatee too sarvar too ha(n)s ||

Nanak appeals to the omnipresent force to fulfil his request, stating that you are both the limitless reservoir and the swan, suggesting that this force is both the source and embodiment of all knowledge.

kaul too hai kaveeaa too hai aape vekh vigaas ||4||25||

The omnipresent energy is the lotus blooming by day and the water lily blooming by night; it observes itself in delight and enjoys the creation flourishing. Symbolically suggesting the joy of self-reflection. (4)(25)

Essence: Guru Nanak emphasizes that recognizing the internal disunion is an essential step toward achieving unity. He believes that separation is an illusion; our true nature is one of oneness. However, the mind and ego create barriers that prevent us from realizing this truth. Aware of the perils of being in disunion, Guru Nanak seeks to maintain constant self-reflection to embrace oneness and experience the joy of unity.

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