

Uniqueness of Guru Nanak's Bani (Hymns)

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Abstract

On reading Guru Nanak's hymns one is amazed about the power of expression in Guru Nanak's writings. Through his hymns Guru Nanak had confronted the corrupt religious establishment of Hindus & Muslims of the times with boldness. No one before him had written against the phony Pandits, Mulahs, Yogis, and Sadhus etc in the way he did. His hymns reveal the hypocrisy of many religious practices with clarity and make understanding of true religion/ spirituality so simple to everyone including the ordinary men. He has through his hymns shown a common path for all, very powerfully. Guru Nanak's bani is very unique in its power of expression.

Introduction

Guru Nanak has no parallel. Who can rightfully describe Guru Nanak? His soul is probably best reflected in the hymns he wrote. It is possible to analyze his hymns from many different aspects, such as literary, musical & spiritual. I am electing to examine it regarding its power of expression. Guru Nanak's bani is direct & powerful in its statements. Guru Nanak's writings reflect truth in a fearless manner, often bluntly, but always with a powerful argument. On reading his verses one is amazed about the power of expression contained in those.

Spiritual Power Revealed

It is quite clear from the compositions contained in Siri Guru Granth Sahib, that the truth about the right spiritual path was known to many before Guru Nanak. However, no one before him was able to express the truth in such a powerful manner to the masses, the renowned saints and the religious establishment of those times that a new religion was born.

No one before Guru Nanak

- had confronted the corrupt religious establishment of Hindus & Muslims, with such boldness. Who has before Guru Nanak confronted phony Pandits, Mulahs, Yogis, Sadhus etc in his verses the way he did?
- revealed the hypocrisy of many prevalent religious practices with such clarity.
- made understanding of true religion/ spirituality so simple to everyone including the ordinary men.
- has shown a common path for all, so powerfully.

Topics Discussed Here

Guru Nanak has written about many aspects of human condition. However,. I have selected the following topics to share the uniqueness of Guru Nanak's hymns:

- Guru Nanak's basic spiritual message.

- Philosophy that hymns reveal (spirituality).
- About who is spiritual.
- About Haumay (egotism, arrogance etc).
- About humility/ sweetness.
- About Kaam Krodh, Lobh, Moh, Hankaar (lust, anger, greed, attachment).
- About the difficulty in being spiritual.
- About oneness of mankind.
- About meditation.
- About truthful living
- About outlook on good & bad.
- About getting rid of ego.
- About how to meditate.
- About the problem in being spiritual.
- About attire/symbols/outwardly appearance etc.
- About reading scriptures.
- About pilgrimage.
- About putting others down/ calling others bad.
- About body torturing to obtain spirituality/ God.
- About wandering to look for Him in jungles & mountains.
- About eating or not eating meat.
- About calling women inferior.
- About everyday Hindu practices that are fruitless and the true practice.
- About many other practices that are fruitless and the true practice.
- About who is a good Brahman or Khatri Etc.
- Spiritual path is difficult so boldly expressed.
- Few other interesting hymns.

Guru Nanak's basic spiritual message

- Live a family life.
- Make an honest living & share earnings with others (less fortunate).
- Naam Jap: "Meditate on God's name".

The Philosophy that Hymns in SGGS Reveal

In order to discuss the uniqueness of Guru Nanak's bani, it is logical to discuss the philosophy that the hymns in Sri Guru Granth Sahib reveal.

- Sri Guru Granth Sahib is a treasure of divine knowledge & mysticism and is a guide to a spiritual living for anyone who ventures to find instruction from it and live by it. In here Guru Nanak's bani is uniquely radiant.
- The hymns help us with unwavering belief in God. The description of God is given in the very opening sentence of Guru Granth Sahib, which is called Mool-Mantar and is a Preamble of the first section called Japji.
- According to the hymns 'spirituality' means love for God and his creation, humility/sweetness, empathy/compassion for others, a feeling of brotherhood with all mankind, contentment, forgiveness, devotion to selfless service of others, sharing resources with those in need, truthful & honest living, to be thankful of Gods gifts (that will count many if we attempt), staying on the right spiritual path and leaving the result to Him (accepting the result as His will).
- Lord's praise and meditation upon God's name is emphasized as a way to spirituality.
- We are guided to live a family life and make a truthful living and share our earnings with the less fortunate.
- Hymns tell us that following human attributes take us away from the path of spirituality: Anger, arrogance, self-righteousness, hate/animosity, bigotry, apathy/unconcern for others, being punitive, greed, attachment with worldly goods or beings, lust and falsehood/corruption.
- Hymns give us a direction not to treat women as inferior and to shed barriers that divide human race, such as racism & cast system.

