



Sikh Faith
360

宗教經典三六〇



Sikh Faith 360





Sikh Faith

360

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Preface

The Sikh faith was established by ten Spiritual Masters called Gurus over a period of some 240 years from 1469 to 1708. The ten Spiritual Masters are:

- First: Guru Nanak Dev Ji
- Second: Guru Angad Dev Ji
- Third: Guru Amar Das Ji
- Fourth: Guru Ram Das Ji
- Fifth: Guru Arjan Dev Ji
- Sixth: Guru Hargobind Sahib Ji
- Seventh: Guru Har Rai Ji
- Eighth: Guru Harkrishan Sahib Ji
- Ninth: Guru Tegh Bahadur Sahib Ji
- Tenth: Guru Gobind Singh Ji

The eleventh Guru is the *Sri Guru Granth Sahib Ji* - the Sikh Holy Scriptures. In 1708 Guru Gobind Singh Ji the tenth Guru affirmed the *Sri Guru Granth Sahib Ji* as His successor and commanded all Sikhs to accept the *Sri Guru Granth Sahib Ji* as



their perpetual Guru. Thus began the reign of the Shabad Guru as the spiritual light and guide to the Sikhs.

A Guru is a spiritual teacher. The word Guru is made up of two syllables: Gu meaning darkness and Ru meaning dispel¹. Together the two syllables make the word Guru meaning one who dispels darkness. For a Sikh a Guru is a spiritual teacher who guides a Sikh on the path of salvation through darkness of no spiritual understanding to spiritual enlightenment.

Guru Nanak Dev Ji the first Guru of the Sikhs preached the core principles of the Sikh faith from a very young age. He travelled on four journeys to share the message of God. One journey was as far south as Sri Lanka and another far west to the Middle East.

Guru Nanak Dev Ji taught three fundamental principles:

1. *Naam Japna*: Guru Ji led the Sikhs directly to practise Simran - Naam Japna meaning chanting the Name of God or meditation. Repeating the name of God (naam) helps purify the mind

¹ http://sikhism.about.com/od/Sikhism_Glossary_G/g/Guru-Enlightener.htm



and over time gets closer to God.

2. *Kirat Karni*: Guru Nanak Dev Ji expected the Sikhs to live as honourable householders and practise Kirat Karni. Kirat Karni means to honestly earn by one's physical and mental efforts.

3. *Vand Chakna*: The Sikhs were asked to share their wealth within the community by practising Vand Chakna which means to "Share and Consume together". Every Sikh should contribute in whatever way possible to the common community pool for the wellbeing of those less fortunate. This spirit of sharing and giving refers to wealth as well as physical service.

The writings in the *Sri Guru Granth Sahib* starts with Ek Oang Kaar: Ek a number meaning one and Oang Kaar meaning God, highlighting that there is One God. The One God who created us all and that He resides and pervades in His creation. In the *Sri Guru Granth Sahib Ji* God is referred to by various names some of which are Waheguru; Ram; Har; Rahim; Satnam; Mukand; Allah; Prabhu; Madhav; Karim; Laal; Bithal; and Meetha.

The Sikh faith preaches: devotion to and remembrance of God the creator at all times; truthful



living; equality of mankind emphasising the equality of women; social justice; and denounces the caste system, superstitions and blind rituals. The practise of the Sikh faith through the teachings of the ten Gurus enshrined in the *Sri Guru Granth Sahib Ji* - the Sikh Holy Scriptures - is open to all.

Guru Nanak Dev Ji passed on his Guruship (enlightened leadership) to nine successive Gurus. The tenth Guru, Guru Gobind Singh completed the transformation of the Sikhs as Saint Soldiers combining the martial and spiritual concepts together in balance and solidifying the identity and appearance of the Sikhs as it is today.

The tenth guru, Guru Gobind Singh in 1708 affirmed the *Sri Guru Granth Sahib Ji* - Sikh Holy Scriptures - as His successor and commanded all Sikhs accept *Sri Guru Granth Sahib Ji* as their perpetual Guru. Guru Gobind Singh Ji declared that the scriptures were the living embodiment of the ten Gurus and all Sikhs will bow, receive guidance and pledge allegiance to the teaching of the now perpetual Guru of the Sikhs, the *Sri Guru Granth Sahib Ji*.

For the Sikhs the contents of *Sri Guru Granth Sahib Ji* are the visual body of the Guru or Master,



therefore it wouldn't be right to refer to the *Sri Guru Granth Sahib Ji* as a book. Accordingly the pages are referred to as ang.

The *Sri Guru Granth Sahib Ji* was originally compiled by the fifth guru, Guru Arjan Dev Ji with the verses of the first five Gurus and selected verses from the writings of other holy men from other faiths, where the teachings reflected the belief in the one God and the equality of all. Guru Gobind Singh Ji completed the teachings by including the verses from the ninth guru, Guru Teg Bahadur Ji and one verse of Guru Gobind Singh Ji². After completion Guru Gobind Singh Ji passed the Guruship to the *Sri Guru Granth Sahib Ji*, in the form we have today. It is important to note that the *Sri Guru Granth Sahib Ji* was compiled and written by the Masters Guru Arjan Dev Ji and Guru Gobind Singh Ji themselves.

The sacred verses of the *Sri Guru Granth Sahib Ji* are called Gurbani or Shabad. It contains the actual words and verses as uttered by the Sikh Masters. The Masters preached what came directly from the One God. Guru Nanak Dev Ji in His shabaads below says:

² Salok 54 on Ang 1429 of *Sri Guru Granth Sahib Ji*



*"jaisee mai aavai khasam kee baanee thaisarraa karee
giaan vae laalo"*

As the Word of the Forgiving Lord comes to me, so
do I express it, O Lalo

Ang 722 of the *Sri Guru Granth Sahib Ji* (SGGSJi)

*"ho aapahu bol n jaanadhaa mai kehiaa sabh huka-
maao jeeo"*

By myself, I do not even know how to speak; I speak
all that the Lord commands

Ang 763 of the *Sri Guru Granth Sahib Ji* (SGGSJi)

Guru Arjan Dev Ji's shabaad says:

*"dhhur kee baanee aae
thin sagalee chi(n)th mittaaee"*

The Bani of His Word emanated from the Primal Lord
It eradicates all anxiety

Ang 628 of the *Sri Guru Granth Sahib Ji* (SGGSJi)

Thus the *Sri Guru Granth Sahib Ji* contains
spiritual knowledge and teachings that came



straight from God. It stresses on Naam - meditation on the Name of God – and that salvation can be obtained by means of regular, persistent and disciplined meditation. Most of the shabads are addressed to God and often describe the devotee's condition i.e. ones aspirations and yearning, ones agony in separation from God and ones longing to be with God again.

The subject of *Guru Granth Sahib* is **truth**: how to become a 'person of truth', that is, an ideal person. As Guru Nanak Dev Ji states; God is the Ultimate Truth and one has to cultivate those qualities which are associated with Him. Through its teachings, the *Sri Guru Granth Sahib Ji* can enable men and women to lead a purposeful and rewarding life while being members of a society. It seeks universal peace and the good of all mankind. *Sri Guru Granth Sahib Ji* also stresses the democratic way of life and equality of all people. The emphasis is on moral actions, noble living and working for the welfare of all people. The *Sri Guru Granth Sahib Ji* can be referred to as "the universal scriptures"³.

³ <http://www.sikhnet.com/news/shabad-guru-granth-sahib-ji-universal-scripture>



The Gurus considered divine worship through music as the best means of attaining a state of bliss. Therefore, each of the shabads in the *Sri Guru Granth Sahib Ji* is noted with the melody and raag (rhythm) to which it is to be sung or read. The basic concept behind the shabads is that kirtan (sacred music), when sung or listened to with devotion and undivided attention, can link the individual's consciousness with God. A mind may become stable and enjoy the peace of His divine presence, as listening to the shabads can exert a powerful influence on the mind and help to establish its communion with God.

The *Sri Guru Granth Sahib Ji* also incorporates and sanctifies the writings of holy men of different faith. Therefore, the language of the *Sri Guru Granth Sahib Ji* is a mixture of many different languages, yet it is written exclusively in the Gurmukhi script. Guru Arjan Dev Ji did not believe that there is one particular sacred language in the sense that man can pray to God only in that language.

As the *Sri Guru Granth Sahib Ji* is the spoken word of the Gurus and the teachings have come



directly from the True God, this creates a very high degree of sanctity. Therefore a strict protocol is required with the scriptures and how they are to be housed and handled. This includes any smaller extracts or quotes from the scriptures. In order to maintain protocol while sharing Guru's message, this book does not include any sacred writing in Gurbani. Instead the Romanised version is used and the translations.

This book contains a collection of verses from the *Sri Guru Granth Sahib Ji*, also some from the Sri Dasam Granth and varaan of Bhai Gurdas Ji⁴ whose writing are considered to be the key to understanding the *Sri Guru Granth Sahib Ji*. The Sri Dasam Granth contains verses written by the tenth Guru, Guru Gobind Singh Ji. The Sikh Nishkam Society of Australia has put these collections of verses together, in order to share some of the beautiful teachings contained in the *Sri Guru Granth Sahib Ji*.

In this book where the term Guru or Spiritual teacher is mentioned in the *Path of virtue* sections, the definition encompasses prophets such as Sikh Gurus, Jesus Christ, Buddha, etc.

⁴ *The Encyclopaedia of Sikhism, Harbans Singh*



The Sikh Nishkam Society of Australia is a not-for-profit organisation established to work in a number of different areas including education, advocacy and Interfaith dialogue. In conjunction with an affiliated organisation based in Kuala Lumpur, the Sikh Nishkam Society of Australia has been able to provide the 360 quotes published in this book.

Kamaljit Kaur Athwal



Introduction to Sikh Faith

The Sikh faith was founded in the 15th century by Guru Nanak Dev Ji the first of the ten Sikh Gurus. Sikh means the “a learner, a seeker of truth”.

The tenth Guru, Guru Gobind Singh Ji, in 1708 passed the Guruship to the *Sri Guru Granth Sahib Ji* – Sikh Holy Scriptures and thus began the reign of the Shabad Guru as the spiritual light and guide to the Sikhs. Sikhs regard the *Sri Guru Granth Sahib* as their perpetual Guru and the Holy Scriptures are treated with utmost devotion and respect.

The ten Gurus acknowledged the power of the Shabad Guru and taught:

- Ik Oan kaar - There is One God. We are all His creation and everything is His creation including the universe and all living creatures; and He resides in His creation
- To do devotional simran (remembrance of God) and to perform Nishkam seva (self-



less service) for the benefit of all

- The equality of men and women
- No group of human beings was greater than another. We are all His children
- To create a society based on collective humanity of all people
- To work honestly and diligently and to share dasvandh (a tenth) for the betterment of all His creation



360 Verses
Sri Guru Granth
Sahib Ji



Chapter 1

ONE GOD AND EVERYTHING IS HIS CREATION



1 IK OANKAAR



Sri Guru Granth Sahib Ji the Sikh Holy Scriptures begin with the number 1 (One) indicating that there is only One God. This means that there is only one Force. There is no other force or power running parallel to the One Force to God.

Bhai Gurdaas Ji in Vaars Bhai Gurdaas Ji writes:

“By writing 1 (One) in the beginning, it has been shown that Ik OanKaar, God, who subsumes all forms in Him is Only One.

Ura, the first Gurmukhi Letter of the alphabet, in the form of OanKaar shows the world controlling power of that One Lord.”

The One God or Waheguru created all mankind and everything else. We are



all His Creation

ANG 1

Sri Guru Granth Sahib Ji (SGGSJi)



- 2 *eik pashhaanoo jeea kaa eiko
rakhanehaar
eikas kaa man aasaraa eiko praan
adhhaar
this saranaaeee sadhaa sukh paarabreham
karathaar*

The One is the Knower of all beings;
He alone is our Saviour

The One is the Support of the mind;
the One is the Support of the breath
of life

In His Sanctuary there is eternal
peace. He is the Supreme Lord God,



the Creator

ANG 45 SGGSJi

Path of virtue:

Waheguru: the True God is our creator; He gives us life and sustains it. He knows us all; He knows our thoughts, He knows our intentions. Remember Him through prayer and meditation and obtain His sanctuary.



- 3 *eiko bhaaee mith eik eiko maath pithaa*
eikas kee man ttaek hai jin jeeo pi(n)dd
dhithaa
so prabh manahu n visarai jin sabh kishh
vas keethaa

The One is my Brother, the One is
my Friend. The One is my Mother and
Father

The One is the Support of the mind;
He has given us body and soul

May I never forget God from my mind;
He holds all in the Power of His Hands

ANG 45 SGGSJi

Path of virtue:

Love Waheguru: the True God as your
own as He sustains you through this
world / life. Remember Him and all
that He does for you.



- 4 *ghar eiko baahar eiko thhaan thhana(n)*
thar aap
jeea ja(n)th sabh jin keeeae aat(h) pehar
this jaap
eikas saethee rathiaa n hovee sog sa(n)
thaap

The One is within the home of the self, and the One is outside as well. He Himself is in all places and interspaces
Meditate twenty-four hours a day on the One who created all beings and creatures

Attuned to the love of One, there is no sorrow or suffering

ANG 45 SGGSJi

Path of virtue:

Waheguru: the True Lord is in His creation. He is everywhere. He is within everyone and everything. See Him in



all. Love Him through meditation and
prayers and you will have no sorrow
or suffering



5 *Paarabreham Prabh Eaek Hai Dhoojaa*
Naahee Koe

jeeo pi(n)dd sabh this kaa jo this bhaavai
so hoe

There is only the One Supreme Lord
God; there is no other at all

Soul and body all belong to Him;
whatever pleases His Will comes to
pass

ANG 45 SGGSJi



Path of virtue:

He, Waheguru: the True Lord is our creator. He has created everything. What He wishes will happen. Always remember we belong to Him.



6 *har prabh dhaathaa eaek thoo(n)
thoo(n) aapae bakhas milaae
jan naanak saranaagathee jio bhaavai
thivai shhad daae*

○ Lord God, You are the One and Only Giver; You forgive us, and unite us with Yourself

Servant Nanak seeks Your Sanctuary; if it is Your Will, please save him

ANG 234 SGGJSJi



Path of virtue:

Waheguru: the True God gives us everything. He forgives us and will unite us with Him. We pray for His sanctuary so that He may save us.



7 *baea(n)th gun anaek mehimaa keemath
kashhoo n jaae kehee
prabh eaek anik alakh t(h)aakur outt
naanak this gehee*

His Glorious Virtues are infinite, and
His greatness is unlimited. His value
cannot be described at all

God is the One and only, the Unseen
Lord and Master; O Nanak, I have
grasped His protection

ANG 458 SGGSJi



Path of virtue:

His virtues are so many and they cannot all be known. He is the One God and within His sanctuary there is protection. His limits cannot be known and He is the omnipresent



8 *jeh dhaekho theh sa(n)g eaeko rav
rehiaa
ghatt ghatt vaasee aap viralai kinai lehiaa*

Wherever I look, there I find the One Lord permeating and pervading all

In each and every heart, He Himself dwells, but how rare is that person who realizes this

ANG 458 SGGSJi



Path of virtue:

See Waheguru: the True God in all as
He resides in all His creation



9 *a(n)thar baahar har prabh eaeko dhoojaa
avar n koe*

*har har liv laaee har naam sakhaaee har
dharageh paavai maan jeeo*

Inwardly and outwardly, they saw
only the One Lord God; for them there
was no other second

They centred their consciousness lovingly on the Lord, Har, Har. The Lord's Name was their companion, and in the Court of the Lord, they obtained honour

ANG 445 SGGSJi



Path of virtue:

In the golden age of Sat Yuga all meditated and attained spiritual wisdom. There they sang the praises of the Waheguru: the True God. They saw no other and performed loving meditating on His Naam (Waheguru, Satnam) and they attained honour



- 10 *prabh dhaeiaal baea(n)th pooran eik
eaehu
sabh kishh aapae aap dhoojaa kehaa
kaehu*

God is merciful and infinite. The One
and Only is all-pervading

He Himself is all-in-all. Who else can
we speak of?

ANG 710 SGGSJi

Path of virtue:

There is the One God and He is ev-
erywhere in His creation. He loves all
in His creation. Remember Him as our
creator as there is no other



11 *jeh dhaekhaa sach sabhanee thhaaee*
gur parasaadhee ma(n)n vasaanee

The True One is everywhere, wherever I look

By Guru's Grace, I enshrine Him in my mind

ANG 119 SGGSJi

Path of virtue:

Through the true word of the Shabad (*Sri Guru Granth Sahib Ji*) one praises the True One, Waheguru. The *Sri Guru Granth Sahib* is our spiritual teacher, our perpetual Guru. Pray and remember Him. Those who remember Him merge into the True One



12 *jeh dhaekho theh eaeka(n)kaar*

Wherever I look, I see the One and Only Lord

ANG 227 SGGSJi

Path of virtue:

Waheguru: the True God created us all, He created everything. So wherever we look we see Him in His creation. Remember Him as the One and Only. There is no other force but Him



- 13 *eaeko eaek aap eik eaekai eaekai hai
sagalaa paasaarae*

He Himself is the One and only; from
the One, the One and only, came the
expanse of the entire creation

ANG 379 SGGSJi

Path of virtue:

Waheguru: the True God is contained
in all, He is the only One. From Him
came the entire creation, the entire
universe. He is the Lord of His cre-
ation. Remember Him as your only
Lord



- 14 *maeraa prabh niramalaa sabh thai rehiaa
samaae
gur kirapaa thae milai milaae*

My Immaculate God is pervading
and contained among all

By Guru's Grace, one is united in His
Union

ANG 233 SGGSJi

Path of virtue:

Waheguru: the True God is every-
where in His creation and in each and
every one of us. If He grants His grace
then one is united with Him



- 15 *Aap upaa-ay naankaa aapay rakhai vayk
Mandaa kis no aakhee-ai jaaN sabhnaa
saahib ayk*

He Himself creates, O Nanak; He establishes the various creatures

How can anyone be called bad? We have only One Lord and Master

ANG 1238 SGGSJi

Path of virtue:

One should build faith in the One God Waheguru by accepting that all that is happening is the best for me. One should never quit and always pray before commencing a task. Face challenges in life by building strength. We are all His creation and have Him as our Lord and Master



- 16 *Tum karahu bhalaa ham bhalo na jaanah
tum sadaa sadaa da-i-aalaa
Tum sukh-daa-ee purakh biDhaatay tum
raakho apunay baalaa*

You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever

You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children!

