

Guru Nanak – Sabad 85
re man aisee har siau preet kar jaisee jal kamaleh ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 59

re man aisee har siau preet kar jaisee jal kamaleh ||
laharee naal pachhaaReeaai bhee vigasai asaneh ||
jal meh jeea upai kai bin jal maran tineh ||1||
man re kiau chhooTeh bin piaar ||
gurmukh a(n)tar rav rahiaa bakhase bhagat bha(n)ddaar ||1|| rahaau ||
re man aisee har siau preet kar jaisee machhulee neer ||
jiau adhikau tiau sukh ghano man tan saa(n)t sareer ||
bin jal ghaRee na jeevree prabh jaanai abh peer ||2||
re man aisee har siau preet kar jaisee chaatirak meh ||
sar bhar thal hareeaavale ik boo(n)dh na pavree keh ||
karam milai so paieeaaai kirat piaa sir dheh ||3||
re man aisee har siau preet kar jaisee jal dhudh hoi ||
aavaTan aape khavai dhudh kau khapan na dheh ||
aape mel vichhu(n)niaa sach vaddiaaiee dheh ||4||
re man aisee har siau preet kar jaisee chakavee soor ||
khin pal needh na soviee jaanai dhoor hajoor ||
manmukh sojhee naa pavai gurmukh sadhaa hajoor ||5||
manmukh ganat ganaavanee karataa kare su hoi ||
taa kee keemat naa pavai je lochai sabh koi ||
gurmat hoi ta paieeaaai sach milai sukh hoi ||6||
sachaa neh na tuTiee je satigur bheTai soi ||
giaan padhaarath paieeaaai tirabhavan sojhee hoi ||
niramal naam na veesarai je gun kaa gaahak hoi ||7||
khel ge se pa(n)khanoo(n) jo chugadhe sar tal ||
ghaRee k muhat k chalanaa khelan aj k kal ||
jis too(n) meleh so milai jai sachaa piR mal ||8||
bin gur preet na uopajai haumai mail na jai ||
soha(n) aap pachhaaneeaaai sabadh bhedh pateeaai ||
gurmukh aap pachhaaneeaaai avar k kare karai ||9||
miliaa kaa kiaa meleeaaai sabadh mile pateeaai ||
manmukh sojhee naa pavai veechhuR choTaa khai ||
naanak dhar ghar ek hai avar na dhoojee jai ||10||11||

Summary: In ancient imagery, *Chakvī*, the female ruddy goose, represents enduring love as she stays awake at night, waiting to reunite with her mate at dawn. This separation symbolizes our struggle with confusion, which is akin to darkness, while the sunrise signifies awakening to clarity. *Chakvī*'s unwavering vigilance inspires us to cultivate steadfast devotion, grounding us during uncertain times and nurturing trust in the eventual realization of universal unity.

Such imagery in poetry serves as a profound metaphor, providing insight to transform hardships into opportunities for growth and sparking motivation for a deeper understanding of ourselves, others, and the world around us.

re man aaisee har siao preet kar jaisee jal kamaleh ||

O mind, love the eternal, all-pervading awareness as the lotus loves the water. This analogy encourages living amidst life's turbulence while maintaining inner stillness.

laharee naal pachhaaReeaaai bhee vigasai asaneh ||

Even when tossed and struck by the waves, the lotus still blossoms in loving grace, representing equanimity. This scenario encourages patience and resilience, urging us to stay anchored in awareness, untouched by pleasure or pain.

jal meh jeeaa upai kai bin jal maran tineh ||1||

Living beings originated in water; without water, they perish. This metaphor suggests that, just as aquatic beings need to live in water to survive, we require spiritual wisdom to sustain a meaningful life. (1)

man re kiau chhooTeh bin piaar ||

O mind, how can you ever be liberated without love? This question reminds us that freedom arises not from intellect or control, but from embracing universal love that unites us all.

gurmukh a(n)tar rav rahiaa bakhase bhagat bha(n)ddaar ||1|| rahaau ||

Those who are focused on embodying wisdom, within them pervades the essence of all-pervading force; such devotees are blessed with spiritual abundance. (1)(Pause)

re man aaisee har siao preet kar jaisee machhulee neer ||

O mind, embrace the eternal, all-pervading awareness as a fish loves water. This analogy reveals the profound unity and interdependence that define our existence.

jiaa adhikau tiaa sukh ghano man tan saa(n)t sareer ||

The more profound the connection, the greater the peace, which brings calm to mind, body, and being. This demonstrates a direct relationship between awareness and tranquillity.

bin jal ghaRee na jeevee prabh jaanai abh peer ||2||

Just as, without water, fish cannot survive for even a moment, similarly, recognize the all-pervading source as our inner awareness, and our guiding force. This thought invites us to honour and embrace our innate attributes, drawing us toward spiritual survival. (2)

re man aaisee har siau preet kar jaisee chaatirak meh ||

O mind, love the eternal, all-pervading awareness as the rainbird yearns for a drop of rain. This imagery symbolizes the seeker's deep longing for unity with the eternal truth.

sar bhar thal hareeaavale ik boo(n)dh na paviee keh ||

Lakes full of water make the fields lush green, but a single drop does not satiate the rainbird. This illustrates that while the world may seem rich in sensory pleasures, without a deeper connection to oneself, our lives can feel empty and unfulfilling.