About who is spiritual

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ (55-2, ਸਿਰੀਰਾਗੁ, ਮਃ 1)
 jinee sach pachhaani-aa say sukhee-ay jug chaar. ha-umai tarisnaa maar kai sach rakhi-aa ur Dhaar.

Those who have realized the Truth are at peace throughout the four ages. Subduing their egotism and desires, they keep the True Name enshrined in their hearts. (55-2, Siraag, Guru Nanak)

ਹਉਮੈ ਵਿਚਹੁ ਦੂਰਿ ਕਰਿ ਸਚੁ ਮੰਨਿ ਵਸਾਏ ॥ ਸਚੁ ਬਾਣੀ ਗੁਣ ਉਚਰੈ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥ (719-7, ਸੂਹੀ, ਮਃ 1)
 ha-umai vichahu door kar sach man vasaa-ay. sach banee gun uchrai sachaa sukhaa paay.

Who drives out egotism from within himself, and enshrines the True Name within his mind & chants the Glorious Praises of the Lord through the True Word of the Guru's Bani, finds true peace. (719-7, Soohee, Guru Nanak)

ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਸੇ ਸਚੇ ਪ੍ਰਭ ਨਾਲਿ ॥੭॥ (1015-12, ਮਾਰੂ, ਮਃ 1)
 jinee sach vananji-aa say sachay parabh naal. ||7||
 Those who realize Truth, remain attuned to God. ||7||

About Haumai (I am-ness, arrogance /egotism /self righteousness)

621 hymns in Sri Guru Granth Sahib contain the word “Haumai” but there are many more that deal with this subject. “Haumai” is considered a disease and meditation on God’s name is considered a cure for this disease.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (1, ਜਪ, ਮਃ 1)

ha-umai maa-i-aa dookh santāapay.

O Nanak, one who understands His Command, does not speak in ego. ||2|| (Page 1, Jap, Guru Nanak)

ਹਉਮੈ ਮਾਇਆ ਦੁਖਿ ਸੰਤਾਪੇ ॥ (342-15, ਆਸਾ, ਮਃ 1)

ha-umai maa-i-aa dookh santāapay.

Egotism and Maya are source of suffering. (342-15, Aasaa, Guru Nanak)

ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥ (466-15, ਆਸਾ, ਮਃ 1)

ha-umai boojhai taa dar soojhai.

God’s path is known after getting rid of ego. (466-15, Aasaa, Guru Nanak)

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥ (432-13, ਆਸਾ, ਮਃ 1)

sarab jee-aa meh ayko jaanai taa ha-umai kahai na ko-ee. ||4||

One who recognizes the One Lord among all beings does not talk of ego. ||4|| (432-13, Aasaa, Guru Nanak)

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ ॥੧॥ ਰਹਾਉ ॥ (19-9, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

ha-umai mamtaa mohnee sabh muthee aha^Nkaar. ||1|| rahaa-o.

Egotism and possessiveness are very enticing; egotistical pride has plundered everyone. ||1||Pause||

ਝੂਠੁ ਨ ਬੋਲਿ ਪਾਡੇ ਸਚੁ ਕਹੀਐ ॥ (904-11, ਰਾਮਕਲੀ, ਮਃ 1)

jhooth na bol paaday sach kahee-ai.

Do not tell lies, O Pandit; O religious scholar, speak the Truth.

ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

ha-umai jaa-ay sabad ghar lahee-ai. ||1|| rahaa-o.

Only path is to eradicate egotism to bring His Name in your heart. ||1||Pause||

(904-11, Raag Raamkalee, Guru Nanak)

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥ (20-12, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

gurmukh naam salaah-ee-ai ha-umai nivree bhaahi. ||1|| rahaa-o.

The Gurmukh indulges in the praise of His Name, and the fire of egotism is extinguished. ||1||Pause||

ਮਨ ਰੇ ਹਉਮੈ ਛੋਡਿ ਗੁਮਾਨੁ ॥ (21-9, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

man ray ha-umai chhod gumaan.

O mind, renounce your egotistical pride.

ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥ ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥੬॥ (750-17, ਸੂਹੀ, ਮਃ 1)

ha-umai jaa-ee taa kant samaa-ee. ta-o kaaman pi-aaray nav niDh paa-ee. ||6||

Only if the soul-bride gets rid of her ego, she merges in her Husband Lord & obtains the nine treasures of her Beloved. ||6|| (750-17, Soohee, Guru Nanak)

ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ ॥ (993-6, ਮਾਰੂ, ਮਃ 1)

ha-umai jali-aa manhu visaaray.

Burnt by egotism, one forgets the Lord from his mind.

About Humility (opposite of Haumay)

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ (470-13, ਆਸਾ, ਮਃ 1)

mithat neevee naankaa gun chang-aa-ee-aa tat.

Sweetness and humility, O Nanak, are the essence of virtue and goodness. (470-13, Aasaa, Guru Nanak)

ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥ (17-19, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sahj santokh seegaaree-aa mithaa bolnee.

"We are adorned with intuitive ease, contentment and sweet words. (17-19, Siree Raag, Guru Nanak)

About Kaam Krodh, Lobh, Moh (lust, anger, greed, attachment)

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥ (232-2, ਗਉੜੀ, ਮਃ 1)

doojee maa-i-aa jagat chit vaas. kaam kroDh aha^Nkaar binaas. ||1||

The duality of Maya dwells in the consciousness of the people of the world and they are destroyed by sexual lust, anger and egotism. ||1|| (232-2, Gaurhee, Guru Nanak).

ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ ॥ ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥੧੭॥ (1411-18, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

lab lobh jay koorh kamaavai. apnaa ketaa aapay paavai. ||17||

Whoever practices greed, possessiveness and falsehood, shall receive the fruits of his own labor. ||17|| (1411-18, Slok Vaaraan & Vadhik, Guru Nanak)

ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ ॥ (153-1, ਗਉੜੀ, ਮਃ 1)

naam sanjogee go-il thaat. kaam kroDh footai bikh maat.

Those who are committed to the Naam, see the world as merely a temporary pasture & their sexual lust and anger are broken, like a jar of poison. (153-1, Gaurhee, Guru Nanak)

About the difficulty in being spiritual

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥ (930-9, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ 1)

ayko ayk kahai sabh ko-ee ha-umai garab vi-aapai.

Everyone says that God is the One and only, but they are engrossed in egotism and pride. (930-18, Raamkalee Dakhnee, Guru Nanak)

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥ ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥ (20-13, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sun sun gandhan gandhee-ai likh parh bujheh bhaar. tarisnaa ahinis aglee ha-umai rog vikaar.

Again and again, we hear and tell stories; we read and write and understand loads of knowledge, but still, desires increase day and night, and the disease of egotism fills us with corruption. (20-13, Sriraag, Guru Nanak)

About Oneness of mankind

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (6-17, ਜਪੁ, ਮਃ 1)

aa-ee panthee sagal jamaatee man jeetai jag jeet.

Consider all mankind as one sect, and thus win yourself and the world. (Guru Nanak, Page 6 / line17 of SGGS, Jap)

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (3-9, ਜਪੁ, ਮਃ 1)

mannai mag na chalai panth.

Those who accept the true path do not follow sects. (Guru Nanak, Page 3 / line 9 of SGGS, Jap)

About how to meditate

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥ ਰਹਾਉ ॥ (728-11, ਸੂਹੀ, ਮਃ 1)

aisaa gi-aan japahu man mayray. hovhu chaakar saachay kayray. ||1|| rahaa-o.

Meditate on such spiritual wisdom, O my mind, and you become the slave of the True Lord. ||1||Pause|| (728-11, Raag Soohee, Guru Nanak)

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥ ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥ (27-17, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

jootee jot milaa-ee-ai surtee surat sanjog. hinsaa ha-umai gat ga-ay naahee sahsaa sog.

When one's inside light merges into the universal Light then one's intuitive consciousness is attuned to God, and then one's violent/cruel & egotistical instincts depart, and skepticism and sorrow are taken away. (Guru Nanak, Page 27 / line17 of SGGS, Musical Sriraag)

ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ ॥ (59-10, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

gur bhandaarai paa-ee-ai nirmal naam pi-aar.