ANG 613 SGGSJi

Path of virtue:

When good things happen one must thank Him; when challenging events happen one must ask Him for strength; when doubt springs about ask Him for assistance; when challenges sprout ask Him for intelligence; when confusion creeps in ask Him for



vision; when greed overpowers ask
Him for contentment; and when one
prays ask for Him as your only Lord.
We are all His children and He loves all
His children



- 17 *Ayk buraa bhalaa sach aykai*
Boojh gi-aanee satgur kee taykai

One is bad, and another good, but
the One True Waheguru is contained
in all

Understand this, O spiritual teacher,
through the support of the True Guru

ANG 905 SGGSJi



Path of virtue:

Waheguru: the True God is the only guide that can teach one not to discriminate. With His support only can one see all people as equal. One should pray before Him daily and ask for the virtue to see Him in all and to continuously remind oneself to neither judge others nor their actions



18 *aapae hee karanaa keeou kal aapae hee
thai dhhaareeai*

*dhaekhehi keethaa aapanaa dhhar
kachee pakee saareea*

You Yourself created the creation;
You Yourself infused Your power into
it



You behold Your creation, like the
losing and winning dice of the earth

ANG 474 SGGSJi

Path of virtue:

Waheguru: the True Lord created the universe and everything in it. In it He installed His power and He controls what happens. One who has come into this world will one day depart. No one is here forever. One should make their time here worth while doing good deeds and offering prayers



19 *kar hukam masathak hathh dhhar
vichahu maar kadteaaa buriaaeaaa*

By His Command, when He places
His hand on our foreheads, wicked-
ness departs from within

ANG 473 SGGSJi

Path of virtue:

Only those who please Him receive
His blessings. When He is pleased He
gives His blessings and all good is
retained within one. Remember Him
and earn His blessings through good
deeds and truthful actions



- 20 *Cheet aavai taaN sadaa da-i-aalaa logan
ki-aa vaychaaray*
*Buraa bhalaa kaho kis no kahee-ai saglay
jee-a tumHaaray*

When You come to mind, You are
always merciful to me; what can the
poor people do to me?

Tell me, who should I call good or bad,
since all beings are Yours?

ANG 383 SGGSJi

Path of virtue:

Waheguru: the One God is one's
guide in life. He has created all and
He exists in His creation. When one
is overwhelmed with anger, stop and
recognize that the person, that one is
angry with, also carries the same spir-
itual light of Waheguru



21 *rachanaa saach bane*
sabh kaa eaek dhhanee

The world is the creation of the True
Lord

He alone is the Master of all

ANG 914 SGGSJi

Path of virtue:

Waheguru: the One God created the world and He alone is the Master of all. Remember that He gave one all that one has and He will reward one's good deeds. Do good deeds not fruitless acts that gain nothing



22 *a(n)thar baahar thhaan thhana(n)thar
jath kath paekho soee*

Inwardly and outwardly, in all places
and interspaces, wherever I look, He is
there

ANG 619 SGGSJi

Path of virtue:

Waheguru is everywhere. He exists
in His creation. He is in the places of
worship; He is within His people; He is
in the wilderness; He is in the ocean.
He exists in His creation. See Him in all



23 *this roop n raekhiaa varan n koe
guramathee aap bujhaavaniaa*

The Lord has no form, features or colour. Through the Guru's teachings, He inspires us to understand Him

ANG 120 SGGSJi

Path of virtue:

Waheguru: the True Lord has no colour, form or features. In order to reach Waheguru one needs a spiritual teacher – a Guru. So how can one reach Him? Through the teaching of a Guru He can be attained. One must follow the teachings of their Guru (for the Sikhs - *Sri Guru Granth Sahib Ji*) in order to understand Him and to be one with Him



24 *thoo rakhavaalaa sadhaa sadhaa ho
thudhh dhhiaaee
jeea ja(n)th sabh thaeriaa thoo rehiaa
samaaee*

You are my Protector, forever and
ever, I meditate on you

All beings and creatures are Yours;
You are pervading and permeating in
them

ANG 517 SGGSJi

Path of virtue:

One should always remember Wa-
heguru: the True God as their True
master and Protector. Pray that He
may guard you always. He is the True
creator of all and He resides in His
creation



- 25 *abhool n bhoolai likhiou n chalaavai*
mathaa n karai pachaasaa
khin mehi saaj savaar binaahai bhagath
vashhal gunathaasaa

The Infallible Lord never makes a mistake. He does not have to write His Orders, and He does not have to consult with anyone

In an instant, He creates, embellishes and destroys. He is the Lover of His devotees, the Treasure of Excellence

ANG 1211 SGGSJi

Path of virtue:

Waheguru: the One God created all in an instant. He can destroy in an instant too. He makes no mistakes nor needs to consult with anyone. He is the One and Only. Accept this and become a sacrifice to Him and devote your life to the Almighty God



26 *jal thhal meheehal rehiaa bharapoor*
nikatt vasai naahee prabh dhoor

He is permeating and pervading the
water, the land and the sky

God dwells near at hand; He is not far
away

ANG 736 SGGSJi

Path of virtue:

Waheguru: the One True God created
all His creation. He is in His creation.
See Him around you and feel Him
around you. He is not far. He dwells in
you and all around you



27 *dhue kar jorr karo aradhaas
thudhh bhaavai thaa aanehi raas
kar kirapaa apanee bhagathee laae*

Pressing my palms together, I offer
my prayer

if it pleases You, Lord, please bless me
and fulfil me

Grant Your Mercy, Lord, and bless me
with devotion

ANG 737 SGGJi

Path of virtue:

Waheguru: the True God exists every-
where in His creation. Offer prayers to
Him by pressing palms together. He
fulfils one's needs and blesses one.
See Him around oneself and in all Wa-
heguru's creation with commitment
and He will bless one



28 *aadh a(n)th prabh sadhaa sehaaee*
dhha(n)n hamaaraa meeth
man bilaas bheae saahib kae acharaj
dhaekh baddaaee

In the beginning, and in the end, God
is always my helper and companion;
blessed is my friend

My mind is delighted, gazing upon the
marvellous, glorious greatness of the
Lord and Master

ANG 682 SGGSJi

Path of virtue:

Know that the True God is with you
always: at the beginning, now and in
the end. He protects you and provides
for you at all times. Be in awe of Him
as He does all for you. Remember Him
and meditate whenever you can



29 *nainahu dhaekhiou chalath thamaasaa
sabh hoo dhoor sabh hoo thae naerai
agam agam ghatt vaasaa*

With my eyes, I have seen the marvellous wonders of the Lord

He is far from all, and yet near to all.
He is Inaccessible and Unfathomable,
and yet He dwells in the heart

ANG 1211 SGGSJi

Path of virtue:

Waheguru: the True Lord created all and resides in His creation. He is near and yet one sees Him far. Remember Him daily and He will enlighten and illuminate you



30 *this roop n raekhiaa varan n koee
guramathee aap bujhaavaniaa
sabh eaekaa joth jaanai jae koee
sathigur saeviai paragatt hoee
gupath paragatt varathai sabh thhaaee
jothee joth milaavaniaa*

The Lord has no form, features or colour. Through the Guru's teachings, He inspires us to understand Him.

The One Light is all-pervading; only a few know this

Serving the True Guru, this is revealed

In the hidden and in the obvious, He is pervading all places. Our light merges into the Light

ANG 120 SGGSJi

Path of virtue:

The True Lord resides in all His cre-



ation. To get an understanding and appreciation of His existence in His entire creation one must have a Guru (spiritual teacher). Through the Guru, understanding and closeness to the One Lord is obtained and one will unite with Him



31 *rookh birakh grihi baahar soe*

The Lord is among the trees and the plants, within the household and outside as well

ANG 223 SGGSJi

Path of virtue:

We may think we are alone at times.



An untruthful / wrong deed has been done and one think 'well no one saw me'. Nevertheless He is everywhere and nothing can be hidden from Him. He is everywhere within His creation. So don't think that because no one saw no one knows - He knows



- 32 *roop n raekh n ra(n)g kishh thrihu gun
thae prabh bhi(n)n
thisehi bujhaaeae naanakaa jis hovai
suprasa(n)n*

He has no form, no shape, no colour;
God is beyond the three qualities

They alone understand Him, O Nanak,
with whom He is pleased

ANG 283 SGGSi

Path of virtue:

It is not possible to describe the One True God. The human, His creation is made of three qualities: form, shape and colour. How would one understand Him? Only those whom He gives His blessings will understand Him. Perform truthful deeds to win Him over and let the blessing surge



- 33 *aval aleh noor oupaaeiaa kudharath kae
sabh ba(n)dhae
eaek noor thae sabh jag oupajiaa koun
bhalae ko ma(n)dhae*

First, Allah created the Light; then,
by His Creative Power, He made all
mortal beings

From the One Light, the entire uni-
verse welled up. So who is good, and
who is bad?

ANG 1349 SGGSJi

Path of virtue:

Waheguru: the True Lord known as
Allah by Muslims created us all. From
one light He created the whole uni-
verse. He resides in His creation so
who is good and who is bad. Treat
all beings as His children and do not
discriminate against anyone based on
religion, colour, sex, etc



34 *khaalik khalak khalak mehi khaalik poor
rehiou srab t(h)aa(n)ee*

The Creation is in the Creator, and
the Creator is in the Creation, totally
pervading and permeating all places

ANG 1350 SGGSJi

Path of virtue:

Waheguru: the True God created His
creation and He is in His creation. He
is everywhere, not just in places of
worship or shrines. He exists every-
where



- 35 *maattee eaek anaek bhaa(n)th kar
saajee saajanehaaraai
naa kashh poch maattee kae bhaa(n)
ddae naa kashh poch ku(n)bhaaraai*

The clay is the same, but the Fashioner has fashioned it in various ways

There is nothing wrong with the pot of clay - there is nothing wrong with the Potter

ANG 1350 SGGSJi

Path of virtue:

When Waheguru: the True God created us all, He created us from the same clay and gave us different shapes and forms. How can we criticise His creation and in turn the Creator Himself? Accept all beings around you as His children. Keep in mind no one is superior to another



36 *sabh mehi sachaa eaeko soee this kaa
keeha sabh kashh hoee*

The One True Lord abides in all; by
His making, everything is made

ANG 1350 SGGSJi

Path of virtue:

The entire Universe and all beings are
created by the True Lord. One should
accept this and respect His creation.
He lives in His creation, see Him every-
where in everything and every human
being



37 *antharjaamee raam ravaanee mai ddar*
kaisae cheheei
baedhheealae gopaal guosaaee

I chant the Name of the Lord, the
Inner-knower, the Searcher of hearts -
why should I be afraid?

My mind is pierced through by the
love of the Lord of the World

ANG 1350 SGGSJi

Path of virtue:

When one remembers the True God,
one has no fear of what transpires
around them. One accepts that all that
happens happens in His will. Meditate
and worship the Lord of the world
always



38 *sabho hukam hukam hai aapae nirabho
samath beechaaree*

He Himself is the Commander; all
are under His Command. The Fearless
Lord looks on all alike

ANG 1351 SGGSJi

Path of virtue:

The True Lord: creator of all holds the
command. All that happens is within
His will. He sees all of His creation as
the same. Remember Him and wor-
ship Him continually



39 *prabh apanaa biradh samaariaa*
hamaraa gun avagun n beechaariaa

God confirmed His loving nature
He did not take my merits or demerits
into account

ANG 622 SGGSJi

Path of virtue:

God is ever loving and compassionate.
One should accomplish good deeds
and remember Waheguru. The loving
Waheguru will accept you. He forgives
and does not look at one's merits or
demerits



40 *gur kaa sabadh bhaeiou saakhee*
thin sagalee laaj raakhee

The Word of the Guru's Shabad has
become manifest

and through it, my honor was totally
preserved

ANG 622 SGGSJi

Path of virtue:

Read Gurbani (*Sri Guru Granth Sahib Ji* - Sikh Holy Scriptures) and understand Waheguru's message. Understanding His message; live by the shabad (His word); and keep company of truthful people. Your honour will always be intact



- 41 *har kaa naam amol hai kio keemath
keejai*
*aapae srisatt sabh saajeean aapae
varatheejai*

The Name of the Lord is priceless.
How can its value be estimated?

He Himself created the entire universe,
and He Himself is pervading it

ANG 1089 SGGSJi

Path of virtue:

One cannot place a value on Wahe-
guru: the True God. His Naam (act of
worship of God) cannot be estimated,
it is priceless. He created this universe
and many others and He permeates in
them. Worship Him daily



42 *dhaeiaa dhhaaree thin sirajanehaarae
jeea ja(n)th sagalae prathipaarae
miharavaan kirapaal dhaeiaalaa sagalae
thripath aghaaeeae jeeo*

The Creator has showered His Kindness

He cherishes and nurtures all beings and creatures

He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him

ANG 103 SGGSJi

Path of virtue:

The True God has showered His kindness on all His creation. We are all His creation and He gives us all the same kindness and compassion. He fulfils all our needs



43 *sabh mehi joth joth hai soe*

Amongst all is the Light-You are that
Light

ANG 13 SGGSJi

Path of virtue:

One must recognise the light of Wa-
heguru: the True Lord - the creator - in
all His creation. We are all His children
and the light is within us all. One must
recognise everyone as His creation
and as His children



- 44 *fareedhaa khaalak khalak mehi khalak
vasai rab maahi
ma(n)dhaa kis no aakheeai jaa(n) this
bin koe naahi*

Fareed, the Creator is in the Creation,
and the Creation abides in God

Whom can we call bad? There is none
without Him

ANG 1381 SGGSJi

Path of virtue:

Bhagat Freed Ji in his saloks reminds
us again of the One creator and His
creation. If He resides in His creation
then who is bad and who is good?
One must not judge others and re-
member that He is in everyone



45 *sabh thaeree thoo sabhas dhaa sabh
thudhh oupaaeiaa
sabhanaa vich thoo varathadhaa thoo
sabhane dhhiaaeiaa*

All are Yours, and You belong to all.
You created all

You are pervading within all - all meditate on You

ANG 548 SGGJi

Path of virtue:

Guru Amar Das Ji the third Guru is saying that Waheguru: the True Lord created all and we belong to Him and He belongs to us all. A reminder again, that He pervades in His creation. One must remember Him through prayers and meditation and He is with you always



46 *sabh mehi varathai aap niraaraa
varan jaath chihan nehee koe sabh
hukamae srisatt oupaaeidhaa*

The Detached Lord is Himself prevailing in all

He has no race or social class, no identifying mark. By the Hukam of His Will, He created the entire universe

ANG 1075 SGGSJi

Path of virtue:

The One True Lord created this creation at His own Will. He exists in His creation. He is Him, there is no mark that identifies Him, nor has He any social class or race. He is our Lord Master and we worship Him so we can be one with Him



47 *sach man a(n)dhar rehiaa samaae
sadhaa sach nihachal aavai n jaae
sachae laagai so man niramal
guramathee sach samaavaniaa*

The True One permeates and pervades the mind within

The True One is Eternal and Unchanging; He does not come and go in reincarnation

Those who are attached to the True One are immaculate and pure. Through the Guru's teachings, they merge in the True One

ANG 120 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru reminds us again that Waheguru: the True One pervades the mind, He is eternal and He is not caught up in the



cycle of reincarnation. If one attaches oneself to Him then one becomes pure. One must follow the Guru's teachings to be one with Him



48 *jal thhal meheehal pooran har meeth*

The Lord, our Friend, is totally pervading the water, the land and the skies

ANG 196 SGGSJi

Path of virtue:

Guru Arjan Dev Ji informs us that Waheguru: the True Lord is everywhere. He is in the water; on the land; and in the sky. The True Lord exists in all His creation. Observe Him in everything you see



49 *thoo aap karathaa sabh srisatt
dhharathaa sabh mehi rehiaa samaae*

You Yourself are the Creator, who established the entire world. You are contained in all

ANG 406 SGGSJi

Path of virtue:

Guru Arjan Dev Ji says that He the True Lord created and established the entire world. Guru Ji further says that the True Lord is contained in all. Remember Him at all times through meditation and be kind to all around you



50 *mai bahu bidhh paekhiou dhoojaa*
naahee ree kooo
kha(n)dd dheep sabh bheethar raviala
poor rehiou sabh looo

I have looked in so many ways, but
there is no other like the Lord

On all the continents and islands, He
is permeating and fully pervading; He
is in all worlds.

