

Guru Nanak – Sabad 87
tirasanaa maiaa mohanee sut ba(n)dhap ghar naar ||
Raag Siriraag, Guru Nanak, Guru Granth Sahib, 61

tirasanaa maiaa mohanee sut ba(n)dhap ghar naar ||
dhan joban jag Thagiaa lab lobh aha(n)kaar ||
moh Thagaulee hau muiee saa varatai sa(n)saar ||1||
mere preetamaa mai tujh bin avar na koi ||
mai tujh bin avar na bhaaviee too(n) bhaaveh sukh hoi ||1|| rahaau ||
naam saalaahae ra(n)g siau gur kai sabadh sa(n)tokh ||
jo dheesai so chalasee kooRaa moh na vekh ||
vaaT vaTaauoo aaiaa nit chaladhaa saath dhekh ||2||
aakhan aakheh ketaRe gur bin boojh na hoi ||
naam vaddaiee je milai sach rapai pat hoi ||
jo tudh bhaaveh se bhale khoTaa kharaa na koi ||3||
gur saranaiee chhuTeeaa manmukh khoTee raas ||
asaT dhaat paatisaeh kee ghaReeaa sabadh vigaas ||
aape parakhe paarakhoo pavai khajaanai raas ||4||
teree keemat naa pavai sabh ddiThee Thok vajai ||
kahanai haath na labhiee sach Tikai pat pai ||
gurmat too(n) saalaahanaa hor keemat kahan na jai ||5||
jit tan naam na bhaaviee tit tan haumai vaadh ||
gur bin giaan na paieeaa bikhiaa dhoojaa saadh ||
bin gun kaam na aaviee maiaa feekaa saadh ||6||
aasaa a(n)dhar ja(n)miaa aasaa ras kas khai ||
aasaa ba(n)dh chalaieeaa muhe muh choTaa khai ||
avagan badhaa maareeaa chhooTai gurmat nai ||7||
sarabe thaiee ek too(n) jiau bhaavai tiau raakh ||
gurmat saachaa man vasai naam bhalo pat saakh ||
haumai rog gavaieeaa sabadh sachai sach bhaakh ||8||
aakaasee paataal too(n) tirabhavan rahiaa samai ||
aape bhagatee bhaau too(n) aape mileh milai ||
naanak naam na veesarai jiau bhaavai tivai rajai ||9||13||

Summary: Desire, attachment, and illusion distort our perception of reality, leading us to confuse temporary experiences with lasting fulfilment. In this confusion, we often equate wealth, youth, power, and identity with happiness, allowing our egos to thrive on these misconceptions. What feels like achievement can become a form of bondage, creating a cycle of craving and fear of loss. This struggle is a shared human experience; the world is caught in this illusion. Awareness starts not with rejecting material things but with recognizing this pattern. When we understand how desire limits perception, how attachment narrows awareness, and how the ego feeds on delusions, the grip of this illusion

begins to loosen. Wisdom does not fight illusion; it outgrows it, and the false sense of permanence dissolves. What remains is a quieter observation and steadier engagement with life, free from the need to control. Embracing this shift can lead to a more meaningful existence grounded in the reality of our experiences.

tirasanaa maiaa mohanee sut ba(n)dhap ghar naar ||

Desire creates worldly illusions that enchant children, relatives, husband, and wife alike. This indicates that worldly ties and material attachments serve as powerful distractions, diverting the mind from reality.

dhan joban jag Thagiaa lab lobh aha(n)kaar ||

Wealth and youth deceive the world, enticing it with greed, possessiveness, and ego. This reflects ignorance that mistakes impermanent physical and material possessions for lasting realities.

moh Thagaulee hau muiee saa varatai sa(n)saar ||1||

When worldly attractions deceive, innate awareness perishes; this is how society operates. This reveals that allurements rob clarity, leading individuals to act against their own well-being. (1)

mere preetamaa mai tujh bin avar na koi ||

My beloved, for me, except you, there is no one else. This is a reminder that our conscience is our companion, which is the only one which can truly fulfil or sustain our inner quest.

mai tujh bin avar na bhaaviee too(n) bhaaveh sukh hoi ||1|| rahaau ||

Apart from you, nothing else brings contentment; when you are pleased and in harmony, true peace arises. In this context, 'you' refers to our conscience, through which we can attain the inner fulfilment we seek. (1)(Pause)

naam saalaahae ra(n)g siao gur kai sabadh sa(n)tokh ||

Valuing contemplation and embracing it provides the essence of wisdom, fostering insights that bring contentment.

jo dheesai so chalasee kooRaa moh na vekh ||

Everything you see in this world is transient; attachments are deceitful, so resist their allure. This underscores that our physical existence is fleeting; clinging to it leads to disappointment. Only our conscience remains by our side, ever-evolving and guiding us through life.

vaaT vaTaaauoo aaiaa nit chaladhaa saath dhekh ||2||

We come into existence as a traveller, and while travelling each day, we witness companions leaving along the way. This is the symbolic essence of life, a journey through experiences and relationships that constantly evolve. (2)

aakhan aakheh ketaRe gur bin boojh na hoi ||

Many people talk and share their thoughts, but without the wisdom that leads from ignorance to awareness, true understanding cannot be achieved. This emphasizes that understanding does not come simply from discussing spiritual concepts; instead, it comes from experiential learning that provides guidance and awakens inner clarity.