From the Guru's Treasury, we receive the Love of the Immaculate Naam, the Name of the Lord.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੮॥੯॥ (59-5, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

naanak naam na veesrai maylay gur kartaar. ||8||9||

O Nanak, never forget the Naam; the Guru shall unite us with the Creator. ||8||9||

ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥ (22-12, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

gur kaa kahi-aa man vasai ha-umai tarisnaa maar. ||1|| rahaa-o.

Let the Words of the Guru abide within your mind; let egotism and desires die. ||1||Pause||

About Truthful Living

ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ (62-11, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sachahu orai sabh ko upar sach aachaar. ||5||

Truth is higher than everything; but higher still is truthful living. ||5|| (Guru Nanak, Page 62 / line11 of SGGS, Sri Raag)

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ (1245-19, ਸਾਰੰਗ, ਮਃ 1)

ghaal khaa-ay kichh hathahu day-ay. naanak raahu pachhaaneh say-ay.

One who makes an honest living & shares earnings with others, knows the Path. (Guru Nanak, Page 1245 / line19 of SGGS)

About Outlook on Good/Bad

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥ (728-13, ਸੂਰੀ, ਮਃ 1)

ham nahee changay buraa nahee ko-ay.

I am not good; no one is bad. (Guru Nanak, Page 728 / line 13 of SGGS)

ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ ॥ (1015-12, ਮਾਰੂ, ਮਃ 1)

naa ham changay aakhee-aah buraa na disai ko-ay.

I am not called good, and I see none who are bad. (Guru Nanak, Page 1015 / line 12 of SGGS)

About the problem in being spiritual.

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਕੋਈ ਰਵੈ ॥ ਬਾਂਧਨਿ ਬਾਂਧਿਆ ਸਭੁ ਜਗੁ ਭਵੈ ॥੨॥

gi-aan Dhi-aan sabh ko-ee ravai. baa^NDhan baa^NDhi-aa sabh jag bhavai. ||2||

Everyone speaks of wisdom and meditation; but bound in bondage (Maya), the whole world is wandering around in confusion. ||2|| (728-12, Raag Soohi, Guru Nanak)

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥ (20-13, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sun sun gandhan gandhee-ai likh parh bujheh bhaar.

Again and again, we hear and tell stories; we read and write and understand loads of knowledge,

ਤਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥

tarisnaa ahinis aglee ha-umai rog vikaar.

but still, desires increase day and night, and the disease of egotism fills us with corruption.

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥ (930-9, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ 1)

ayko ayk kahai sabh ko-ee ha-umai garab vi-aapai.

Everyone says that God is the One and only, but they are engrossed in egotism and pride.

ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥ (85-1, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

galee^N asee changee-aa aachaaree buree-aah.

We are good at talking, but our actions are bad.

ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥

manhu kusuDhaa kaalee-aa baahar chitvee-aah.

Mentally, we are impure and black, but outwardly, we appear white (nice).

ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥

reesaa karih tinaarhee-aa jo sayveh dar kharhee-aah.

We just make a show of imitating those who stand and serve at the Lord's Door.

ਚਿਤੁ ਚਲੈ ਵਿਤੁ ਜਾਵਣੋ ਸਾਕਤ ਡੋਲਿ ਡੋਲਾਇ ॥ (63-2, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

chit chalai vit jaavno saakat dol dolaa-ay.

When the mind is distracted by transitory wealth, the faithless becomes unstable.

ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ ਮਹਿ ਵਸਤੁ ਸੁਥਾਇ ॥

baahar dhoondh vighuchee-ai ghar meh vasat suthaa-ay.

Searching outside of themselves they waste their energies; when the object of their search is in their heart.

ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੪॥

manmukh ha-umai kar musee gurmukh palai paa-ay. ||4||

The self-willed manmukhs, in their ego, miss it; only the Gurmukhs receive it. ||4||

About attire/symbols/outwardly appearance etc

ਮੂੰਡੁ ਮੁਡਾਇ ਜਟਾ ਸਿਖ ਬਾਧੀ ਮੋਨਿ ਰਹੈ ਅਭਿਮਾਨਾ ॥ (1013-5, ਮਾਰੂ, ਮਃ 1)

moond mudaa-ay jataa sikh baaDhee mon rahai abhimaanaa.

Some shave their heads, some keep their hair in matted tangles; some keep it in braids, while some keep silent, filled with egotistical pride.

ਮਨੁਆ ਡੋਲੈ ਦਹ ਦਿਸ ਧਾਵੈ ਬਿਨੁ ਰਤ ਆਤਮ ਗਿਆਨਾ ॥

manoo-aa dolai dah dis Dhaavai bin rat aatam gi-aanaa.