ANG 535 SGGSJi

Path of virtue:

When one looks around one sees
Waheguru: the True God in all His cre-
ation. He is in all the continents and in
the water. Accept Him in everything
around you as He is in everything
around you and in all the worlds



Chapter 2

EQUALITY



- 51 *Jee-a jant sabh tis day sabhnaa kaa*
so-ee
Mandaa kis no aakhee-ai jay doojaa
ho-ee

All beings and creatures are His; He
belongs to all

So who can we call bad, since there is
no other

ANG 425 SGGSJi

Path of virtue:

Waheguru: the One God is the creator
and He resides in His creation. See
Him in all. When one's mind makes a
judgement of a person, quickly switch
the paradigm and see the doer within.
One should face one's challenges with
a smile as He is the doer



52 *Ham nahee changay buraa nahee ko-ay*
Paranvat naanak taaray so-ay

I am not good; no one is bad
Prays Guru Nanak, He alone saves us

ANG 728 SGGSJi

Path of virtue:

Remember that no one is bad and I am not good. We are all Waheguru's creation and equal. One should be humble and when an argument erupts step back in humbleness. Life is not about winning, it is about giving. Recognise that one will be liberated when one practises humbleness and sincerity



53 *neech ooch nehee maan amaan*
biaapik raam sagal saamaan

There is no high or low, no honour or dishonour

The Lord is pervading and permeating all

ANG 344 SGGSi

Path of virtue:

He the One God created all as His children. Who can be said to be high or low when He has made us all equal. He exists in all regardless of status, honour, etc. Treat every person as God's child



- 54 *aapae srisatt oupaaeean aap karae
beechar*
*naanak kis no aakheeai sabh varathai
aap sachiaar*

He Himself creates the Universe. He
Himself contemplates it

O Nanak, whom should we tell? The
True Lord is permeating and pervad-
ing all

ANG 1248 SGGSJi

Path of virtue:

Waheguru: the True Lord created this
universe and all that is in it. Remem-
ber that and know that He pervades
in all His creation



- 55 *sagal banasapath mehi baisa(n)thar
sagal dhoodhh mehi gheaaa
ooch neech mehi joth samaanee ghatt
ghatt maadhho jeeaa
sa(n)thahu ghatt ghatt rehiaa samaahiou
pooran poor rehiou sarab mehi jal thhal
rameeaa aahiou*

Fire is contained in all firewood, and
butter is contained in all milk

God's Light is contained in the high
and the low; the Lord is in the hearts
of all beings

O Saints, He is pervading and perme-
ating each and every heart

The Perfect Lord is completely per-
meating everyone, everywhere; He is
diffused in the water and the land

ANG 617 SGGSJi



Path of virtue:

One cannot see the fire in a piece of wood, nor can one see butter within milk. Just the same as Waheguru: the True Lord resides in His creation on land and in the water. He does not distinguish between His creation. If one wishes to see Him then one should worship Him and follow His teachings



56 *bha(n)dd ja(n)meeai bha(n)dd ni(n)
meeai bha(n)dd ma(n)gan veeahu
bha(n)ddahu hovai dhosathee bha(n)
ddahu chalai raahu
bha(n)dd muua bha(n)dd bhaaleelai
bha(n)dd hovai ba(n)dhhaan
so kio ma(n)dhaa aakheeai jith ja(n)mehi
raajaan
bha(n)ddahu hee bha(n)dd oopajai
bha(n)ddai baajh n koe*



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

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

When his woman dies, he seeks an-
other woman; to woman he is bound

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

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

ANG 473 SGGSJi

Path of virtue:

Guru Nanak Dev Ji advocated the
equality of women. This was quite a
fundamental view in the 15th century.
In the above Shabaad Guru Ji makes
it clear the importance of women
and that there is equality of men and
women. Guru Ji makes it clear the



value of women and their role in the existence of mankind. One should think of women as equal to men



57 *dhhan pir eaehi n aakheean behan
eikat(h)ae hoe
eaek joth dhue moorathee dhhan pir
keheesai soe*

They are not said to be husband and wife, who merely sit together

They alone are called husband and wife, who have one light in two bodies

ANG 788 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru ad-



vocated the marriage of two equal partners. Two partners who shared the matrimonial commitment and fidelity. One should in a marriage treat each other as equal partners and equally share the responsibilities of a family



58 *sabh ghatt aapae bhogavai piaaraa vich
naaree purakh sabh soe*

The Beloved Himself enjoys every heart; He is contained within every woman and man

ANG 605 SGGSJi



Path of virtue:

Guru Ram Das Ji the fourth Guru says that He the True Lord is in every heart i.e. both men and women. The True Lord does not reside in just the male He is within both the genders. One should regard both men and women as equal as does the True Lord



- 59 *aval aleh noor oupaaeiaa kudharath kae
sabh ba(n)dhae
eaek noor thae sabh jag oupajiaa koun
bhalae ko ma(n)dhae*

First, Allah created the Light; then, by His Creative Power, He made all mortal beings

From the One Light, the entire uni-



verse welled up. So who is good, and who is bad?

ANG 1349 SGGJSJi

Path of virtue:

The One God is, was and forever shall be. Here Guru Ji tells us that He the One God created all mortal beings from the one light. He created the entire universe and we are all His children. We are all equal in His eyes. One should not consider anyone bad and others good



60 *ghatt ghatt rav rehiaa banavaaree*

In each and every heart, the Lord (the Lord of the forest) is permeating and pervading

ANG 597 SGGSJi

Path of virtue:

Waheguru: the True Lord resides in every heart. No matter if rich, poor, low caste, Sikh, Muslim, Christian, etc. One needs to remove greed and worldly pleasures from within in order to gain eternal peace and be one with Him. Remember Him no matter what one's background



Chapter 3

RESPECT PARENTS



- 61 *kaahae pooth jhagarath ho sa(n)g baap
jin kae janae baddeerae thum ho thin sio
jhagarath paap*

O son, why do you argue with your father?

It is a sin to argue with the one who fathered you and raised you

ANG 1200 SGGSJi

Path of virtue:

Love of parents cannot be repaid in full. Loving parents and looking after them repays some of their love and efforts of raising their children. Disagreements / arguments happen due to the want of something or exercising power. Sometimes it can be due to ego of having something that is materialistic. Why forget that in an instant all will be left behind when one dies. Do not argue with parents instead listen and resolve the differences



62 *brich mata aar taat ki sewa kariyo nit
tyaan na ban ko jaaiyai yahai dharan sun
meet*

Serve your respected mother and father daily

Listen mate, never abandon them to perform meditation or perform any other penance as this is dharma (righteous path)

Charitr 81 Sri Charitropakhyan Sri Dasam Granth Ji

Path of virtue:

Sri Guru Gobind Singh Ji says it is the first and foremost duty of an offspring to serve their parents. It is the greatest deed possible for an individual to give up worldly possessions but even that is not equivalent to serving ones parents



63 *sune raam aae, sabhai log dhaae, lege
aan paying, mile ram rayang
kou chaur dhaare, kou paan khuaray,
preet maat paayang, laee kanth layang*

When the people heard that Ram had returned, then all the people ran and fell at his feet; Ram met all of them

Someone swung the fly-whisk; someone offered the betel; Ram fell at the feet of his mother and his mother hugged him

Page 618 Line 8 Choubis Avtar
Sri Dasam Granth Ji

Path of virtue:

Sri Guru Gobind Singh Ji depicts a historical event of the return of Ram Chander Ji (the Prophet of Threta Age) to Ayudhya after 14 years. Ev-



everyone was falling at Ram Chander Ji's feet but he fell at his mother's feet*. Guru Gobind Singh Ji emphasizes that one can be the greatest and most respected person in the world, but a mother is greater still

*Falling at the feet of someone or touching someone's feet is an act of giving that person the utmost respect



64 *jo maathaa pithaa dheer aagaa naa
ma(n)nae so bhee thanakhaaheea*

One who does not show respect to the wishes of their parents will be punished

Rehatnama Bhai Chaupaa Singh Ji



Path of virtue:

This is a strong message that one should respect the wishes of their parents and try and fulfil them the best they can



- 65 *jeevath pithar n maanai kooo mooeae(n)*
siraadhh karaahee
pithar bhee bapurae kahu kio paavehi
kooaa kookar khaahee

He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died

Tell me, how can his poor ancestors receive what the crows and the dogs



have eaten up?

ANG 332 SGGsJi

Path of virtue:

How does offerings of feast and performing of rituals help parents who are now dead? What should have helped is that the children looked after their parents and grandparents when they were alive. Attending to their needs and making their lives as comfortable as possible would have meant a lot more than putting food out as offerings after they are dead. One should look after parents when the opportunity to do so is there



66 *maan piu parahari sunai vaydu bhaydu n
jaanai kadaa kahaanee*

Renouncing the parents, the listener
of Vedas cannot understand their
mystery

Bhai Gurdas Ji Vaaran

Path of virtue:

How can one who has abandoned his
/ her parents, the parents who did all
they could and scarified a lot for him
/ her, be of such an intellect that he /
she could understand the mystery of
the Vedas (Spiritual literature consid-
ered to be not written by man). One
must understand the responsibility of
caring for parents to develop spiritual
values



67 *maan piu parahari karai tapu vanakhandi
bhulaa dhirai bibaanee*

Repudiating the parents, meditation
in the forest is similar to the wander-
ings at deserted places

Bhai Gurdas Ji Vaaran

Path of virtue:

If one has abandoned or rejected his
/ her parents and then claims to me-
diate in solitude that person cannot
be seen as someone of spiritual value.
Accepting the responsibilities of their
family including parents and living the
life of a householder is what is accept-
ing to Waheguru: the True Lord



68 *maan piu parahari karai pooju dayvee*
dayv n sayv kamaanee

The service and worship to the gods and goddesses are useless if one has renounced his parents

Bhai Gurdas Ji Vaaran

Path of virtue:

Where one has rejected his / her parents and then offers service to the deities is seen as of no use or value. Such service and prayers are futile. One must accept and perform their duties as a family member then only will the deities accept their services and prayers



Chapter 4

SELFLESS SERVICE
&
HONEST LIVING



69 *saevaa surath sabadh chith laaeae*
houmai maar sadhaa sukh paaeiaa
maaeiaa mohu chukaavaniaa

Center your awareness on seva -selfless service- and focus your consciousness on the Word of the Shabad
Subduing your ego, you shall find a lasting peace, and your emotional attachment to Maya will be dispelled

ANG 110 SGGSJi

Path of virtue:

Doing seva - selfless service - the mind detaches itself from ego. Reading shabad (*Sri Guru Granth Sahib Ji*) focuses one's mind on Waheguru. Together peace is obtained and Maya in the form of greed, jealousy, ego, etc. starts to leave and one begins to attain peace



70 *sathigur saeviai jaae abhimaan*
govidh paaseai gunee nidhhaan

Serving the True Guru, egotistical
pride departs,

and the Lord of the Universe, the
Treasure of Excellence, is obtained

ANG 233 SGGJi

Path of virtue:

Serving the One God through prayer,
selfless service at the Gurdwara (Sikh
place of worship), serving others, etc
attaches the mind to the One God,
the creator of the Universe



- 71 *sathigur saevan so sohanae houmai mail
gavaae
sabadh rathae sae niramalae chalehi
sathigur bhaae*

Those who serve the True Guru are very beautiful; they cast off the filth of selfishness and conceit

Those who are attuned to the Shabad are immaculate and pure. They walk in harmony with the Will of the True Guru

ANG 233 - 234 SGGSJi

Path of virtue:

When in the service of the Guru one does not involve oneself in egocentricity and self pride. One becomes compassionate and God loving. One should be involved in serving others through voluntary work, through donations, etc. to benefit all of His creation not just mankind



72 *man rae sathigur saev nisa(n)g*
sathigur saeviai har man vasai lagai n
mail patha(n)g

O mind, serve the True Guru without
hesitation

Serving the True Guru, the Lord
abides within the mind, and no trace
of filth shall attach itself to you

ANG 69 SGGSJi

Path of virtue:

When one serves the True Guru their
ego is conquered and the True Lord
guides them with pure thoughts and
truthfulness. Engage in selfless service
and serve the True Guru, Waheguru



73 *ghaal khaa-ay kichh hathahu day-ay*
naanak raahu pachhaanehsay-ay

One who works for what he eats,
and gives some of what he has

Oh Nanak, he knows the path

ANG 1245 SGGSJi

Path of virtue:

One must earn one's living by honest
hard work and should also share these
earnings with those less fortunate.
One should work hard; work diligently
and be a service to society and not a
burden on society



74 *keethaa lorrehi so prabh hoe
thujh bin dhoojaa naahee koe
jo jan saevae this pooran kaaj*

Whatever God wills, that alone happens

Without You, there is no other at all

The humble being serves Him, and so
all his works are perfectly successful

ANG 736 SGGSJi

Path of virtue:

Whatever happens in one's life happens as Waheguru: the One God wants it to be. Doing truthful deeds and accepting His Hukum (command) makes one content. Remembering that He is the only Truthful One, serve Him and let one's all honest deeds come to fruition



75 *sathigur kee saevaa niramalee niramal
jan hoe s saevaa ghaalae*

Service to the True Guru is immaculate and pure; those humble beings who are pure perform this service

ANG 304 SGGSJi

Path of virtue:

Whole heartedly serving the True Guru (spiritual teacher) can be done by those who truly love their Guru. Those who are pure and live the life of truth can be of service to their Guru. Lead a truthful life and be pure enough to serve the True Guru



76 *sachiaar sikh behi sathigur paas ghaalan
koorriaar n labhanee kithai thhaae
bhaalae*

The truthful Sikhs sit by the True
Guru's side and serve Him. The false
ones search, but find no place of rest

ANG 305 SGGsJi

Path of virtue:

Be a truthful devotee of the True God
so you may sit by His side and serve
Him



77 *vich dhuneaaa saev kamaaaeeai*
thaa dharageh baisan paaeeai

In the midst of this world, do seva
and you shall be given a place of
honor in the Court of the Lord

ANG 26 SGGSJi

Path of virtue:

When Waheguru: the True Lord con-
secrates someone, that fortunate
person is blessed with insight of God.
We too should ask for His blessings so
that we can carry out selfless service
that He accepts



78 *sathigur saevaa safal hai bane*
jith mil har naam dhhiaaeiaa har dhhanee
jin har japiaa thin peeshhai shhoottee
ghanee

Service to the True Guru is fruitful
and rewarding

meeting Him, I meditate on the Name
of the Lord, the Lord Master

So many are emancipated along with
those who meditate on the Lord

ANG 165 SGGJi

Path of virtue:

Guru Amar Das Ji the third Guru is
the perfect example of service to the
Guru. He served Guru Angad Dev
Ji the second Guru for 12 years and
received enlightenment and subse-
quently Guruship. In this age seva -
service - is the way to enlightenment



79 *gur kee saevaa gur bhagath hai viralaa*
paaeae koe

Service to the Guru is worship of the Guru. How rare are those who obtain it!

ANG 66 SGGSJi

Path of virtue:

Worshipping Waheguru: the True God is like serving Him. Through service to the True God, peace is obtained. One should after work devote sometime wherever possible to seva – service – so that the body is put to the service of the True God. Accept the will of Waheguru and do as much service as you can



80 *jis har saevaa laaeae soee jan laagai*

That humble being is attached to the Lord's service, whom the Lord so attaches

ANG 1070 SGGSJi

Path of virtue:

Guru Ram Das Ji the fourth Guru enlightens us that only those whom He attaches to Himself are the fortunate ones to be given the opportunity to perform selfless service. One should get involved in selfless service wherever one can and the Lord Himself will bestow it to those who deserve



- 81 *saa saevaa keethee safal hai jith sathigur
kaa man ma(n)nae
jaa sathigur kaa man ma(n)niaa thaa
paap kasa(n)mal bha(n)nae*

Fruitful and rewarding is that service,
which is pleasing to the Guru's Mind

When the Mind of the True Guru is
pleased, then sins and misdeeds run
away

ANG 314 SGGJSi

Path of virtue:

One should make time for selfless service. Sometimes one has to put aside their own work or household commitments to perform service. Waheguru: the True God will reward them and they will obtain blessings. One should do as much service as is possible so that sins and misdeeds stay away from them



82 *hasathee sir jio a(n)kas hai aharan jio sir
dhaee
man than aagai raakh kai oobhee saev
karaee
eio guramukh aap nivaareeai sabh raaj
srisatt kaa laee*

The elephant offers its head to the
reins, and the anvil offers itself to the
hammer

Just so, we offer our minds and bodies
to our Guru; we stand before Him, and
serve Him

This is how the Gurmukhs eliminate
their self-conceit, and come to rule
the whole world

ANG 647 - 648 SGGSJi

Path of virtue:

Guru Amar Das Ji in the above writing
ask us to offer our minds and bodies



in service to Waheguru: the True God. In doing so we may suffer financially or physically however these services that are done with truthfulness for those less fortunate will be accepted by God. These services will transform our present and hereafter worlds



83 *sukhadhaathaa gur saeveeai sabh
avagan kadtai dhhoe*

Serve the Guru, the Giver of Peace;
He shall remove and wash off all your faults

ANG 43 SGGsJi



Path of virtue:

When one serves his / her Guru true
Naam is obtained; true Bliss is at-
tained; intuitive peace well up and ego
dies. Continue to serve your Guru and
let Him guide you to eternal peace



84 *naanak guramukh bujheeai jaa aapae
nadhar karaee*

○ Nanak, the Gurmukh understands,
when the Lord casts His Glance of
Grace

ANG 648 SGGSJi

Path of virtue:

When one does service when asked



by Waheguru: the True Lord especially at a time of need, Waheguru accepts this service. This service (service on demand) is more valuable than others done when one wishes to. Such service is given to those who have good fortune. When asked to perform service do not shy away as only the fortunate ones on whom He casts His glance are presented with such opportunities



Chapter 5

ESTEEM VIRTUES



- 85 *gur sathigur kaa jo sikh akhaaeae s
bhalakae out(h) har naam dhhaava
oudham karae bhalakae parabhaathee
eisanaan karae a(n)mrith sar naavai*

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar

ANG 305 SGGJSJi

Path of virtue:

If one wants to be called a Gursikh (a learner and devotee of Waheguru) then rise in the early hours of the morning, bathe and then start meditation. Remember and worship the one creator Waheguru: The True God



- 86 *oupadhaes guroo har har jap jaapai sabh
kilavikh paap dhokh lehi jaavai
fir charrai dhivas gurabaanee gaavai
behadhiaa out(h)adhiaa har naam
dhhiaavai*

Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name

ANG 305 SGGsJi

Path of virtue:

Remember Waheguru: the True Lord Har Har and all sins will be erased. When the sun rises then one should sing Gurbani and all day whether standing or sitting meditate on Waheguru



87 *jo saas giraas dhhiaaeae maeraa har har
so gurasikh guroo man bhaavai*

One who meditates on my Lord,
Har, Har, with every breath and every
morsel of food - that GurSikh be-
comes pleasing to the Guru's Mind

ANG 305 SGGSi

Path of virtue:

To become pleasing to Waheguru: the
True Lord, remember Him with every
breath and every bite of food one
eats. Be grateful to Him for all that He
gives for one's sustenance



88 *jis no dhaeiaal hovai maeraa suaamee
this gurasikh gurSikh oupadhaes sunaavai*

That person, unto whom my Lord
and Master is kind and compassionate
- upon that GurSikh, the Guru's teach-
ings are bestowed

ANG 306 SGGSJi

Path of virtue:

When one remembers Waheguru: the
True Lord through meditation day and
night, with every breath, with every
morsel of food, then the True Lord
shows his kindness and bestows His
teaching to that GurSikh (a learner
and devotee of Waheguru)