naam vaddaiee je milai sach rapai pat hoi ||

If one gains the greatness of self-reflection and embraces truthfulness, a sense of credibility arises within.

jo tudh bhaaveh se bhale khoTaa kharaa na koi ||3||

Whatever is appropriate in accordance with the laws of nature is truly good; in that state, there is nothing false nor authentic. This reflects that goodness arises from harmony with the universal will. (3)

gur saranaiee chhuTeeaaai manmukh khoTee raas ||

By taking refuge in the essence of spiritual insights, one becomes free from a self-willed mind accumulating negativity. This serves as a reminder that the mind breaks free from its self-driven confusion when it embodies clarity.

asaT dhaat paatisaeh kee ghaReeaaai sabadh vigaas ||

The eight-metal alloy is crafted into the idol of the supreme to invoke spiritual wisdom. *AsaT dhaat* is an alloy of eight precious metals that resists decay; symbolically, this serves as a metaphor for the idea that the conscience can thrive and not fall for negativity by embodying positive attributes.

aaape parakhe paarakhoo pavai khajaanai raas ||4||

The evaluator evaluates itself and places what is worthy in the treasury. This illustrates our conscience's ability to assess our intentions and the strength to embrace what is truly meaningful. (4)

teree keemat naa pavai sabh ddiThee Thok vajai ||

Your worth cannot be measured; even if everyone tried to assess it with all their strength, they would not be able to declare that they have. Symbolically, 'you' represents the all-pervading consciousness, and its uniqueness as diversity in creation transcends the limitations of language.

kahanai haath na labhiee sach Tikai pat pai ||

Words cannot grasp your greatness; only by remaining firmly rooted in truth does one gain true honour. This implies that the magnanimity in creation does not come from trying to define its worth but from living steadily in authenticity.

gurmat too(n) saalaahanaa hor keemat kahan na jai ||5||

Through the intellect that has gained wisdom, our consciousness emerges as honourable; there is no other way to express its worth. (5)

jit tan naam na bhaaviee tit tan haumai vaadh ||

A body that does not cherish practising self-reflection, in such a body, the ego grows immensely. This highlights that a lack of introspection fosters an exaggerated sense of self-importance, hindering the ability to recognise personal flaws.

gur bin giaan na paieeaaai bikhiaa dhoojaa saadh ||

Without insights of wisdom, awareness cannot be attained; and the illusion of otherness is relished.

bin gun kaam na aaviee maiaa feekaa saadh ||6||

Without cultivating inner virtues, nothing truly proves beneficial, for the allure of worldly attachments proves shallow and unsatisfying. (6)

aasaa a(n)dhara ja(n)miaa aasaa ras kas khai ||

Desires arise from within, and through these desires, the tastes of pleasure and pain are experienced. This indicates that the cycle of wants and longing is the source of both happiness and sorrow.

aasaa ba(n)dh chalaieeaaai muhe muh choTaa khai ||

Bound by desires, we pursue them but endure pain repeatedly. This illustrates that attachment to the outcome of our expectations leads to continuous mental suffering.

avagan badhaa maareeaaai chhooTai gurmat nai ||7||

Vices bind and torment a person, but through the intellect that has gained wisdom to practice self-reflection, one is freed from their hold. This is a realization that our own weaknesses cause suffering, but self-reflection can help us rise above these ego-driven actions. (7)

sarabe thaiee ek too(n) jiau bhaavai tiau raakh ||

Across the entire creation, a singular, all-encompassing energy flows, sustaining creation in harmony with the laws of nature.

gurnat saachaa man vasai naam bhalo pat saakh ||

Through the intellect that has gained wisdom to practice contemplation, truth dwells in the mind, and association with self-reflection becomes one's honour and support.

haumai rog gavaieeai sabadh sachai sach bhaakh ||8||

The disease of ego is removed, and through spiritual insights, one speaks only the truth. (8)

aakaasee paataal too(n) tirabhavan rahiaa samai ||

The limitless, all-pervading consciousness pervades the sky, the underworld, and all three realms. This concept reinforces the interconnectedness of creation as a single ecosystem.

aaape bhagatee bhaau too(n) aaape mileh milai ||

Consciousness itself is devotion and love, and it itself brings union and unity.

naanak naam na veesarai jiau bhaavai tivai rajai ||9||13||

Nanak says may the practice of contemplation never be forgotten so that living in harmony with the will of nature gives contentment. (9)(13)

Essence: Guru Nanak highlights that when we want something, we set ourselves up for the possibility of joy if it is gained or disappointment if it is not, revealing that our happiness and sorrow often stem from our own longings. They become a vice when they dominate our emotional state to uncontrollable outcomes. This state of mind can lead to a constant cycle of excitement and fear, preventing us from being present in the moment. The solution isn't to suppress our desires but to engage in contemplation, to assess their nature. We can then recognize our wants without being controlled by them, as fulfilment cannot be found in satisfying every desire. Living in alignment with the natural order, rather than fighting it through constant craving, brings a steady, self-sustaining contentment.

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