Their minds waver and wander in ten directions, without loving devotion and enlightenment of the soul.

ਭੇਖ ਕਰਹਿ ਬਹੁ ਕਰਮ ਵਿਗੁਤੇ ਭਾਇ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥ (1416-16, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 3)

bhaykh karahi baho karam vigutay bhaa-ay doojai paraj vigo-ee.

They wear religious robes and perform all sorts of rituals, but they are ruined; in the love of duality, their world is ruined.

ਭੇਖੀ ਹਾਥ ਨ ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ ॥ (1012-13, ਮਾਰੂ, ਮਃ 1)

bhaykhee haath na labh-ee tirath nahee daanay.

Wearing religious robes, the Lord is not obtained, nor is He obtained by giving donations at sacred shrines of pilgrimage.

ਬਹੁਤੇ ਭੇਖ ਕਰੇ ਭੇਖਧਾਰੀ ॥ (1067-18, ਮਾਰੂ, ਮਃ 3)

bahutay bhaykh karay bhaykh-Dhaaree.

Many disguise themselves with religious robes.

About reading scriptures

ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨੁ ॥ (61-2, ਸਿਰੀਚਾਗੁ, ਮਃ 1)

akhar parh parh bhulee-ai bhaykhee bahut abhimaan.

Reading their books over and over again, people continue making mistakes; they are so proud of their religious robes.

ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥ (152-6, ਗਉੜੀ, ਮਃ 1)

parh parh pandit baad vakhaanai.

The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies,

ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

bheetar hodee vasat na jaanai. ||3||

but they do not know the secret deep within. ||3||

ਪੜਿ ਪੜਿ ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥ ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ ॥ (226-3, ਗਉੜੀ, ਮਃ 1)

parh parh pothee simrit paathaa. bayd puraan parhai sun thaataa.

You may read, recite and study the scriptures, the Simritees, Vedas and Puraanas;

ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥੭॥

bin ras raatay man baho naataa. ||7||

but without being imbued with the Lord's essence, the mind wanders endlessly. ||7||

About pilgrimage & holy dips

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥ (61-2, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

tīrath naatāa ki-aa karay man meh mail gumaan.

What is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride (ego) is within the mind?

About putting others down/ calling others bad

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥ (473-12, ਆਸਾ, ਮਃ 1)

keetaa aapo aapnaa aapay hee laykhaa sandhee-ai.

Everyone receives the rewards of his own actions; his account is adjusted accordingly.

ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥

jaa rahnaa naahee ait jag taa kaa-it gaarab handhee-ai.

Since one is not destined to remain in this world anyway, why should he ruin himself in pride?

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥

mandaa kisai na aakhee-ai parh akhar ayho bujhee-ai.

Do not call anyone bad; read these words, and understand.

ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥

moorkhai naal na lujhee-ai. ||19||

Don't argue with fools. ||19||

ਸਭੁ ਕੋ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥ (62-12, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sabh ko oochaa aakhee-ai neech na deesai ko-ay.

Call everyone exalted; no one seems lowly.

ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥

iknai bhaan^Nday saaji-ai ik chaanan tihu lo-ay.

The One Lord has fashioned the vessels, and His One Light pervades the three worlds.

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥੬॥

karam milai sach paa-ee-ai Dhur bakhas na maytai ko-ay. ||6||

Receiving His Grace, we obtain Truth. No one can erase His Primal Blessing. ||6||

About body torturing to obtain spirituality/ Nirvana /God

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥ (1411-19, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

tan na tapaa-ay tanoor ji-o baalan had na baal.

Do not heat your body like a furnace, or burn your bones like firewood.

ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ ॥੧੮॥

sir pairee ki-aa fayrhi-aa andar piree sam^haal. ||18||

What have your head and feet done wrong? See your Husband Lord within yourself. ||18||

ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥

sabhnee ghatee saho vasai sah bin ghat na ko-ay.

God the Cosmic Husband dwells within all hearts; without Him, there is no heart at all.

ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੧੯॥

naanak tay sohaagane^e jin^haa gurmukh pargat ho-ay. ||19||

O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them. ||19||

About wandering to look for Him in jungles & mountains etc

ਅੰਤਰਿ ਵਸੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥ (728-11, ਸੂਰੀ, ਮਃ 1)

antar vasai na baahar jaa-ay.