- 89 *kis ho savee kis aaraadhhee jo dhisattai
so gaashhai*
*saadhhasa(n)gath kee saranee pareesai
charan raen man baashhai*

Whom should I serve? Whom should
I worship in adoration? Whoever I see
shall pass away

I have sought the Sanctuary of the
Saadh Sangat, the Company of the
Holy; my mind longs for the dust of
their Feet

ANG 533 SGGSJi

Path of virtue:

All who come to this earth will go one
day. If one has longed for the darshan
(gaining sight) of Waheguru: the True
Lord the Saadh Sangat (the Holy
People) can guide one. Seek them and
meet Waheguru and the wandering
around to meet Him will end



90 *gur sabadhee kamal bigaasiaa eiv har ras
peejai
aavan jaanaa t(h)aakiaa sukh sehaj
saveejai*

Through the Word of the Guru's
Shabad, the heart-lotus blossoms
forth, and in this way, one drinks in the
sublime essence of the Lord

Coming and going in reincarnation
ceases, and one sleeps in peace and
poise

ANG 1089 SGGSJi

Path of virtue:

Attach yourself to the Word of the
Guru's shabad – Spiritual teachings
– and through this one will drink the
nectar of His blessing. The reincar-
nation cycle will stop and one will
become one with Him



- 91 *sachai sabadh path oopajai sachae
sachaa naao
jinee houmai maar pashhaaniaa ho thin
balihaarai jaao*

From the True Word of the Shabad
comes honour. True is the Name of
the True One

I am a sacrifice to those who conquer
their ego and recognize the Lord

ANG 69 SGGSJi

Path of virtue:

When one serves the True Guru through
Shabad (*Sri Guru Granth Sahib Ji*)
their ego is conquered. One becomes
respected here and hereafter. Be of
service to those who have conquered
their ego and live the life of a good God
loving person



92 *sach khaanaa sach painanaa sachae hee
vich vaas*

*sadhaa sachaa saalaahanaa sachai
sabadh nivaas*

*sabh aatham raam pashhaaniaa
guramathee nij ghar vaas*

Those who take the Truth as their
food and the Truth as their clothing,
have their home in the True One

They constantly praise the True One,
and in the True Word of the Shabad
they have their dwelling

They recognize the Lord, the Supreme
Soul in all, and through the Guru's
teachings they dwell in the home of
their own inner self

ANG 69 SGGSJi

Path of virtue:

When truth becomes a way of life in



everything one does, then Waheguru:
the One God is recognised not just in
oneself but in all



93 *sach vaekhan sach bolanaa than man
sachaa hoe
sachee saakhee oupadhaes sach sachae
sachee soe*

They see the Truth, and they speak
the Truth; their bodies and minds are
True

True are their teachings, and True are
their instructions; True are the reputa-
tions of the true ones

ANG 69 SGGSJi



Path of virtue:

Let all your actions reflect the truth.
Your actions will be your character of
one who performs good deeds and
speaks the truth



- 94 *eaehu jag jalathaa dhaekh kai bhaj peae*
sathigur saranaa
sathigur sach dhirraaeiaa sadhaa sach
sa(n)jam rehanaa

Seeing this world on fire, I rushed to
the Sanctuary of the True Guru

The True Guru has implanted the Truth
within me; I dwell steadfastly in Truth
and self-restraint

ANG 70 SGGSJi



Path of virtue:

As the world around us is on fire amid egotistical needs and demands for materialistic possessions, only the True Guru can save us. Living a truthful life and going to the True Guru one will aboard the Boat of Truth, which helps cross over the horrifying world ocean.



95 *jo sachai laaeae sae sach lagae nith
sachee kaar kara(n)n
thinaa nij ghar vaasaa paaeiaa sachai
mehal reha(n)n*

Those who are linked by the True One are linked to Truth. They always act in Truth

They attain their dwelling in the home of their own inner being, and they abide in the Mansion of Truth

ANG 70 SGGSJi

Path of virtue:

When one is attuned to the True One and living the life of truth, one becomes happy and peaceful accepting all as Waheguru's: the One God's wish.



- 96 *guramukh vaekhaa thaa eihu man bhi(n)
naa
thrisanaa thaj sehaj sukh paaeiaa eaeko
ma(n)n vasaavaniaa*

As Gurmukh, I see Him, and then this
mind is pleased and uplifted

Renouncing desire, I have found intuitive
peace and poise; I have enshrined
the One within my mind

ANG 111 SGGSJi

Path of virtue:

As the One Lord moves imperceptibly,
find peace when seeing Him through
His teaching. Untamed desire leads to
false deeds and misery. Perform good
truthful deeds and you will see Him
and have peace of mind



97 *anadhin raathae jo har bhaaeae*
maerai prabh maelae mael milaaeae
sadhaa sadhaa sachae thaeree saranaae
thoo(n) aapae sach bujhaavaniaa

Night and day, they are attuned to
His Love; they are pleasing to the Lord
My God merges with them, and unites
them in Union

Forever and ever, O True Lord, I seek
the Protection of Your Sanctuary; You
Yourself inspire us to understand the
Truth

ANG 111 SGGSJi

Path of virtue:

Know the truth and be in sync with
the truth as it is pleasing to Wahe-
guru: the One God. Remember Him
day and night and He will accept you
in His Sanctuary



98 *jin sach jaathaa sae sach samaanae
har gun gaavehi sach vakhaanae
naanak naam rathae bairaagee nij ghar
thaarree laavaniaa*

Those who know the Truth are absorbed in Truth

They sing the Lord's Glorious Praises,
and speak the Truth

O Nanak, those who are attuned to
the Naam remain unattached and balanced;
in the home of the inner self,
they are absorbed in the primal trance
of deep meditation

ANG 111 SGGSJi

Path of virtue:

Know the truth and speak the truth.
Sing His glories and be at peace
within your inner self. Remember Him
through meditating (repeat Waheguru
or Satnam) or singing Shabads



99 *sae sach laagae jo thudhh bhaaeae*
sadhaa sach saevehi sehaj subhaaeae

Those who please You are linked to
the Truth

They serve the True One forever, with
intuitive ease

ANG 119 SGGSJi

Path of virtue:

Attaching oneself to truth pleases
Waheguru: the One God. Live a truth-
ful life and serve the True Lord



100 *than sachaa rasanaa sach raathee sach*
sun aakh vakhaananiaa
manasaa maar sach samaanee

True are the bodies of those whose
tongues are attuned to Truth. They
hear the Truth, and speak it with their
mouths

Subduing their desires, they merge
with the True One

ANG 119 - 120 SGGSJi

Path of virtue:

Let truth be one's way of life. Speak-
ing, hearing and performing truthful
acts delight Waheguru: the One God.
Be one with Him. Do not let materi-
alistic things, ego, lust, etc take over
and control actions that takes one
away from the truth and the True God



101 *jo sach raathae thin sachee liv laagee*

Those who are attuned to Truth are
blessed with the Love of the True One

ANG 120 SGGSJi

Path of virtue:

Truthful actions are pleasing to Wahe-
guru: the One God. Waheguru blesses
those who attach themselves to truth-
ful actions



102 *ho vaaree jeeo vaaree houmai maar
milaavaniaa*

I am a sacrifice, my soul is a sacrifice,
to those who subdue their ego, and
unite with the Lord

ANG 128 SGGSJi

Path of virtue:

Serve and respect those who have
given up duality and have become
one with Waheguru: the One God



103 *sacho sach ravehi dhin raathee eihu man
sach ra(n)gaavaniaa*

Those who speak of the truest of the
true, day and night-their minds are
imbued with the Truth

ANG 128 SGGSJi

Path of virtue:

Through the teaching of the Guru
truth is understood and is pleasing to
the mind. Listen to the teaching and
speak the truth and His sanctuary can
be obtained



104 *jo sach rathae thin sacho bhaavai*

Those who are attuned to Truth, love
the Truth

ANG 128 SGGSJi

Path of virtue:

Live a truthful life and let truth be
your inward and outward behaviour
day and night



105 *jis dhai a(n) dhar sach hai so sachaa
naam mukh sach alaaee
ouhu har maarag aap chaladhaa horanaa
no har maarag paaee*

Those, within whom the Truth dwells,
obtain the True Name; they speak only
the Truth

They walk on the Lord's Path, and in-
spire others to walk on the Lord's Path
as well

ANG 140 SGGSJi

Path of virtue:

When one lives the life of a truthful
person, one's actions speak for the
person's character. Their actions in-
spire others to follow their Lord and
live the life of a truthful person



106 *ouhu aap shhuttaa kutta(n)b sio dhae
har har naam sabh srisatt shhaddaaeae
jan naanak this balihaaranai jo aap japai
avaraa naam japaaeae*

He is saved, along with his family;
bestowing the Name of the Lord, Har, Har,
Har, He saves the whole world

Servant Nanak is a sacrifice to one
who himself chants the Naam, and in-
spires others to chant it as well

ANG 140 SGGSJi

Path of virtue:

Remembering the Lord day and night,
one saves himself, his family and the
world. Meditate on the Naam: Har, Har
and walk on the Lord's path enthusing
others to do the same



107 *ga(n)dt pareethee mit(h)ae bol*
baedhaa ga(n)dt bolae sach koe

There is a bond between love and words of sweetness

When one speaks the Truth, a bond is established with the Holy Scriptures

ANG 143 SGGSJi

Path of virtue:

How is a bond established? A hungry man eats, he is satisfied and a bond is established. When one speaks sweet words of truth, love is established. Do not speak bitterly, speak gentle words and love will flow



108 *rehai niraalam eaekaa sach karanee*
param padh paaeiaa saevaa gur
charanee
man thae man maaniaa chookee aha(n)
bhramanee

One who remains pure and unblemished and practices only true deeds obtains the supreme status, serving at the Guru's Feet

The mind is reconciliated with the mind, and the ego's wandering ways come to an end

ANG 227 SGGSJi

Path of virtue:

Be one with Him by living the life of a truthful person by speaking the truth and practice good deeds such as serving Guru Ji and His people. One's mind rejects egoistic thoughts and stays on the truthful path



109 *saach sa(n)thokhae bharam chukaaeiaa*

Through truth and contentment,
doubt is dispelled

ANG 228 SGGJi

Path of virtue:

A state of happiness and satisfaction
comes through living a truthful life.
Disillusions, apprehension and fantasy
are erased through truth



110 *sath sa(n)thokh dhaeiaa kamaavai eaeh
karanee saar*

Practice truth, contentment and kindness; this is the most excellent way of life

ANG 51 SGGSJi

Path of virtue:

Love and kindness to all is the truthful way of life. Live such a life and there will be a sense of fulfilment in all that one does and achieves



111 *bin parachai nehee thhiraa rehaae*
dhubidhhaa maett khimaa gehi rehahu

Without enlightenment, the body
does not remain steady

So erase your duality and hold tight to
forgiveness

ANG 343 SGGJSi

Path of virtue:

One remembers Waheguru through
simran (meditation), singing shabads
and reading *Sri Guru Granth Sahib Ji*.
This keeps one focused on Waheguru:
the One True God and in doing so du-
ality is erased



112 *lobh moh sabh beesar jaahu*
jug jug jeevahu amar fal khaahu

Forget all your greed and emotional attachment;

you shall live throughout the ages,
eating the fruit of immortality

ANG 343 SGGSJi

Path of virtue:

One when attached to greed, ego, etc. wants what they must have even when there are no means of obtaining them. One will go as far as committing crime, telling lies, etc to get them. Let go and live within your means otherwise the whole life is spent chasing after materialistic things



113 *sath sa(n)thokh kaa dhharahu dhhiaan*
kathhanee kathheei breham giaan

Center yourself and meditate on
truth and contentment

Speak the speech of God's spiritual
wisdom

ANG 344 SGGJSJi

Path of virtue:

One remembers Waheguru, through
meditation, reading or singing from
the *Sri Guru Granth Sahib Ji*. This way
the truth becomes the approach to
life. One's speech too becomes that of
Waheguru: the True God and the mind
is settled and contentment is achieved



114 *sath sa(n)thokh dhaeiaa dhharam sach
eih apunai grih bheethar vaarae*

Purity, contentment, compassion,
faith and truthfulness - I have ushered
these into the home of my self

ANG 379 SGGSJi

Path of virtue:

One's mind is known to be racing
around to all sorts of needs, wants,
etc. Train the mind to think pure
thoughts and to be there to help
those in need. Be involved in seva
(selfless service)



115 *har simarath kilavikh sabh naasae*
anadh karahu mil su(n)dhar naaree
gur naanak maaree pajj savaaree

Remembering the Lord in meditation, all sinful mistakes have been erased

Joining together, O beautiful soul-brides celebrate and make merry

Guru Nanak has saved my honour

ANG 806 SGGSJi

Path of virtue:

Remembering the Lord at all times when alone or with others will take away one's sins and bring joy. Pleasing the Lord one's honour is saved



116 *sath sa(n)thokh dhaeiaa dhharam such
sa(n)than thae eihu ma(n)th lee*

Truth, contentment, compassion,
Dharmic faith and purity - I have re-
ceived these from the Teachings of
the Saints

ANG 822 SGGSJi

Path of virtue:

The teachings of the Saints - the
Gurus are needed to understand faith.
One needs a Guru for guidance to be
one with Waheguru - God. Learn from
the Guru and become a spiritual soul



117 *jehaa(n) naam milai theh jaao*
gur parasaadhee karam kamaao
naamae raathaa har gun gaao

Go there, where you may obtain the
Naam, the Name of the Lord

By Guru's Grace, perform good deeds

Imbued with the Naam, sing the Glori-
ous Praises of the Lord

ANG 414 SGGSJi

Path of virtue:

One can go to places that encourage
meditation through reciting the Naam
of the Lord. This happens if the Guru
grants His grace. Do deeds that will
warrant Guru's grace



- 118 *man hiradhai krodhh mehaa bisalodhh
nirap dhhaavehi larr dhukh paaeiaa
a(n)thar mamathaa rog lagaanaa houmai
aha(n)kaar vadhhaaeiaa
har har kirapaa dhhaaree maerai t(h)
aakur bikh guramath har naam lehi jaae
jeeo*

Their hearts and minds were filled with the horribly poisonous essence of anger. The kings fought their wars and obtained only pain

Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased

If my Lord, Har, Har, shows His Mercy, my Lord and Master eradicates the poison by the Guru's teachings and the Lord's Name

ANG 445 SGGSJi



Path of virtue:

When one no longer practices self discipline and does not remember the Lord then the hearts and minds fill with anger, self existence, egoism and the Lord is forgotten. Only by listening to the teachings of the Guru and meditating on the Lord's name will mercy be obtained once again



- 119 *Farida Buray da bhela kar, gusa man na
hinda-ay*
Dehi rog na lag-ee, pelair sab kich pa-ay

Fareed, answer evil with goodness;
do not fill your mind with anger
Your body shall not suffer from any



disease, and you shall obtain everything

ANG 1381 SGGSJi

Path of virtue:

One should do good to others even if the others are not kind. Otherwise anger fills the mind and the body can suffer from disease



120 *Dadai Dos Na Day-oo Kisai ; Dos
Kammaa Aapni-aa
Jo Mai Kee-aa So Mai Paa-i-aa ; Dos Na
Deejai Avar Janaa*

Through the alphabet Dadda (d) Guruji explains the ultimate truth that



never ever blame anyone else for our pains and misfortunes because whatsoever happen is the reflections of our own deeds therefore instead of blaming others blame our own deeds

Realise that whatsoever I have done that is what I receive in return therefore there is no one else to be blamed.

ANG 433 SGGSJi

Path of virtue:

One should not find fault or blame in others for what is happening in their lives. Instead one should think and reflect on one's own actions and thoughts. What is happening is as a result of one's own doing, so try and live the life of a God loving person with no ill thoughts towards others



- 121 *Kabeer sabh tay ham buray ham taj
bhalo sabh ko-ay
Jin aisaa kar boojhi-aa meet hamaaraa
so-ay*

Sri Kabirji says, I am the worst of all;
except me, everyone else is good

Whosoever has realise such within,
means that the person whose ego is
vanished he alone is my friend

ANG 1364 SGGSJi

Path of virtue:

One should see the good in others
and the bad in oneself. One should
keep track of their deeds and
thoughts. One should understand and
appreciate others by putting aside
their own personal perceptions and
judgements. Then the ego from within
will start to vanish



122 *Katik karam kamaavnay dos na kaahoo
jog
Parmaysar tay bhuli-aa vi-aapan sabhay
rog*

In the month of Katak, do good deeds. Do not try to blame anyone else

Forgetting the Transcendent Lord, all sorts of illnesses are contracted

ANG 135 SGGSJi

Path of virtue:

Through the month of Katak, Guruji says that jeev (being) has to consume the returns of all the deeds performed therefore it is not wise for jeev (being) to blame others in any way as jeev (being) himself is the cause of all the pain

Upon forgetting Waheguru, jeev



(being) will be infected with all kinds of illnesses therefore the root cause for the physical and mental pains are our ignorance towards Waheguru. One should concentrate on doing good, as what one sows one shall reap. One should remember our Lord Waheguru always, as forgetting Waheguru will be our greatest shortfall.



123 *naanak naam dhhiaae pooran
saadhhasa(n)g paaee param gathae*

O Nanak, meditating on the Naam, in the perfect Saadh Sangat, the Company of the Holy, I have obtained the supreme status

ANG 458 SGGSJi



Path of virtue:

Always meditate and remember the Lord by reciting His Naam within the company of the holy then one will obtain a high status both here and hereafter. The ongoing cycle of birth and death will be ended



124 *Karan na sunai kaahoo kee nindaa*
Sabh tay jaanai aapas ka-o mandaa

Whose ears do not listen to slander
against anyone

Who deems himself to be the worst of
all

ANG 274 SGGSJi



Path of virtue:

Never listen to slander of any other person (Note: Ninda or slander means acts of manipulating the actual fact to portray others merit as demerits). In this manner know ourselves as the worst compare to all others. One should stop slandering and listening to slander both at home and outside



125 *Din rain apnaa kee-aa paa-ee*
Kis dos na deejai kirat bhavaa-ee

Day and night they receive the rewards of their own actions

Don't blame anyone else; your own actions lead you astray

ANG 745 SGGSJi



Path of virtue:

This jeev (being) receives the returns of own earned deeds during day and night. Therefore who do we blame as deeds performed are creating illusions which lead us astray. One should react positively to favourable and unfavourable events. To recognise that what one receives in their life is the result of their own doings. One should not blame anyone, instead should focus on doing the right thing



126 *Chit chaytas kee nahee baavri-aa*
Har bisrat tayray gun gali-aa

Why do you not keep Him in your
consciousness, you mad man?