karam milai so paieeai kirat piao sir dheh ||3||

Actions which are taken determine what is achieved, and the universe rewards in accordance with the deeds. This connection emphasises that our thoughts and decisions shape our state of mind, which in turn influences the outcomes we experience. (3)

re man aaisee har siau preet kar jaisee jal dhudh hoi ||

O mind, love the eternal, all-pervading awareness as water blends seamlessly with milk. This imagery expresses a love so pure and unified that the seeker and the seer are no longer two, but one.

aavaTan aape khavai dhudh kau khapan na dheh ||

The water added to the milk itself withstands the heat and prevents the milk from burning. This illustrates that a singular source harmonizes the interplay between individuality and unity, ensuring both elements thrive together.

aape mel vichhu(n)niaa sach vaddiaaiee dheh ||4||

The internal awareness unites with its eternal self once separated, by honouring truth. This symbolizes embracing one's reality after experiencing the falseness of worldly illusion. (4)

re man aaisee har siau preet kar jaisee chakavee soor ||

O mind, love the eternal, all-pervading awareness as the ruddy goose longs for the sun, this symbolizes faithful love that endures the darkness of separation in hope for the light of unity.

khin pal needh na soviee jaanai dhoor hajoor ||

Even for an instant or a moment, it does not sleep, believing the all-pervading force beloved is distant, when it is ever-present and near. This reveals the paradox of a seeker; they sense its presence but yearn to witness it.

manmukh sojhee naa pavai gurmukh sadhaa hajoor ||5||

The self-centered cannot gain the realization, but for the spiritually wise, the omnipresent energy is ever-present. This reveals the contrast between two inner states: the manmukh, whose restless mind fosters duality, and the gurmukh, whose serene mind embodies unity. (5)

manmukh ganat ganaavanee karataa kare su hoi ||

Those who are ego-centric count and calculate their doings; however, everything that occurs is in accordance with the universal laws of the all-pervading creative energy. This is a reminder to relinquish control and fear, so that our natural intelligence can guide us.

taa kee keemat naa pavai je lochai sabh koi ||

The value of creation is beyond measure, and yet, it is something that everyone yearns to comprehend.

gurmat hoi ta paieeaaai sach milai sukh hoi ||6||

If spiritual insights are embodied, awareness is gained, and in realizing the universal truth, peace is uncovered. (6)

sachaa neh na tuTiee je satigur bheTai soi ||

True love never breaks if one stays connected to truthful insights.

giaan padhaarath paieeaaai tirabhavan sojhee hoi ||

When the essence of knowledge is grasped, understanding of all three realms is attained. This reveals that awareness and discernment provide insights into the physical, mental, and spiritual dimensions of life.

niramal naam na veesarai je gun kaa gaahak hoi ||7||

One never forgets contemplation if one becomes a lover and admirer of its virtues. (7)

khel ge se pa(n)khanoo(n) jo chugadhe sar tal ||

Birds that once played, pecked, and ate by the lake have now flown away, symbolizing the transient nature of life, relationships, and worldly attachments.

ghaRee k muhat k chalanaa khelan aj k kal ||

They appear for a moment, a breath playing now, gone tomorrow. This reminds us of life's unpredictability and the futility of our fears, evoking a sense of awareness to live consciously.

jis too(n) meleh so milai jai sachaa piR mal ||8||

Those who unite in oneness achieve union and move towards the arena of truthfulness. This symbolizes that union with awareness is not achieved solely by effort, but by a readiness to live in universal truth. (8)

bin gur preet na uoopajai haumai mail na jai ||

Without grasping the essence of wisdom, love does not arise, and the filth of ego does not go away, indicating a life devoid of inner guidance and awareness, where disunion and duality continue to distort perception.

soha(n) aap pachhaaneeai sabadh bhedh pateeeai ||

When one realizes the self as “I am That” through spiritual insights, the mystery is resolved, and one is appeased, symbolizing self-realization that you and I are one, and this oneness is fulfilling.

gurmukh aap pachhaaneeai avar k kare karai ||9||

The one who turns toward wisdom, recognizes their inner selves, and all else unfolds through that awareness. (9)

miliaa kaa kiaa meleeai sabadh mile pateeeai ||

What else is there to unite with, once you have united with spiritual insights through which contentment is realized? This reminds us that we are never truly separate; union already exists, separation is only perceived through ignorance.

manmukh sojhee naa pavai veechhuR choTaa khai ||

The self-centered do not have the understanding that they suffer the pain of separation. This endorses that disconnection from wisdom leads to the ego, resulting in suffering.

naanak dhar ghar ek hai avar na dhoojee jai ||10||11||

Nanak says that the gate and the home are one; there is no other place to go. This metaphor conveys the essence of non-duality, revealing that the path, the destination, the seeker, and the sought are one and the same, existing in the same space. (10)(11)

Essence: Guru Nanak presents the concept of *Karam*, the law of cause and effect, in which every action has consequences and rewards. For instance, when anger arises, it indicates immediate distress and potential suffering for both the self and others. Consequently, you face the results of your actions in the present, not in another life. Each moment presents you with the opportunity to shape your life positively or negatively; this is the essence of *Karam*. Guru Nanak suggests being mindful that when you stray from your authentic path, it leaves a burden on your subconscious, while positive intent and reflected actions uplift your spirit.

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

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com