Deep within the self, the Lord abides; do not go outside looking for Him.

ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਕਾਹੇ ਬਿਖੁ ਖਾਇ ॥੧॥

amrit chhod kaahay bikh khaa-ay. ||1||

Why should you renounce this internal Ambrosial Nectar and eat poison? ||1|| (728-11, Raag Soohee, Guru Nanak)

ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ ॥ (686-11, ਧਨਾਸਰੀ, ਮਃ 1)

pooj silaa tirath ban vaasaa.

He worships stones, dwells at sacred shrines of pilgrimage and in the jungles,

ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ ॥

bharmat dolat bha-ay udaasaa.

wanders, roams around and becomes a renunciate.

ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥

man mailai soochaa ki-o ho-ay.

But his mind is still filthy - how can he become pure?

ਆਪੁ ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਜਾਇ ॥ (57-17, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

aap pachhaanai ghar vasai ha-umai tarisnaa jaa-ay.

Through self-realization, people dwell within the home of their inner being; egotism and desire depart.

About eating or not eating meat

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥

maas maas kar moorakh jhagrhay gi-aan Dhi-aan nahee jaanai.

The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom.

(1289-15, Raag Malaar, Guru Nanak)

About calling women inferior

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ (473-8, ਆਸਾ, ਮਃ 1)

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

bhandahu hovai dostee bhandahu chalai raahu.

Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

When his woman dies, he seeks another woman; to woman he is bound.

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

so ki-o mandaa akhee-ai jit jameh raajaan.

So why call her bad? From her, kings are born.

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

From woman, woman is born; without woman, there would be no one at all.

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

naanak bhandai baahraa ayko sachaa so-ay.

O Nanak, only the True Lord is without a woman.

About truthful living

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥ (1245-19, ਸਾਰੰਗ, ਮਃ 1)

ghaal khaa-ay kichh hathahu day-ay. naanak raahu pachhaaneh say-ay. ||1||

One who make an honest living and shares earnings with others recognizes the way (to God).

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥ (62-11, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

sachahu orai sabh ko upar sach aachaar. ||5||

Truth is higher than everything; but higher still is truthful living. ||5||

About everyday Hindu practices that are fruitless and the true practice

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥ (470-16, ਆਸਾ, ਮਃ 1)

parh pustak sanDhi-aa baada^N.

You read your books and say your prayers, and then engage in debate;

ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥

sil poojas bagul samaaDha^N.

you worship stones and sit like a stork, pretending to be in Samaadhi.

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥

mukh jhooth bibhookhan saara^N.

You speak lies but you adorn yourself with precious decorations;

ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥

turaipaal tihaal bichaara^N.

you recite the three lines of the Gayatri three times a day.

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥

gal maalaa tilak lilaata^N.

You wear a rosary around your neck and use a sacred mark on your forehead;

ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥

du-ay Dhottee bastar kapaata^N.

You wear 'dhottee' (two lion clothes) and a turban on your head.

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥*

jay jaanas barahma^N karma^N.

If you knew the nature of God,

ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥

sabh fokat nischa-o karma^N.

you would know that all of these beliefs and rituals are in vain.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥

kaho naanak nihcha-o Dhi-aavai.
Says Nanak, meditate with deep faith;

ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥

vin satgur vaat na paavai. ||2||
without the True Guru, no one finds the Way. ||2||

About many other practices that are fruitless and the true practice

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ (465-17, ਆਸਾ, ਮਃ 1)

musalmaanaa sifaṭ saree-aṭ parh parh karahi beechaar.
The Muslims praise the Islamic law; they read and reflect upon it that:

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

banday say je paveh vich bandee vaykhan ka-o deedar.
those who bind themselves to see the Lord's Vision are true men of God.

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥

hindoo saalahee saalaahan darsan roop apaar.
The Hindus praise the Praiseworthy Lord; the Blessed Vision of His Darshan, His form is incomparable.

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥

tirath naaveh archaa poojaa agar vaas behkaar.
They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

jogee sunn Dhi-aavni^h jayṭay alakh naam kartaar.
The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord.