Forgetting the Lord, your own virtues
shall rot away

ANG 990 SGGSJi

Path of virtue:

One should know that all their virtues
and strength belong to Waheguru: the
One God. He is the giver and one is
the beneficiary of these virtues



127 *Ta-o dayvaanaa jaanee-ai jaa saahib*
Dharay pi-aar
Mandaa jaanai aap ka-o avar bhalaa
sansaar

He alone is known to be insane,
when he falls in love with his Lord and
Master

He sees himself as bad, and all the
rest of the world as good

ANG 991 SGGSJi

Path of virtue:

One should realise that one is to be
connected to the Waheguru: the One
Lord. One should look within at one's
own weaknesses and virtues in others.
Remember Waheguru exists in all His
creation so love Him and His beings



128 *Buraa bhalaa du-ay samsar sahee-ai*
Haumai jaa-ay ta ayko boojhai so
gurmukh sahj samaa-idaa

He endure both bad and good
equally

When egotism is silenced, then one
comes to know the One Waheguru.
Such a Gurmukh intuitively merges in
the Waheguru

ANG 1076 SGGSJi

Path of virtue:

One should endure good and bad the
same and remain in a constant state
at all times. One should be calm and
appreciative of the experiences and
learning gained during difficult times



129 *Naanak moorakh ayk too avar bhalaa
saisaar*
*Jit tan naam na oopjai say tan hohi khu-
aar*

○ Nanak, you alone are foolish; all
the rest of the world is good

That body in which the Naam does
not well up - that body becomes mis-
erable

ANG 1328 SGGSJi

Path of virtue:

One should know oneself as with least
knowledge and others with more.
Praising Waheguru, the self ego di-
minishes. Keep in mind that with the
remembrance of Waheguru, the life-
time is not a waste. One should spend
time improving rather than regretting
previous failures, learn and move on



130 *Fareedaa dukh sukh ik kar dil tay laahi
vikaar*

*Alah bhaavai so bhalaa taaN labhee
darbaar*

Fareed, look upon pleasure and pain
as the same; eradicate corruption
from your heart

Whatever pleases the Lord God is
good; understand this, and you will
reach His Court

ANG 1383 SGGSJi

Path of virtue:

Appreciate and be grateful in the Will
of the One God, as all that is hap-
pening in the present, has happened
in the past and will happen in the
future, as is the Will of God. Although
one may not see it as good, all that
God, Waheguru does is for our good.
Appreciate the truth that all that hap-
pens is in accordance with the Will of
God



131 *Buraa bhalaa ko-ee na kaheejai*
Chhod maan har charan gaheejai

Do not say that anyone is good or bad

Renounce your arrogant pride, and grasp the Feet of the Lord

ANG 186 SGGSJi

Path of virtue:

One should not say any word that may hurt others. Know that we are not capable of comprehending all the events that take place in our lifetimes as our comprehension may only be our minds illusion. All that one has to do is let go of one's ego and hold on tight to the Lords feet by remembering Him at all times. One should stop talking about the mistakes made by others, instead should concentrate on the good virtues in others



- 132 *Naa ham changay aakhee-aah buraa na
disai ko-ay*
Naanak ha-umai maaree-ai sachay
jayhrhaa so-ay

I am not called good, and I see none
who are bad

Guru Nanak says, one who conquers
and subdues his ego, becomes just
like the True Waheguru

ANG 1015 SGGSJi

Path of virtue:

Know that we are not perfect and
others are not always wrong. One
should not see weaknesses in others
as this is only the reflection of the ego
within. Realise that our real self has
God within, think global as we all are
forms of the One Lord. Everything
belong to the One Lord Waheguru



133 *Sabh antarjaamee barahm hai barahm
vasai sabh thaa-ay
Mandaa kis no aakhee-ai sabad vaykhu
liv laa-ay*

God is the Inner-knower of all hearts;
God dwells in every place

So who should we call evil? Behold
the Word of the Shabad (Gurus teach-
ings), and lovingly dwell upon it

ANG 757 SGGSJi

Path of virtue:

One should experience the One God is
omnipresent within His entire creation.
So one should see, hear and feel the
One God. When one prays He listens;
where one goes He is present; what
one thinks He is aware; and when one
meets someone see Him in them



- 134 *Kaparh roop suhaavanaa chhad
dunee-aa andar jaavnaa
Mandaa changa aapnaa aapay hee
keetaa paavnaa*

Abandoning the world of beauty,
and beautiful clothes, one must depart
He obtains the rewards of his good
and bad deeds

ANG 470 SGGSJi

Path of virtue:

Know that this physical form has to be
abandoned and the athma (soul) trav-
els beyond this physical world. One
must realise that after death noth-
ing goes along other than the deeds
(good and bad). Know that one only
receives the fruits of one's own deeds
therefore engage in performing good
deeds



- 135 *Jaa-ay puchhahu sohaagane vaahai*
kinee baatee saho paa-ee-ai
Jo kichh karay so bhalaa kar maanee-ai
hikmat hukam chukhaa-ee-ai

Go and ask the happy, pure soul-
brides, how did they obtain their
Husband Lord?

Whatever the Lord does, accept that
as good; do away with your own clev-
erness and self-will

ANG 722 SGGSJi

Path of virtue:

One must accept the present without
the regret of past and fear of future.
Always be grateful and proceed in life
with confidence. Remember the One
God Waheguru and stay in His Will. Be
in the company of those who praise
Him and live in His Will



- 136 *Dos na kaahoo deejee-ai parabh apnaa*
Dhi-aa-ee-ai
Jit sayvi-ai sukh ho-ay ghanaa man so-ee
gaa-ee-ai

Don't blame anyone else; meditate
on your God

Serving Him, great peace is obtained;
O mind, sing His Praises

ANG 809 SGGJSi

Path of virtue:

Rather than blaming others remember
the One God Waheguru and our mind
will be at peace. By remembering Wa-
heguru always happiness is obtained.
Think positive at all times. If the mind
is filled with Waheguru's remembrance
then know that nature is on your side



137 *har iksai naal mai dostee har iksai naal
mai rang
har iko mayraa sajno har iksai naal mai
sang*

My friendship is with the One Lord
alone; I am in love with the One Lord
alone

The Lord is my only friend; my com-
panionship is with the One Lord alone

ANG 958 SGGSJi

Path of virtue:

Feel the One God's existence within
oneself and around oneself. Adopt
Him as your best friend. Converse with
Him daily and see how He responds.
See Him in all. Think of Him before
going to sleep and when waking up.
Shed all doubts and move forward



138 *Gurmukh sa-o kar dostee satgur sa-o
laa-ay chit*

*Jaman maran kaa mool katee-ai taaN
sukh hovee mit*

Make friends with the Gurmukhs,
and focus your consciousness on the
True Guru

The root of birth and death will be cut
away, and then, you shall find peace,
O friend

ANG 1421 SGGSJi

Path of virtue:

One should make friends with holy
people, in whose company inspira-
tion to meet Waheguru: One God is
achieved. Choose friends carefully
as truthful and holy friends will con-
nect one to righteousness. Know that
happiness can be obtained when in
the company of sat sangat (truthful
people)



139 *Dukh sukh do-oo sam kar jaanai buraa
bhalaa sansaar*

*Sudh budh surat naam har paa-ee-ai
satsangat gur pi-aar*

He sees pleasure and pain as both the same, along with good and bad in the world

Wisdom, understanding and awareness are found in the Name of the Lord. In the Sat Sangat, the True Congregation, embrace love for the Guru

ANG 1256 SGGSJi

Path of virtue:

One must face sorrow and happiness in the same spirit. Remember the One Lord always and be in the company of the sat sangat (truthful people). Concur the mind and channel one's love towards Waheguru



140 *Dukh naahee sabh sukh hee hai ray aykai
aykee naytai*

*Buraa nahee sabh bhalaa hee hai ray
haar nahee sabh jaytai*

He has no pain - he is totally at peace. With his eyes, he sees only the One Lord

No one seems evil to him - all are good. There is no defeat - he is totally victorious

ANG 1302 SGGSJi

Path of virtue:

Believe in Waheguru: One God and be at peace as there is no sadness once the One God has been accepted. Happiness is a state of mind that exists when seeing the One God in everyone around us. One should try and stop duality in thought, sight and action



141 *Buraa bhalaa du-ay samsar sahee-ai*
Ha-umai jaa-ay ta ayko boojhai so
gurmukh sahj samaa-idaa

He endures both bad and good
equally

When egotism is silenced, then one
comes to know the One Waheguru.
Such a Gurmukh intuitively merges in
Waheguru

ANG 1076 SGGSJi

Path of virtue:

When seeing a bad quality in some-
one, treat it in the same manner as
goodness. One must realise that
everyone had good and bad within
them. By seeing other's good and bad
equally reduces one's ego. Remem-
ber that the bad one see's in others
is a reflection of the bad they have in
themselves



142 *Dos na deejai kaahoo log*
Jo kamaavan so-ee bhog

Don't blame others, O people
as you plant, so shall you harvest

ANG 888 SGGSJi

Path of virtue:

One must believe that one eats the fruit of the seed that one plants. If one plants a cactus then one cannot expect it to blossom into a beautiful rose. Remember one harvests what one plants



143 *sathigur vaddaa kar saalaahaeai jis vich
vaddeaaa vaddiaaeaaa
sehi maelae thaa nadharee aaeaaa*

Praise the Great True Guru; within
Him is the greatest greatness

When the Lord causes us to meet the
Guru, then we come to see them

ANG 473 SGGSJi

Path of virtue:

One's actions speak volumes on what
sort of a person one is. If we are good
and praise Waheguru then He leads us
on a path where we meet a Guru and
our life is on the right track. Keep Him
in mind and pray regularly and He will
guide you



144 *Aap kamaanai vichhurhee dos na kaahoo
dayn*

*Kar kirpaa parabh raakh layho hor
naahee karan karayn*

My own evil actions have kept me
separate from Him; why should I
accuse anyone else?

Bestow Your Mercy, God, and save me!
No one else can bestow Your Mercy

ANG 136 SGGSJi

Path of virtue:

Remember no one else is responsible
for one's actions. One should not
blame others for one's own spiritual
condition. Pray to Waheguru, the
One God daily for His mercy and
assistance as no one else can help
overcome one's misery



145 *Buraa bhalaa kaho kis no kahee-ai*
Deesai brahm gurmukh sach lahee-ai

Tell me: who should we call good or bad?

Behold Waheguru; the truth is revealed to the Gurmukh

ANG 353 SGGJSJi

Path of virtue:

Being with the holy and truthful ones will remind one of the true fact that no one is good or bad. We are all created by Waheguru: the One God and He is in all and we belong to each other. One should try not to see the bad in others and even if someone seems bad, look close and find the good in them. One should treat all equally and be polite to everyone



146 *Jithai jaa-ay bahee-ai bhalaa kahee-ai
jhol amrit peejai*

*Gunaa kaa hovai vaasulaa kadh vaas la-
eejai*

Let us speak of goodness, wherever
we go and sit; let us skim off the Am-
brosial Nectar, and drink it in

One who has a basket of fragrant vir-
tues, should enjoy its fragrance

ANG 766 SGGSJi

Path of virtue:

One should shun away from gossip
and always speak of the goodness of
others. Focus on good similarities and
share good thoughts and deeds with
others



147 *Bisar ga-ee sabh taat paraa-ee*
jab tay saadhsangat mohi paa-ee
Naa ko bairee nahee bigaanaa sagal
sang ham ka-o ban aa-ee

I have totally forgotten my jealousy
of others

Since I found the Saadh Sangat, the
Company of the Holy

No one is my enemy, and no one is a
stranger. I get along with everyone

ANG 1299 SGGSJi

Path of virtue:

When one is in the company of the
truthful people one becomes accept-
ing of others and jealousy is nowhere
to be found. Learn to erase the emo-
tions of hatred towards one's foe or
rival and live in a state that no one is
my enemy as we are all His children



148 *Saadh tayray kee jaachnaa visar na saas
giraas*

*Jo tudh bhaavai so bhalaa tayrai bhaanai
kaaraj raas*

The prayer of Your Holy Saints is,
“May I never forget You, for even one
breath or morsel of food.”

Whatever is pleasing to Your Will is
good; by Your Sweet Will, my affairs
are adjusted

ANG 431 SGGSJi

Path of virtue:

The way of a good honest life is re-
membering Waheguru: the One God's
name and staying connected to Him
constantly. He gives us all we need.
One must accept His will in every
moment of one's life



149 *Poorab likhi-aa paa-ee-ai kis no deejai
dos*

*Gurmukh gaararh jay sunay mannay
naa-o santos*

One obtains what is pre-ordained;
why does he blame others?

If one, as Gurmukh, hears and be-
lieves in the Name, the charm against
poison, his mind becomes content

ANG 1009 SGGSJi

Path of virtue:

Remember that what one gets is what
one deserves. There is nothing in life
that one got that they should not have
as all is ordained by Waheguru, the
One God. As a Gurmukh (follower of
truthful living) contentment becomes
a virtue that helps accept and realise
the power of Waheguru



150 *Nindo nahi kahu batair, eho khasam ka
ke-aa*

*Ja Ko kirpa kari prabh merair, mil
saadsangat nao lee-aa*

Don't indulge in slander for any reason, for everything is the creation of the Master

One who is blessed with the Mercy of my Almighty, meditates on HIS Name in the Saadh Sangat, the Company of the Holy

ANG 611 SGGSJi

Path of virtue:

One must not slander others as all that happens is controlled by Waheguru: the One God thus commenting on what has happened is foolish. One must concentrate on more fruitful activities like joining the congregation of holy people and recite the name of Waheguru



151 *Lokan kee chaturaa-ee upmaa tay
baisantar jaar*

*Ko-ee bhalaa kaha-o bhaavai buraa
kaha-o ham tan dee-o hai dhaar*

I have burnt in the fire the clever de-
vices and praises of the world

Some speak good of me, and some
speak ill of me, but I have surrendered
my body to You

ANG 528 SGGSJi

Path of virtue:

When something is right but not pop-
ular amongst people, do not focus on
peoples' comments. One should go
ahead and do the right thing. Wahe-
guru's path is truth from beginning to
eternity and opinions come and go.
Other may have their own opinions;
stay steadfast on the path of truth



152 *Harakh sog jaa kai nahee bairee meet
samaan*

*Kaho naanak sun ray manaa mukat taahi
tai jaan*

One who is not affected by pleasure
or pain, who looks upon friend and
enemy alike

Says Guru Nanak, listen, mind: know
that such a person is liberated

ANG 1427 SGGSJi

Path of virtue:

One must realise that happiness and
sadness are momentary and these
moments will pass. See Waheguru's
light; the One God's light in friends
and foe. The path of liberation is in
seeing equality in all



153 *hak paraa-i-aa naankaa soo-ar us gaa-ay*
gur peer haamaa taa bharay jaa murdaar
na khaa-ay
galee bhisar na jaa-ee-ai chhutai sach
kamaa-ay

To take what rightfully belong to another, is like a Muslim eating pork and a Hindu eating beef

Our Guru, Our Spiritual Guide, stands by us, if we do not eat these carcasses

By mere talk, people do not earn passage to heaven. Salvation comes only from the practice of Truth

ANG 141 SGGSJi

Path of virtue:

When one takes what is not theirs to take and makes excuses to justify their action, then falseness expands within one. Through false deeds only



falsehood is obtained. Good truthful actions speak volumes and through this truthful path salvation can be obtained



154 *jan kee keenee paarabreham saar
ni(n)dhak ttikan n paavan moolae oodd
geae baekaar*

The Supreme Lord God takes care of
His humble servant

The slanderers are not allowed to stay;
they are pulled out by their roots, like
useless weeds

ANG 683 SGGSJi



Path of virtue:

Never slander another. Remember we are all His creation and He exists in all His creation. He does not take lightly to slanders. Those who slander the truthful will be pulled out by the roots like a weed. Be humble and do not let anger make your tongue utter evil comments



155 *Ahirakh vaad na keejai ray man*
sukarit kar kar leejai ray man

Do not indulge in envy and bickering, O my mind

By continually doing good deeds, comforts are obtained, O my mind

ANG 479 SGGsJi



Path of virtue:

Good deeds add to merits that Wahe-guru: the One God wants us to gain. Good deeds are not bickering about or envying others. It is not about why they have things that I should have. What happens and what one gets is in His hukum (His Order) so accept what one has and continue to indulge in good deeds and thoughts. He is the knower of our hearts and He will provide



156 *saakath sa(n)g n keejee piaarae jae kaa
paar vasaae
jis miliai har visarai piaarae suo muhi
kaalai out(h) jaae*

As far as possible, do not associate
with the faithless cynics, O Beloved
Meeting with them, the Lord is for-
gotten, O Beloved, and you rise and
depart with a blackened face

ANG 641 SGGSJi

Path of virtue:

One must remember Waheguru: the
One God who gives us everything.
Forgetting Him will only lead to pain.
Mixing with those who remember Him
will encourage one to do the same
and obtain His love



- 157 *anadhin keerathan gun ravai piaarae a(n)
mrith poor bharae
dhukh saagar thin la(n)ghiaa piaarae
bhavajal paar parae
jis bhaavai this mael laihi piaarae saeee
sadhaa kharae*

Night and day, he sings the Kirtan of
the Lord's Praises, O Beloved, totally
filled with Ambrosial Nectar

He crosses over the sea of pain, O Be-
loved, and swims across the terrifying
world-ocean

One who is pleasing to His Will, He
unites with Himself, O Beloved; he is
forever true

ANG 641 SGGJSi

Path of virtue:

Remember Waheguru: the One God
all the time. During the day and during



the night and sing His praises. With Him on one's side one crosses over this world ocean into the safety of the One God. He will unite you with Him



158 *kaahoo bihaavai khaelath jooaa*
kaahoo bihaavai amalee hooaa
kaahoo bihaavai par dharab chuoraaeae
har jan bihaavai naam dhhiaaeae

Some pass their lives gambling
Some pass their lives getting drunk
Some pass their lives stealing the
property of others
The humble servants of the Lord pass
their lives meditating on the Naam

ANG 914 SGGSJi



Path of virtue:

One has been given the life of a human and this is the time to remember Him and be one with Him. So do not indulge in gambling, drinking and stealing, instead spend time in meditation and conduct acts of worship so that the time on this earth is put to good use



159 *kaahoo bihaavai jog thap poojaa*
kaahoo rog sog bharameejaa
kaahoo pavan dhhaar jaath bihaaeae
sa(n)th bihaavai keerathan gaeae

Some pass their lives in Yoga, strict meditation, worship and adoration
Some, in sickness, sorrow and doubt



Some pass their lives practicing control of the breath

The Saints pass their lives singing the Kirtan of the Lord's Praises

ANG 914 SGGSJi

Path of virtue:

So what if one learns how to control one's breath and can meditate. Still some suffer sickness and pain, others live yogic lives. One must go through this life time which has been obtained through His grace. Remember Wahguru: the One God who is one's creator and master



160 *kaahoo bihaavai natt naattik nirathae*
kaahoo bihaavai jeeaaeih hirathae
kaahoo bihaavai raaj mehi ddarathae
sa(n)th bihaavai har jas karathae

Some pass their lives as actors,
acting and dancing

Some pass their lives taking the lives
of others

Some pass their lives ruling by intimi-
dation

The Saints pass their lives chanting
the Lord's Praises

ANG 914 SGGSJi

Path of virtue:

Life is precious and one should max-
imise it by remembering Waheguru
through naam simran (meditation) or
kirtan (singing His praises). One can



waste it through fruitless acts of intimidating others for self gain or act in a manner to make themselves look important when that is not true. These are things that will remain behind, concentrate on remembering Wahe-guru and your life goals will be fulfilled here and hereafter



161 *dhha(n)n dhhan bhaag thinaa bhagath
janaa jo har naamaa har mukh kehathiaa*

Blessed, blessed is the good fortune of those devotees, who, with their mouths, utter the Name of the Lord

ANG 649 SGGSJi



Path of virtue:

One must use one's mouth to utter His Naam and remember Him. One must not utter rude idioms as that mouth becomes filthy. The mouth that utters His Naam (in meditation or singing) has submitted to Waheguru and will be accepted by Waheguru: the One God



162 *dhhan dhhan bhaag thinaa sa(n)th janaa
jo har jas sravanee sunathiaa*

Blessed, blessed is the good fortune of those Saints, who, with their ears, listen to the Lord's Praises

ANG 649 SGGSJi



Path of virtue:

Let one's ears listen to the wisdom of Waheguru: the One God. Do not use your ears to listen to slander, gossip or lies. Use the ears to listen to His praises, His worship, the voice of His Gursikhs (His loved ones) and let your ears be pure and ready to accept Waheguru's blessings



163 *dhhan dhhan bhaag thinaa saadhh janaa
har keerathan gaae gunee jan banathiaa*

Blessed, blessed is the good fortune of those holy people, who sing the Kirtan of the Lord's Praises, and so become virtuous

ANG 649 SGGSJi



Path of virtue:

Sing songs of Waheguru's praises
and let your voice be blessed by Him.
One's sweet voice singing His praises
will travel to Waheguru and then one
will be honoured in His court and He
will accept you as His own



- 164 *dhhan dhhan bhaag thinaa guramukhaa*
jo gurasikh lai man jinathiaa
sabh dhoo vaddae bhaag gurasikhaa kae
jo gur charanee sikh parrathiaa

Blessed, blessed is the good fortune of those Gurmukhs, who live as Gursikhs, and conquer their minds

But the greatest good fortune of all, is that of the Guru's Sikhs, who fall at



the Guru's feet

ANG 649 SGGsJi

Path of virtue:

Be blessed by living the life of a truthful person conducting truthful deeds.
Be His and sing His praises and fall at His feet as He is the only Master and Lord



165 *jo dhaas thaerae kee ni(n)dhaa karae
this maar pachaaee*

One who slanders Your slave is
crushed and destroyed

ANG 517 SGGsJi



Path of virtue:

When one talks ill of others, especially those who are God loving people, Waheguru does not take to it lightly. Slandering, back biting, gossiping, etc is not acceptable and He Himself will destroy those engaged in such lowly activities



166 *lok patheearai kashhoo n paaeeai*
saach lagai thaa houmai jaaeeai

By trying to please other people,
nothing is accomplished

When someone is attached to the
True Lord, his ego is taken away

ANG 736 SGGSi



Path of virtue:

Ego is established when one starts to think that one does everything themselves or they are the best looking, the cleverest, etc. One even tries to impress others or please them with lies, ego, stretched self importance, etc. But when one attaches oneself to the True Lord none of these matter as He only matters and then one becomes content



167 *giaan rathan a(n)thar this jaagai
dhuramath jaae param padh paaeae*

The jewel of spiritual wisdom is
awakened deep within

Evil-mindedness is eradicated, and the
supreme status is attained

ANG 737 SGGSJi

Path of virtue:

When the True Lord blesses one with
His glimpse, the jewel of spiritual
wisdom is awakened within. With
spiritual wisdom comes love for Him
and His creation and evil mindedness
is nowhere to be seen. Remember
Him and sing his praises that one day
His blessing glimpse may come and
rest on you



168 *ni(n)dhak maarae thathakaal khin ttikan
n dhithae
prabh dhaas kaa dhukh n khav sakehi
farr jonee juthae*

The slanderers are destroyed in an instant; they are not spared for even a moment

God will not endure the sufferings of His slaves, but catching the slanderers, He binds them to the cycle of reincarnation

ANG 523 SGGSJi

Path of virtue;

The True Lord does not tolerate slanderers, so do not engage in slander. He will not spare you



- 169 *a(n)thar mal niramal nehee keenaa*
baahar bhaekh oudhaasee
hiradhai kamal ghatt breham n cheenhaa
kaahae bhaeiaa sa(n)niaasee

You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate

In the heart-lotus of yourself, you have not recognized God - why have you become a Sannyasee?

ANG 525 SGGSJi

Path of virtue:

What one is on the inside one hides with religious robes and religious deeds. One does not recognise the True God and tries to hide his inner filth from Him. But He sees all. Try and recognise Him instead of being one who claims to abandon social and family standings. Cleanse the filth



from within with meditation and singing His kirtan (praises)



- 170 *praem pattolaa thai sehi dhithaa dtakan
koo path maeree
dhaanaa beenaa saaee maddaa naanak
saar n jaanaa thaeree*

Husband Lord, You have given me
the silk gown of Your Love to cover
and protect my honor

You are all-wise and all-knowing, O my
Master; Nanak: I have not appreciated
Your value, Lord

ANG 520 SGGSJi



Path of virtue:

To His soul bride He gave love and all the essentials to survive yet the soul bride did not appreciate all that was done. Remember Him and value Him as He is your Creator Lord



171 *man mehi chithavo chithavane*
karo out(h) neeth
har keerathan kaa aaharo har dhaehu
naanak kae meeth

Within my mind, I think thoughts of
always rising early, and making the
effort

Lord, my Friend, please bless Nanak
with the habit of singing the Kirtan of
the Lord's Praises

ANG 519 SGGSJi

Path of virtue:

One's mind wants to get up early
and pray. However, the efforts can
sometimes be compromised. Ask Wa-
heguru the True Lord to give you the
will power to do as your mind wants
and overcome any lack of effort so
you are not hindered from singing the
Kirtan of the Lords praises



172 *eea kee birathhaa hoe s gur pehi
aradhaas kar
shhodd siaanap sagal man than arap
dhaar
poojahu gur kae pair dhuramath jaae jar*

When your soul is feeling sad, offer
your prayers to the Guru

Renounce all your cleverness, and
dedicate your mind and body to Him

Worship the Feet of the Guru, and
your evil-mindedness shall be burnt
away

ANG 519 SGGSJi

Path of virtue:

Joy and sadness are part of everyday
life. Offer prayers to the True Lord
when sad. Always remain humble and
do not dwell in your own self clever-
ness and ingenuity. Keeping a humble
mind will keep evil mindedness away



173 *salaam jabaab dhovai karae mu(n)dtahu
ghuthhaa jaae
naanak dhovai koorreeaa thhaae n kaaee
paae*

One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning

O Nanak, both of his actions are false; he obtains no place in the Court of the Lord

ANG 474 SGGJSJi

Path of virtue:

Respect Waheguru: the True God and respect His command. Do not challenge Waheguru and demand outcomes. All happens in His will. If one continues to disrespect then one has lost everything and there will be no place in His court for you



174 *saadhh janaa kai sa(n)g bhavajal bikham
thar
saevahu sathigur dhaev agai n marahu
ddar*

Joining the Saadh Sangat, the Company of the Holy, you shall cross over the terrifying and difficult world-ocean

Serve the True Guru, and in the world hereafter, you shall not die of fear

ANG 519 SGGSJi

Path of virtue:

Remain in the company of the True Sangat (congregation). With them and their holy influence one will cross over the world ocean. By serving the True Guru one shall be in tranquillity here and here after



175 *khin mehi karae nihaal oonae subhar
bhar
man ko hoe sa(n)thokh dhhiaaeai
sadhaa har
so lagaa sathigur saev jaa ko karam
dhhur*

In an instant, he shall make you
happy, and the empty vessel shall be
filled to overflowing

The mind becomes content, meditat-
ing forever on the Lord

He alone dedicates himself to the
Guru's service, unto whom the Lord
has granted His Grace

ANG 519 SGGSJi

Path of virtue:

Remember Waheguru by meditating
and singing His praises daily. Live
the life of a truthful person. With His
glance of love and blessing, the True



God will make your life happy, content
and blissful



- 176 *jeh jeh dhaekho theh theh suaamee koe
n pahuchanehaar
jo jo karai avagiaa jan kee hoe gaeiaa
thath shhaar
karanehaar rakhavaalaa hoaa jaa kaa
a(n)th n paaraavaar*

Wherever I look, there I see my Lord
and Master; no one can harm me

Whoever shows disrespect to the
Lord's humble servant, is instantly re-
duced to ashes

The Creator Lord has become my pro-
tector; He has no end or limitation

ANG 683 SGGSJi



Path of virtue:

Waheguru: the True God is everywhere in His creation, see Him in all. Do not slander as He will instantly drive out and destroy those who do. If you keep company with the holy and truthful people and perform good deeds He will protect you always



177 *aoukhee gharree n dhaekhan dhaeee
apanaa biradh samaalae
haathh dhaee raakhai apanae ko saas
saas prathipaalae
prabh sio laag rehiou maeraa cheeth*

He does not let His devotees see the difficult times; this is His innate nature
Giving His hand, He protects His dev-



otee; with each and every breath, He
cherishes him

My consciousness remains attached
to God

ANG 682 SGGSJi

Path of virtue:

Be the devotee of Waheguru: the One
God. Remember Him in meditation.
Pray and thank Him for all He has
given. He will protect you and pre-
serve your honour



178 *kabeer kouddee kouddee jor kai jorae
laakh karor*

*chalathee baar n kashh miliou lee la(n)
gottee thor*



Kabeer, the mortal gathers wealth,
shell by shell, accumulating thousands
and millions

But when the time of his departure
comes, he takes nothing at all with
him. He is even stripped of his loin-
cloth

ANG 1372 SGGSJi

Path of virtue:

One spends one's life collecting
wealth. Wealth for a good house,
a good car, wealth for his children,
wealth for good clothes, wealth for
expensive holidays, and it goes on and
on and on. There is the need for more
and more and in the race of earning
and saving one does not have time for
God. In the end when death knocks
on the door, it is too late. Make time
and remember the True Lord, pray
and meditate. This will go with you in
the end



179 *jis kae jee paraan hehi kio saahib
manahu visaareeai*

He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?

ANG 474 SGGSJi

Path of virtue:

Waheguru: the True God created us and owns our souls. He should always be in our minds and we should remember Him through meditations and prayers



180 *eik fikaa n gaalaae sabhanaa mai sachaa
dhhanee*
*hiao n kaihee t(h)aahi maanak sabh
amolavae*

Do not utter even a single harsh
word; your True Lord and Master
abides in all

Do not break anyone's heart; these are
all priceless jewels

ANG 1384 SGGSJi

Path of virtue:

Waheguru the True Lord created us
all. He resides in all. When angry think
twice about uttering harsh words.
See the True Lord in the person who
has made you angry. When hurting
someone to the point of breaking
their heart, think Waheguru “resides in
that person too”



181 *har bhagathaa kee jaath path hai*
bhagath har kai naam samaanae raam

The Lord is the social class and honor of His devotees; the Lord's devotees merge in the Naam, the Name of the Lord

ANG 768 SGGSJi

Path of virtue:

When one becomes Waheguru's devotee: the True Lord's devotee then he / she has no caste / social class. He / she becomes merged into the One Lord and His Naam. Pray and meditate to become His devotee



182 *beejae bikh ma(n)gai a(n)mrith*
vaekhahu eaehu niaao

He sows seeds of poison, and demands Ambrosial Nectar. Behold - what justice is this?

ANG 474 SGGSJi

Path of virtue:

Our actions reflect our virtues. Acting in a manner that hurts others physically and psychologically, can one expect all good things to happen to them? This is not justice in any form or order. Keep The True Lord in your heart and thoughts and perform good deeds



183 *janam maran dhuhehoo mehi naahee jan
paroupakaaree aaeae
jeea dhaan dhae bhagathee laaein har
sio lain milaaee*

Those generous, humble beings are
above both birth and death

They give the gift of the soul, and
practice devotional worship; they in-
spire others to meet the Lord

ANG 749 SGGSJi

Path of virtue:

Those who are accepting of God's
will and live according to His code are
kind and humble. They inspire others
to be like them through the example
of their life. Be inspired by the holy
and aim to be like them



184 *sachaa amar sachee paathisaahee*
sachae saethee raathae
sachaa sukh sachee vaddiaaee jis kae
sae thin jaathae

True are their commands, and true
are their empires; they are attuned to
the Truth

True is their happiness, and true is
their greatness. They know the Lord,
to whom they belong

ANG 749 SGGSJi

Path of virtue:

Those who live the life of a truthful
person performing truthful deeds are
loved by Waheguru: the True God.
Their lives and actions reflect truth
and they are attuned to Waheguru. Be
like these loving devotees



185 *jis dhaa dhithaa khaavanaa this keheei
saabaas
naanak hukam n chalee naal khasam
chalai aradhaas*

Let us all celebrate Him, from whom
we receive our nourishment

O Nanak, no one can issue commands
to the Lord Master; let us offer prayers
instead

ANG 474 SGGSi

Path of virtue:

The One Lord Master of all gives us so
that our needs are satisfied. Let us not
forget Him. What can we give Him as
all is His? We can offer prayers, so let's
pray regularly to thank Him for all He
does for us



- 186 *jith keethaa paaeeai aapanaa saa ghaal
buree kio ghaaleelai
ma(n)dhaa mool n keechee dhae la(n)
mee nadhar nihaaleelai
jio saahib naal n haareelai thaevaehaa
paasaa dtaaleelai
kishh laahae oupar ghaaleelai*

Why do you do such evil deeds, that
you shall have to suffer so?

Do not do any evil at all; look ahead to
the future with foresight

So throw the dice in such a way, that
you shall not lose with your Lord and
Master

Do those deeds which shall bring you
profit

ANG 474 SGGSJi



Path of virtue:

Good deeds bring profit; brings the
True Lord closer to one; brings the
blessing of the True Lord. Engage in
good deeds and win the gamble of
this life by being One with Him



- 187 *oupadhaes guroo sun ma(n)niaa dhhur
masathak pooraa bhaag
sabh dhinas rain gun oucharai har har
har our liv lag
sabh than man hariaa hoeiaa man
khirriaa hariaa bag
agiaan a(n)dhhaeraa mitt gaeiaa gur
chaanan giaan charaag*

Hearing the Guru's teachings, I obey
them; this is the pre-ordained destiny



written upon my forehead

All day and night, I chant the Glorious Praises of the Lord, Har, Har, Har; within my heart, I am lovingly attuned to Him

My body and mind are totally rejuvenated, and the garden of my mind has blossomed forth in lush abundance

The darkness of ignorance has been dispelled, with the light of the lamp of the Guru's wisdom. Servant Nanak lives by beholding the Lord

ANG 849 SGGSJi

Path of virtue:

Waheguru: the True God is our creator. Remember Him and life is fulfilled



188 *har bhagath karehi vichahu aap
gavaavehi jin gun avagan pashhaanae
raam*

*gun aougan pashhaanai har naam
vakhaanai bhai bhagath meet(h)ee
laagee*

They worship the Lord in devotion,
and eradicate self-conceit from within
themselves; they understand merits
and demerits

They understand merits and demerits,
and chant the Lord's Name; devotional
worship is sweet to them

ANG 768 SGGSJi

Path of virtue:

Those who have and are worshipping
the True Lord drive self pride; self im-
portance; and ego out of themselves.
They understand the True Lord and
worshipping is close to their hearts.



Worship the True Lord and become
His devotee so you too can eradicate
ego from within



189 *bhagathee raathae sadhaa man niramal
har jeeo vaekhehi sadhaa naalae*

Imbued with devotion, their minds
remain forever immaculate and pure;
they see their Dear Lord always with
them

ANG 768 SGGSJi

Path of virtue:

Keep focused on the love of Wahe-
guru: the True Lord and one's mind
stays pure and truthful. In being true



and pure one can always see the True
Lord with them



190 *jin kai hiradhai har vasai houmai rog
gavaae
gun ravehi gun sa(n)grehehi jothee joth
milaae*

One whose heart is filled with the
Lord, is freed of egotism and disease
He chants the Lord's Praises, gathers
virtue, and his light merges into the
Light

ANG 850 SGGSJi

Path of virtue:

Those who accept God's will and



travel on His path, their hearts are filled with love for Waheguru: the True God. Ego and disease does not touch them as they chant the naam of God. Only when one is like this, will one merge in with the One Light



191 *laahaa naam so saar sabad sammaaniaa*

The sublime people earn the profit of the Naam, the Name of the Lord; they are absorbed in the Word of the Shabad.

ANG 369 SGGJSI

Path of virtue:

One must remember the True Lord



Waheguru at all times. For it is this that will be the profit we take over when we depart this world. Listen and read Gurbani – Guru Ji's teachings and follow these teachings



192 *bhaagat(h)arrae har sa(n)th thumhaarae
jinh ghar dhhan har naamaa
paravaan ganee saeee eih aaeae safal
thinaa kae kaamaa*

Your Saints are very fortunate; their homes are filled with the wealth of the Lord's Name

Their birth is approved, and their actions are fruitful

ANG 749 SGGSJi



Path of virtue:

Those who know Waheguru and offer pray are fortunate to have the wealth of His love. Their life is approved as they perform deeds that are acceptable to Waheguru: the One God. One should remember Waheguru at all times so the True God blesses them with the wealth of His Naam



193 *t(h)aadt paaee karathaarae
thaap shhodd gaeiaa paravaarae
gur poorai hai raakhee
saran sachae kee thaakee*

The Creator has brought utter peace
to my home
the fever has left my family
The Perfect Guru has saved us
I sought the Sanctuary of the True
Lord

ANG 622 SGGSi

Path of virtue:

When in the sanctuary of Waheguru:
the True Lord, one and one's family
is saved. The creator brings intuitive
peace and tranquillity to one and
one's family



194 *har har naam dheeou dhaaroo*
thin sagalaa rog bidhaaroo
apanee kirapaa dhhaaree
thin sagalee baath savaaree

The Lord, Har, Har, gave me the medicine of His Name
which has cured all disease
He extended His Mercy to me
and resolved all these affairs

ANG 622 SGGSJi

Path of virtue:

He Himself comes and saves His devotees. The medicine is His Naam - Remember Him through meditation; sing His praises and He will be with you always. Your mind will be comforted always



195 *bolaaeiaa bolee thaeraa*
thoo saahib gunee gehaeraa
jap naanak naam sach saakhee
apunae dhaas kee pajj raakhee

I speak as You cause me to speak
Lord and Master, You are the ocean of
excellence

Nanak chants the Naam, the Name of
the Lord, according to the Teachings
of Truth

God preserves the honour of His
slaves

ANG 623 SGGSJi

Path of virtue:

Follow in the path of the True Lord;
live a truthful life; remember Him by
chanting His Naam (meditation); and
He will preserve your honour always



196 *kaaeiaa ha(n)s kiaa preeth hai j paeiaa*
hee shhadd jaae
eaes no koorr bol k khavaaleeai j
chaladhiaa naal n jaae

What love is this between the body and soul, which ends when the body falls?

Why feed it by telling lies? When you leave, it does not go with you

ANG 510 SGGSJi

Path of virtue:

The body is a vehicle for this life. When one dies the body is left behind, so why live the life of lies to keep the body attractive. Follow the True Lord's teaching and let the soul grow beautiful each day



197 *kaaeiaa mittee a(n)dhh hai pounai*
pushhahu jaae
ho thaa maaeiaa mohiaa fir fir aavaa jaae

The body is merely blind dust; go,
and ask the soul

The soul answers, “I am enticed by
Maya, and so I come and go, again
and again.”

ANG 511 SGGSJi

Path of virtue:

Maya means delusion. Let not maya
take over your life. Have a reality
check and do the truthful deeds Wa-
heguru the True Lord wants us to do.
When the time comes to leave this
world, the body will be left behind and
the soul will keep coming and going
because maya had taken over



198 *manamukh bhagath karehi bin sathigur
vin sathigur bhagath n hoee raam
houmai maaeiaa rog viaapae mar
janamehi dhukh hoee raam*

The self-willed manmukhs practice devotional rituals without the True Guru, but without the True Guru, there is no devotion

They are afflicted with the diseases of egotism and Maya, and they suffer the pains of death and rebirth

ANG 768 SGGSJi

Path of virtue:

Practice devotional love for the True Lord and the way He wants one to. Otherwise ego and self praise will take over and one will be in the cycle of life and death continuously



199 *mar janamehi dhukh hoee dhoojai bhaae
paraj vigoee vin gur thath n jaaniaa
bhagath vihoonaa sabh jag bharamiaa
a(n)th gaeiaa pashhuthaaniaa*

The world suffers the pains of death and rebirth, and through the love of duality, it is ruined; without the Guru, the essence of reality is not known

Without devotional worship, everyone in the world is deluded and confused, and in the end, they depart with regrets

ANG 768 SGGJi

Path of virtue:

Do not get caught up in duality, seek guidance from the True Lord and worship daily. Otherwise one will be mislead and the true meaning of life will not be achieved. One will return in the cycle of birth and death over and over again



200 *naanak naam milai vaddiaaee dhoojai
bhaae path khoee*

○ Nanak, through the Naam, greatness is obtained; in the love of duality, all honor is lost

ANG 769 SGGSJi

Path of virtue:

When one remembers the True Lord through meditation and prayers then greatness is obtained. However, if one gets caught up in duality then all is lost



201 *laahaa naam s saar sabadh samaaniaa*
poorab likhae ddaeh s aaeae maaeiaa
chalan aj k kalih dhhurahu furamaaeiaa

The sublime people earn the profit
of the Naam, the Name of the Lord;
they are absorbed in the Word of the
Shabad

The days of one's life are pre-or-
dained; they will come to their end, O
mother

One must depart, today or tomorrow,
according to the Lord's Primal Order

ANG 369 SGGSJi

Path of virtue:

Whatever is seen shall pass away one
day. Do not think that one is here for-
ever and ever. When the Lord orders
one must depart. We all have to
depart one day and remember that.



Only the profits of good deeds go
with one and save us hereafter



202 *saran sa(n)tha(n) kilabikh naasa(n)*
praapatha(n) dhharam lakhian

In the Sanctuary of the Saints, the
sins are erased. The character of righ-
teousness is received by that person

ANG 1354 SGGJi

Path of virtue:

When a person keeps company of the
holy people, his own character will
be reflected by the good company.
The company one keeps has an in-
fluence on one's own character. Keep



company of the Saadh Sanghat (company of the holy) and let your sins be erased



203 *jeevan maran sukh hoe jinhaa gur
paaeiaa*

Those who have found the Guru are
at peace, in life and in death

ANG 369 SGGSJi

Path of virtue:

Waheguru: the True Lord can be
found from reading Gurbani – Guru
Ji's teachings. Once found one is at
peace here and hereafter



204 *hamaraa man bairaag birakath bhaeiou
har dharasan meeth kai thaaee
jaisae al kamalaa bin rehi n sakai thaisae
mohi har bin rehan n jaaee*

My mind has become sad and distant, longing for the Blessed Vision of the Lord's Darshan, my Friend

As the bumblebee cannot live without the lotus, I cannot live without the Lord

ANG 369 SGGSJi

Path of virtue:

Love Waheguru: the True Lord like a bumblebee loves the lotus. Love Him so much that it hurts not to have His Darshan (to sight Him). Such love comes from remembering Him through meditation, singing kirtan (Gurbani) and praying



205 *raakh saran jagadheesur piaarae mohi
saradhhaa poor har gusaaee
jan naanak kai man anadh hoth hai har
dharasan nimakh dhikhaaee*

Keep me under Your Protection, O
Beloved Master of the Universe; fulfill
my faith, O Lord of the World

Servant Nanak's mind is filled with
bliss, when he beholds the Blessed
Vision of the Lord's Darshan, even for
an instant

ANG 370 SGGSJi

Path of virtue:

Only with His blessing can one have
faith and His protection. One longs for
His Darshan (to sight Him) even if it
is for an instance. Have faith and pray
for His Darshan



206 *har bolath sabh paap lehi jaaee*

Chanting the Lord's Name, all sins
are washed away

ANG 165 SGGSJi

Path of virtue:

Any service to Waheguru: the True
Lord is fruitful. Chanting His name
through meditation, prayer or kirtan
(singing Gurbani) will help wash away
sins



207 *bhagath janaa kee har jeeo raakhai jug
jug rakhadhaa aaeiaa raam*

The Dear Lord protects His humble devotees; throughout the ages, He has protected them

ANG 768 SGGSJi

Path of virtue:

The True Lord has always protected His devotees. Remember Him and pray and He will protect you



208 *so bhagath jo guramukh hovai houmai
sabadh jalaaeiaa raam
houmai sabadh jalaaeiaa maerae har
bhaaeiaa jis dhee saachee baanee*

Those devotees who become Gurmukh burn away their ego, through the Word of the Shabad

Those who burn away their ego through the Shabad, become pleasing to my Lord; their speech becomes True

ANG 768 SGGSi

Path of virtue:

A gurmukh follows the teaching of the Guru. In doing so a Gurmukh burns away his ego. Reading and singing the shabad – Guru’s teachings – pleases the True Lord and those who read the shabad become truthful and their speech is also true



209 *sachee bhagath karehi dhin raathee*
guramukh aakh vakhaanee
bhagathaa kee chaal sachee ath niramal
naam sachaa man bhaaeiaa

They perform the Lord's true devotional service, day and night, as the Guru has instructed them

The devotees' lifestyle is true, and absolutely pure; the True Name is pleasing to their minds

ANG 768 SGGSJi

Path of virtue:

One should perform devotional service whenever one can. For this is pleasing to the Waheguru: True Lord and one's lifestyle will reflect truthful living. Worshipping the True Lord will be pleasing to one's mind



210 *naam japath sarab sukh paaeeai*
sabh bho binasai har har dhhiaaeeai
jin saeviaa so paaragiraamee kaaraj
sagalaе thheeeae jeeo

Chanting the Naam, all pleasures are obtained

All fears are erased, meditating on the Name of the Lord, Har, Har

One who serves the Lord swims across to the other side, and all his affairs are resolved

ANG 104 SGGSJi

Path of virtue:

By worshipping Har (another name for the True God) pleasures are obtained and fears are erased. So why don't you worship Him and swim across the world ocean where all of one's affairs will be resolved



211 *jaehaa beejai so lunai mathhai jo likhiaas*

As you plant, so shall you harvest;
your destiny is recorded on your fore-
head

ANG 134 SGGsJi

Path of virtue:

Our actions good or bad will yield a reward or punishment. Guru Arjan Dev Ji tells us that all our deeds good and bad do not go unnoticed. All these deeds are recorded and we are answerable for them. One should do good and not get entangled in immoral activities



212 *guramukh rom rom har dhhiaavai*

The Gurmukh meditates on the Lord
with every hair of his body

ANG 941 SGGSJi

Path of virtue:

A Gurmukh (one who follows the teaching of his Spiritual teacher) is one who meditates on the True Lord with each and every hair/cell of his body. Be a Gurmukh and remember Him with everything you have



213 *jo jaanai this sadhaa sukh hoe*
aap milaae leae prabh soe

One who knows Him, obtains everlasting peace

God blends that one into Himself

ANG 294 SGGSJi

Path of virtue:

One who comes to know Naam (worship of the True Lord); one who understands His hukum (His command); that person will get eternal peace and become one with Him.



214 *aap mukath mukath karai sa(n)saar*
naanak this jan ko sadhaa namasakaar

He Himself is liberated, and He liberates the universe

O Nanak, to that humble servant, I bow in reverence forever

ANG 295 SGGJSJi

Path of virtue:

Who is a har jan (servant of God)? A har jan is one in whose presence one remembers the True God. He liberates not just himself but those that keep his company. Become a har jan and lead a truthful life remembering the True God



215 *har jan raam naam gun gaavai*
jae koe ni(n)dh karae har jan kee
apunaa gun n gavaavai

The Lord's humble servant sings the
Glorious Praises of the Lord's Name

Even if someone slanders the Lord's
humble servant, he does not give up
his own goodness.

ANG 719 SGGSJi

Path of virtue:

One should continue to sing the
praises of God and if someone slan-
ders him / her one should not stop or
give up doing the good deeds. Con-
tinue to be a truthful person and don't
let the slanders distract you from your
truthful path



216 *kabeer sa(n)th n shhaaddai sa(n)thee jo
kottik milehi asa(n)th
maliaagar bhuya(n)gam baedtiou th
seethalathaa n thaja(n)th*

Kabeer, the Saint does not forsake
his Saintly nature, even though he
meets with millions of evil-doers

Even when sandalwood is surrounded
by snakes, it does not give up its cool-
ing fragrance

ANG 1373 SGGSi

Path of virtue:

A person should not give up his or
her good deeds or nature when sur-
rounded by evil doers. Be steadfast in
your path of truthful living and don't
be imbalanced by the wrong and im-
moral actions by those around you



217 *jo praanee nis dhin bhajai roop raam thih
jaan
har jan har a(n)thar nehee naanak
saachee maan*

That mortal who meditates and vibrates upon the Lord night and day - know him to be the embodiment of the Lord

There is no difference between the Lord and the humble servant of the Lord; O Nanak, know this as true

ANG 1427 - 1428 SGGSJi

Path of virtue:

Those who worship Waheguru: the True God day and night become like the True God themselves. Remember Him daily through prayer and meditation so that one day you too become a har jan - a humble servant of the Lord



218 *aa0 saajan sa(n)th meeth piaarae
mil gaaveh gun agam apaarae
gaavath sunath sabhae hee mukathae so
dhhiaaeai jin ham keeeae jeeo*

Come, dear friends, Saints and companions

let us join together and sing the Glorious Praises of the Inaccessible and Infinite Lord

Those who sing and hear these praises are liberated, so let us meditate on the One who created us

ANG 104 SGGSJi

Path of virtue:

Keep the company of holy people and in their company worship Him, the True God. With them you too shall be liberated



219 *bhoganaa man madhhae har ras sa(n)
thasa(n)gath mehi leevanaa*

The real enjoyment within the mind is to be absorbed in the sublime essence of the Lord, in the Society of the Saints

ANG 1019 SGGSJi

Path of virtue:

Worship Waheguru: the True Lord at all times and in the company of holy people. The mind will relax and join with Waheguru. Keep company of holy God loving people so you too may enjoy His blessings



220 **G**uru Tegh Bahadur Sahib Ji the ninth Guru left His son at a young age and He advised him to lead a life of a virtuous man:

Chand - Ever since I have attained my consciousness, my Guru and father, Sri Guru Tegh Bahadur Sahib Ji advised me that

My son (Gobind Rai), take a vow that until the last moment you have your breath remaining

Your love for your wife must grow as the moments of life passes through

But, never ever even by mistake should You ever dream of an other women

Sri Dasam Granth - Charitropakhyan Charitr 21

Path of virtue:

Be loyal to your spouse and do not look at or dream of another ever. Be



vigilant and stay on the righteous path. Don't let passion and desires dictate your conduct in life



221 *eae man maeriaa thoo thhir rahu chott n
khaavehee raam*

O my mind, remain steady and stable, and you will not have to endure beatings

ANG 1113 SGGSJi

Path of virtue:

My mind, be brave. Don't abandon your principles for petty and sensuous pleasures. Listen not to the mind but the soft, faint tone of the inner con-



science which advises one to resist
temptation of misdeeds and act upon
guidance



222 *kabeer man jaanai sabh baath jaanath*
hee aougan kara
kaahae kee kusalaath haathh dheep
kooeae parai

Kabeer, the mortal knows every-
thing, and knowing, he still makes
mistakes

What good is a lamp in one's hand, if
he falls into the well?

ANG 1376 SGGJSJi



Path of virtue:

The mind, inspite of knowing the merits and demerits of a sinful act will persuade one towards an act of wrong doing. The punishment of such acts is borne by the body in this world and by the soul in the next world. Apply the teaching of the Gurbani (spiritual teaching of the Gurus) to evaluate if the act is sinful or not



223 *sachai maarag chaladhiaa ousathath
karae jehaan*

Those who walk on the Path of Truth
shall be praised throughout the world

ANG 136 SGGSJi

Path of virtue:

There is a lot of emphasis to live the life of a truthful person and earn a truthful living. Guru Arjan Dev Ji, the fifth Guru, reminds us again to walk on the path of truth. Practice truth in everything you do and He will protect you always and you will be praised by all



224 *manamukh bol n jaananhee ounaa a(n)
dhar kaam krodhh aha(n)kaar
thhaao kuthhaao n jaanatee sadhaa
chithavehi bikaar
dharageh laekhaa ma(n)geeai outhhai
hohi koorriaar*

The self-willed manmukhs do not even know how to speak. They are filled with sexual desire, anger and egotism

They do not know the difference between good and bad; they constantly think of corruption

In the Lord's Court, they are called to account, and they are judged to be false

ANG 1248 SGGSJi



Path of virtue:

When one is filled with desires, anger and lust, one does not know what is righteous or not. One is unable to think what is good or bad. Think not of evil / wrong things as Waheguru: the True God sees it all even what one thinks. In His court one will have to account for all right and wrong deeds



225 *man kee math thiaagahu har jan eaehaa
baath kat(h)ainee*

*anadhin har har naam dhhiaavahu gur
sathigur kee math lainee*

SO renounce the clever intellect of your mind, O humble servants of the Lord, no matter how hard this may be



Night and day, meditate on the Naam,
the Name of the Lord, Har, Har; accept
the wisdom of the Guru, the True Guru

ANG 800 SGGSJi

Path of virtue:

One must abandon the teachings of
the mind. Remember what Waheguru:
the True God teaches us and meditate
in remembrance of Him day and night.
The mind will deviate one away from
the righteous acts, stay steadfast on
His path



226 *baanee guroo guroo hai baanee vich
baanee a(n)mrith saarae
gur baanee kehai saevak jan maanai
parathakh guroo nisathaarae*



The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him

ANG 982 SGGJSJi

Path of virtue:

When one seeks the shelter of *Sri Guru Granth Sahib Ji* (the Perpetual Guru of the Sikhs) there is no need for any other. Every Sikh must be on guard and not be misled by the fact that they need another Guru in a human form. All one has to do is understand the above divine words of Guru Ram Das Ji



227 *thiaagae(n) man kee matharree*
visaarae(n) dhoojaa bhaao jeeo
eio paavehi har dharasaavarraa neh lagai
thathee vaao jeeo

Abandon the intellectual pursuits of
the mind, and forget the love of dual-
ity

In this way, you shall obtain the
Blessed Vision of the Lord's Darshan;
the hot winds shall not even touch
you

ANG 763 SGGSJi

Path of virtue:

Waheguru: the True God's hukum
(order) is to be accepted at all times.
One must have steadfast faith and not
be taken in by materialistic needs. One
must accept His hukum and abandon
ego



228 *hukam rajaaee jo chalai so pavai
khajaanai*

One who follows the Command of
the Lord's Will is taken into the Lord's
Treasury

ANG 421 SGGSJi

Path of virtue:

In order to obtain the blessing of Waheguru: the True Lord one must obey His will. In doing so one is accepted here in this world and the next. One must follow the command of Waheguru with passion and dedication



229 *jeh saadhhoob gobidh bhajan keerathan
naanak neeth*

*aa ho naa thoo(n) neh shhuttehi nikatt n
jaaeahu dhooth*

Where the Holy people constantly
vibrate the Kirtan of the Praises of the
Lord of the Universe, O Nanak

the Righteous Judge says, ""Do not
approach that place, O Messenger of
Death, or else neither you nor I shall
escape!""