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥

sookham mooraṭ naam niranjan kaa-i-aa kaa aakaar.
But to the subtle image of the Immaculate Name, they apply the form of a body.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥

saṭee-aa man santokh upjai daynai kai veechaar.
In the minds of the virtuous, contentment is produced, thinking about their giving.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

day day mangeh sahsaa goonaa sobh karay sansaar.
They give and give, but ask a thousand-fold more, and hope that the world will honor them.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥

choraa jaaraa tai koorhi-aaraa khaaraabaa vaykaar.
The thieves, adulterers, perjurers, evil-doers and sinners

ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥

ik hodaa khaa-ay chaleh aithaa-oo tinaa bhe kaa-ee kaar.
- after using up what good karma they had, they depart; have they done any good deeds here at all?

ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥

jal thal jee-aa puree-aa lo-aa aakaaraa aakaar.
There are beings and creatures in the water and on the land, in the worlds and universes, form upon form.

ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥

o-ay je aakhahi so toonhai jaaneh tinaa bhe tayree saar.
Whatever they say, You know; You care for them all.

ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥*

naanak bhagtaa bhukh saalaahan sach naam aaDhaar.
O Nanak, the hunger of the devotees is to praise You; the True Name is their only support.

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

sadaa anand raheh din raatee gunvanti-aa paa chhaar. ||1||
They live in eternal bliss, day and night; they are the dust of the feet of the virtuous (God).
||1||

Who is a good Brahman or Khatri Etc

ਸੋ ਬ੍ਰਹਮਣੁ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ ॥ (1411-16, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

so barahman jo bindai barahm.
He alone is a Brahmin, who knows God.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ ॥

jap tap sanjam kamaavai karam.
He chants and meditates, and practices austerity and good deeds.

ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ॥

seel santokh kaa rakhai Dharam.
He keeps to the Dharma, with faith, humility and contentment.

ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥

banDhan torhai hovai mukat.
Breaking his bonds, he is liberated.

ਸੋਈ ਬ੍ਰਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ ॥੧੬॥

so-ee barahman̄ poojan̄ jugat̄. ||16||

Such a Brahmin is worthy of being worshipped. ||16||

ਖੜੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ ॥

khātree so jo karmaa kaa soor.

He alone is a Kh'shaatriyaa, who is a hero in good deeds.

ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ ॥

punn̄ daan̄ kaa karai sareer.

He uses his body to give in charity;

ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥

khayt̄ pachhaanai beejai daan.

he understands his farm, and plants the seeds of generosity.

ਸੋ ਖੜੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥

so khātree dargeh parvaan̄.

Such a Kh'shaatriyaa is accepted in the Court of the Lord.

ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ ॥

lab lobh̄ jay koorh̄ kamaavai.

Whoever practices greed, possessiveness and falsehood,

ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥੧੭॥

apnaa keetaa aapay paavai. ||17||

shall receive the fruits of his own labors. ||17||

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥

tan̄ na tapaa-ay tanoor̄ ji-o baalan̄ had na baal.

Do not heat your body like a furnace, or burn your bones like firewood.

ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ ॥੧੮॥

sir̄ pairee ki-aa fayrhi-aa andar̄ piree sam^haal. ||18||

What have your head and feet done wrong? See your Husband Lord within yourself. ||18||

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥ (61-5, ਸਿਰੀਰਾਗੁ, ਮਃ 1)

gur̄ kaa sabad̄ man̄ vasi-aa ha-umai vichahū kho-ay.

The Word of the Guru's Shabad abides within the mind, and egotism is eliminated from within.

Spiritual path is difficult so boldly expressed

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ (1412-2, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

ja-o ta-o paraym khaylan kaa chaa-o.
If you desire to play this game of love with Me,

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

sir Dhar talee galee mayree aa-o.
then step onto My Path with your head in hand.

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

it maarag pair Dhareejai.
When you place your feet on this Path,

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

sir deejai kaan na keejai. ||20||
give Me your head, and do not pay any attention to public opinion. ||20||

ਨਾਲਿ ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥

naal kiraarhaa dostee koorhai koorhee paa-ay.
False is friendship with the false and greedy. False is its foundation.

ਮਰਣੁ ਨ ਜਾਪੈ ਮੁਲਿਆ ਆਵੈ ਕਿਤੇ ਥਾਇ ॥੨੧॥

maran na jaapai mooli-aa aavai kitai thaa-ay. ||21||
O Moollah, no one knows where death shall strike. ||21||

ਗਿਆਨੁ ਹੀਣੰ ਅਗਿਆਨੁ ਪੂਜਾ ॥

gi-aan heena^N agi-aan poojaa.
Without spiritual wisdom, the people worship ignorance.

ਅੰਧ ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ ॥੨੨॥

anDh vartaavaa bhaa-o doojaa. ||22||
They grope in the darkness, in the love of duality. ||22||

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ ॥

gur bin gi-aan Dharam bin Dhi-aan.
Without the Guru, there is no spiritual wisdom; without Dharma, there is no meditation.

ਸਚ ਬਿਨੁ ਸਾਖੀ ਮੂਲੋ ਨ ਬਾਕੀ ॥੨੩॥

sach bin saakhee moolo na baakee. ||23||
Without Truth, there is no credit; without capital, there is no balance. ||23||

ਮਾਣੂ ਘਲੈ ਉਠੀ ਚਲੈ ॥

maanoo ghalai uthee chalai.
The mortals are sent into the world; then, they arise and depart.

ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ ॥੨੪॥

saad naahee ivayhee galai. ||24||

There is no joy in this. ||24||

ਰੇ ਮਨ ਡੀਗਿ ਨ ਡੋਲੀਐ ਸੀਧੈ ਮਾਰਗਿ ਧਾਉ ॥ (1410-13, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

ray man deeg na dolee-ai seeDhai maarag Dhaa-o.

O my mind, do not waver or walk on the crooked path; take the straight and true path.

ਪਾਛੈ ਬਾਘੁ ਡਰਾਵਣੈ ਆਗੈ ਅਗਨਿ ਤਲਾਉ ॥

paachhai baagh daraavnō aagai agan talaa-o.

The terrible tiger is behind you, and the pool of fire is ahead.

ਸਹਸੈ ਜੀਅਰਾ ਪਰਿ ਰਹਿਓ ਮਾ ਕਉ ਅਵਰੁ ਨ ਢੰਗੁ ॥

sahsai jee-araa par rahi-o maa ka-o avar na dhang.

My soul is skeptical and doubtful, but I cannot see any other way to go.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਹਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਸੰਗੁ ॥੭॥

naanak gurmukh chhutee-ai har pareetam si-o sang. ||7||

O Nanak, as Gurmukh, dwell with your Beloved Lord, and you shall be saved. ||7||

Few Other Interesting Hymns

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕੜੁ ਸੰਸਾਰੁ ॥੧੨॥ (1411-9, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

hain virlay naahee ghanay fail fakarh sansaar. ||12||

The Saints are few and far between; everything else in the world is just a pompous show.

||12||

ਇਕਿ ਕਹਿ ਜਾਣਨਿ ਕਹਿਆ ਬੁਝਨਿ ਤੇ ਨਰ ਸੁਖੜੁ ਸਰੂਪੁ॥(1411-14, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ 1)

ik kahi jaanan kahi-aa bujhan tay nar sugharh saroop.

Some know how to speak and understand what they are told. Those people are wise and good-looking.

ਇਕਨਾ ਨਾਦੁ ਨ ਬੇਦੁ ਨ ਗੀਅ ਰਸੁ ਰਸੁ ਕਸੁ ਨ ਜਾਣੰਤਿ ॥

iknaa naad na bayd na gee-a ras ras kas na jaanant.

They do not know the Sound-current of the Naad, spiritual wisdom or the joy of song.

ਇਕਨਾ ਸਿਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ ਲਹੰਤਿ ॥

iknaa siDh na buDh na akal sar akhar kaa bhay-o na laahant.

They have no idea of perfection, wisdom or understanding; they know nothing about the mystery of the Word.

ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬ ਕਰੰਤ ॥੧੫॥

naanak ṭay nar asal khar je bin gun garab karant. ||15||

O Nanak, those people are really donkeys; they have no virtue or merit, but still, they are very proud. ||15||

ਸੇਵਾ ਕਰੇ ਸੁ ਚਾਕਰੁ ਹੋਇ ॥ (728-13, ਸੂਹੀ, ਮਃ 1)

sayvaa karay so chaakar ho-ay.

One who serves the Lord is His servant.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸੋਇ ॥੩॥

jal thal mahee-al rav rahi-aa so-ay. ||3||

The Lord is pervading and permeating the water, the land, and the sky. ||3||

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

ham nahee changay buraa nahee ko-ay.

I am not good; no one is bad.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ ॥੪॥੧॥੨॥

paranvat naanak taray so-ay. ||4||1||2||

Prays Nanak, He alone saves us! ||4||1||2||