ANG 256 SGGSJi

Path of virtue:

One who has lodged the Naam of
the Lord in his heart is truly blessed.
It is said that the King of the angels
of death (Dhramraj) has said to the
death angels (yumraj) that they are
not to go where the devotee are sing-
ing the praises of the True Lord as



neither they nor he will be able to get out of there. Become His true devotee and He will protect you



230 *maaeiaa kis no aakheeai kiaa maeiaa
karam kamaae*

What is called Maya? What does Maya do?

ANG 67 SGGJi

Path of virtue:

Guru Ji tells us that maya is the five thieves namely lust; anger; attachment; greed; and ego. It is also gold, silver, and other worldly possessions. Maya is what takes the mind away



from Waheguru: the True Lord and entices one do wrong deeds and go against the hukum (command) of the True Lord. Fight maya in your daily life and be steadfast on His path



231 *dhukh sukh eaehu jeeo badhh hai*
houmai karam kamaa
bin sabadhai bharam n chookee naa
vichahu houmai jaae

These beings are bound by pleasure and pain; they do their deeds in egotism

Without the Shabad, doubt is not dispelled, and egotism is not eliminated from within

ANG 67 SGGSJi



Path of virtue:

Maya in the form of the five thieves namely lust; anger; attachment; greed; and ego and also as gold, silver, and other worldly possessions, entangles a mortal to do untruthful deeds involving one in greed and lust. It entangles not just the mortals but also great sages and seers To escape its influence one must follow Guru Ji's teaching (shabad)



232 *bhram kae moosae thoo(n) raakhath
paradhaa paashhai jeeaa kee maanee*

Deceived by doubt, you may hide your actions, but in the end, you shall have to confess the secrets of your mind

ANG 403 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru reminds us that Waheguru: the True Lord knows of all our actions. One may deny this and do deeds in secrecy and think no one knows. But He knows everything, nothing can be hidden from Him. One must know this and one day one will have to face up to all the secrets of one's mind



233 *maeee maaeiaa shhal*
thrin kee agan maegh kee shhaaeiaa
gobidh bhajan bin harr kaa jal

O my mother, Maya is so misleading
and deceptive

Without meditating on the Lord of the
Universe, it is like straw on fire, or the
shadow of a cloud, or the running of
the flood-waters

ANG 717 SGGJi

Path of virtue:

Maya in the form of the five thieves
namely lust; anger; attachment; greed;
and ego and also worldly possessions
such as gold, silver is misleading and
deceptive. To be saved from maya one
must remember Waheguru: the True
Lord through meditation



234 *eis dhaehee a(n) dhar pa(n) ch chor
vasehi kaam krodhh lobh mohu aha(n)
kaaraa*

*a(n) mrith loottehi manamukh nehee
boojhehi koe n sunai pookaaraa*

Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism

They plunder the Nectar, but the self-willed manmukh does not realize it; no one hears his complaint

ANG 600 SGGSJi

Path of virtue:

The five thieves namely lust; anger; attachment; greed; and ego dwell in one's body and yet one does not realise this. These five will tarnish the mind to do wrong deeds. Fight them off and do not let them dwell in your mind and body. Meditating and singing His devotional kirtan helps to fight maya



235 *houmai naavai naal virodhh hai dhue n
vasehi eik t(h)aae
houmai vich saevaa n hovee thaa man
birathhaa jaae
har chaeth man maerae thoo gur kaa
sabadh kamaae*

Ego is opposed to the Name of the Lord; the two do not dwell in the same place

In egotism, selfless service cannot be performed, and so the soul goes unfulfilled

O my mind, think of the Lord, and practice the Word of the Guru's Shabad

ANG 560 SGGSJi



Path of virtue:

Through ego comes pride and with pride selfless service cannot be performed. Ego is in everyone, however one must try and control it. One must remember the True Lord and follow His teachings so that ego can leave and one is able to meditate with devotion



236 *bin preethee bhagath n hovee bin
sabadhai thhaae n paae
sabadhae houmai maareeai maaeiaa kaa
bhram jaae*

Without love, there is no devotional worship. Without the Shabad, no one finds acceptance



Through the Shabad, egotism is conquered and subdued, and the illusion of Maya is dispelled

ANG 67 SGGJSJi

Path of virtue:

One has to have devotional love in order to be rid of ego. The shabad (teaching of the Guru) helps erase ego from within and slowly its influence diminishes. Meditate and pray with devotional love and the illusion of maya will dispel



237 *kabeer maaeiaa thajee th kiaa bhaeiaa jo
maan thajiaa nehee jaae
maan mune munivar galae maan sabhai
ko khaae*



Kabeer, what good is it to give up
Maya, if the mortal does not give up
his pride?

Even the silent sages and seers are
destroyed by pride; pride eats up
everything

ANG 1372 SGGSJi

Path of virtue:

Bhagat Kabeer Ji shows us the path
that if one does not give up their
pride then what good will it do to give
up maya. If one is performing ser-
vices of good deeds but is discreetly
wrapped in maya then what is he /she
gaining from such services. One must
keep pride out of one's mind so that
the services are accepted in the court
of the True Lord



238 *at(h)asat(h) theerathh sagal pu(n)n jeea
dhaeiaa paravaan*

Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity

ANG 136 SGGSJi

Path of virtue:

It is written that bathing at the sixty eight shrines and giving to charity are considered to be acts of saintliness. However, Guru Arjan Dev Ji the fifth Guru tells us that being kind to our fellow being is greater still compared to these acts. One should practice kindness in ones daily contacts with all



239 *jis sarab sukhaa fal lorreeahi so sach
kamaavo*

One who longs for all comforts and rewards should practice Truth

ANG 322 SGGSJi

Path of virtue:

Here is another reminder that the practice of truth is the right way. If one seeks comfort and rewards, then one should follow the path of truth in everything one does



240 *dhookh n dhaeee kisai jeea path sio ghar
jaavo*

Do not cause any being to suffer,
and you shall go to your true home
with honor

ANG 322 SGGSJi

Path of virtue:

Waheguru: the True God created all
and He pervades in His creation. One
should not cause any suffering to an-
other as He resides in all of us. One
who does not cause any suffering
to others is highly regarded and will
be received with honour in their true
home – with the True Lord



241 *jap jap jeevehi sa(n)th jan paapaa mal
dhhovai*

The Saints live by chanting and meditating on the Lord, washing off the filth of their sins

ANG 322 SGGSi

Path of virtue:

One should always worship Waheguru: the True Lord. In doing so one pleases the True Lord. In this life and others before one has committed sins and these can be erased by worshipping. One should chant and meditate at every opportunity so that the filth of the sins is washed away



242 *anadhin gun gaavai sukh sehajae bikh
bhavajal naam tharaee*

Night and day, he sings the Glorious
Praises of the Lord. In celestial peace
and poise, he crosses over the poison-
ous, terrifying world-ocean, through
the Naam, the Name of the Lord

ANG 948 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru re-
minds us that in order to cross over
this terrifying world ocean one must
remember and worship Waheguru:
the True God day and night



243 *thaj maan mohu vikaar dhoojaa jothee
joth samaanee*

Renouncing self-conceit, emotional attachment, corruption and duality, their light merges into the Light

ANG 453 SGGSJi

Path of virtue:

Maya which is self-conceit; attachment; duality; corruption; evil deeds; etc will trick the mind to want these things. However, by renouncing these one is poised to meditate and remember the True Lord. In doing this one will merge into Him



244 *naanak fikai boliai than man fikaa hoe*
fiko fikaa sadheeai fikae fikee soe

○ Nanak, speaking insipid words,
the body and mind become insipid
He is called the most insipid of the in-
sipid; the most insipid of the insipid is
his reputation

ANG 473 SGGSJi

Path of virtue:

One who uses language that is not acceptable is highly likely to upset those around him. Waheguru: the True Lord guides us to use kind words and acceptable language. By using unkind words one makes his own mouth callous and evil. One should always talk kindly to all around him / her



245 *sabhanaa man maanik t(h)aahan mool
machaa(n)gavaa
jae tho pireeaa dheer sik hiaao n t(h)
aahae kehee dhaa*

The minds of all are like precious
jewels; to harm them is not good at all
If you desire your Beloved, then do
not break anyone's heart

ANG 1384 SGGsJi

Path of Virtue:

One should not utter harsh words as
Waheguru: the True God resides in
all. The minds, says Bhagat Fareed Ji
in his saloks, are like precious jewels
and one should not harm them. If one
has a yearning to meet Him then one
should not break anyone's heart



246 *eik fikaa n gaalaae sabhanaa mai sachaa
dhhanee
hiaao n kaihee t(h)aahi maanak sabh
amolavae*

Do not utter even a single harsh
word; your True Lord and Master
abides in all

Do not break anyone's heart; these are
all priceless jewels

ANG 1384 SGGSJi

Path of virtue:

Waheguru: the True Lord is the cre-
ator of all and He pervades in all His
creation. Do not utter harsh words
that hurt someone. In doing so one
is hurting Him too. Keep your speech
sweet and polite and you won't hurt
anyone



247 *nattoaaa bhaekh dhikhaavai bahu bidhh
jaisaa hai ouhu thaisaa rae
anik jon bhramiou bham bheethar
sukhehi naahee paravaesaa rae*

The actor displays himself in many disguises, but he remains just as he is
The soul wanders through countless incarnations in doubt, but it does not come to dwell in peace

ANG 403 SGGSJi

Path of virtue:

One comes and goes from this world in the cycle of reincarnations. Each time it is in a different guise and there is no peace. Worship the True Lord in the company of the Saadh Sangat (the holy people) and let the cycle of birth and rebirth be broken



248 *bhee paraapath maanukh dhaehureeaa
gobi(n)dh milan kee eih thaeree bareeaa
avar kaaj thaerai kithai n kaam
mil saadhhasa(n)gath bhaj kaeval naam*

You have been blessed with this
human body

This is your chance to meet the Lord
of the Universe

Other efforts are of no use to you

Joining the Saadh Sangat, the Com-
pany of the Holy, vibrate and meditate
on the Naam, the Name of the Lord

ANG 378 SGGJSJi

Path of virtue:

Guru Arjan Dec Ji the fifth Guru says
that one has been blessed to come
in this life as a human and this is
the opportunity to be one with Him.



Worshipping the True Lord is the one effort that is of use. Grab this opportunity with both hands and joining the holy meditate and pray so you can be one with Him



249 *sara(n)jaam laag bhavajal tharan kai
janam brithhaa jaath ra(n)g maaeiaa kai*

Make the effort, and cross over the terrifying world ocean

This human life is passing away in vain, in the love of Maya

ANG 378 SGGSi

Path of virtue:

One has obtained this human form in



this life. So make the most of it and cross over the world ocean. Do not let this life pass in vain, do not let maya (lust; anger; attachment; greed; and ego) distract you from the path of truth. Worship Him and do good deeds so in this life you can be one with Him



250 *lakh chouraaseeh jon sabaeee
maanas ko prabh dheeee vaddiaeee
eis pourree thae jo nar chookai so aae
jaae dhukh paaeidhaa*

Out of all the 8.4 million species of beings

God blessed mankind with glory

That human who misses this chance,



shall suffer the pains of coming and
going in reincarnation

ANG 1075 SGGSJi

Path of virtue:

Of the 8.4 millions life forms He created, Waheguru: the True Lord blessed mankind with glory so we can meditate on Him. One who has understood this, prays day and night and his mission in this life is accomplished. Use this life to worship Him by meditating and remembering Him at all times



251 *thisanaa agan jalai sa(n)saaraa*
lobh abhimaan bahuth aha(n)kaaraa
mar mar janamai path gavaaeae apanee
birathhaa janam gavaavaniaa



The world is burning in the fire of desire

in greed, arrogance and excessive ego

People die over and over again; they are re-born, and lose their honor. They waste away their lives in vain

ANG 120 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru reminds us that the world is engaged in ego and ego related activities such as self gain and greed. By engaging in ego one loses the battle of being one with Him. Such a person will forever be in the reincarnation cycle and lose their honour. Engage in meditation and worship Him so one does not waste this life



252 *kal mehi eaeho pu(n)n gun govi(n)dh
gaahi*

This is the only act of goodness in this Dark Age of Kali Yuga, to sing the Glorious Praises of the Lord of the Universe

ANG 962 SGGSJi

Path of virtue:

Guru Arjan Dev Ji reminds us that in this Dark Age of kal yug, most revered of all is the contemplation of Naam. Meditate daily and one will be saved in this age of kal yug



253 *kalajug mehi keerathan paradhhaanaa*
guramukh japeesai laae dhhiaanaa

In this Dark Age of Kali Yuga, the
Kirtan of the Lord's Praises are most
sublime and exalted

become Gurmukh, chant and focus
your meditation

ANG 1075 SGGSJi

Path of virtue:

Now is the time to worship Wahe-
guru: the True God. In this age of Kali
Yug (age of downfall) man will face
many atrocities and unfair behaviours.
A Gurmukh (one who follows the
teachings of the Guru) should join
the Saadh Sangat (company of Holy
people) to sing His praises and medi-
tate



254 *kal mai eaek naam kirapaa nidhh jaahi*
japai gath paava

In this Dark Age of Kali Yuga, the Name of the One Lord is the treasure of mercy; chanting it, one obtains salvation

ANG 632 SGGSJi

Path of virtue:

Guru Tegh Bahadur Ji the ninth Guru also tell us that in the dark age of kal yug one must meditate on Naam and in doing so one can obtain salvation. Meditate daily and remember Him at all times



255 *kee janam bheae keett patha(n)gaa*
kee janam gaj meen kura(n)gaa
kee janam pa(n)khee sarap hoeiou
kee janam haivar brikh joeiou
mil jagadhees milan kee bareeaa
chira(n)kaal eih dhaeh sa(n)jareeaa

In so many incarnations, you were a
worm and an insect

in so many incarnations, you were an
elephant, a fish and a deer In so many
incarnations, you were a bird and a
snake

In so many incarnations, you were
yoked as an ox and a horse

Meet the Lord of the Universe - now is
the time to meet Him

After so very long, this human body
was fashioned for you.

ANG 176 SGGSJi



Path of virtue:

Here Guru Arjan Dev Ji the fifth Guru informs us of reincarnation. One has been through many life forms before this human form was given. Now that it has been fashioned for us we should make the most of it by worshipping the True God and perform good deeds so we can merge into His light



256 *kabeer maanas janam dhula(n)bh hai
hoe n baarai baar*

*jio ban fal paakae bhue girehi batur n
laagehi ddaar*

Kabeer, it is so difficult to obtain this human body; it does not just come over and over again



It is like the ripe fruit on the tree;
when it falls to the ground, it cannot
be re-attached to the branch

ANG 1366 SGGSJi

Path of virtue:

Bhagat Kabeer Ji tells us about this body of a human being and that it does not come over and over again. With reincarnation one could come back as any one of the 8.4 million forms. So do not waste this golden opportunity and worship the True Lord. Make this life so fruitful that the cycle of birth and death is erased



257 *karam dhharam anaek kiriaa sabh oopar
naam achaar*

The many religious rituals, good deeds of karma and Dharmic worship - above all of these is the Naam, the Name of the Lord

ANG 405 SGGSi

Path of virtue:

One can perform many religious rituals, greater than all is meditation and remembrance of Him. Meditate daily



258 *ab kaloo aaeiou rae*
eik naam bovahu bovahu
an rooth naahee naahee
math bharam bhoolahu bhoolahu

Now, the Dark Age of Kali Yuga has
come

Plant the Naam, the Name of the One
Lord

It is not the season to plant other
seeds

Do not wander lost in doubt and delu-
sion

ANG 1185 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru in-
forms us that in this dark age one
must sow the seed of naam through
meditation. We are not to wander



around in doubt. This is the season (life) to plant the seed of naam. Meditate daily and do not be distracted off the righteous path



259 *kalijug beej beejae bin naavai sabh
laahaa mool gavaaeiaa*

In the Dark Age of Kali Yuga, if one plants any other seed than the Name, all profit and capital is lost

ANG 446 SGGSJi

Path of virtue:

Guru Ram Das Ji the fourth Guru also tells us that if in the age of kal yug Naam is not obtained than all is lost



including the priceless breath that
Waheguru: the True God gave us to
recite His name



260 *sathigur dhaathaa har naam kaa prabh
aap milaavai soe*

The True Guru is the Giver of the
Name of the Lord. God Himself causes
us to meet Him

ANG 39 SGGSJi

Path of virtue:

Naam (meditation) allows us to enter
the Kingdom of Waheguru: the True
God. Guru Ram Das Ji the fourth
Guru tells us that only the True Guru



can give us the Naam. Those who are blessed obtain the Naam from their Guru



261 *bhareeai math paapaa kai sa(n)g*
ouhu dhhopai naavai kai ra(n)g

But when the intellect is stained and polluted by sin

it can only be cleansed by the Love of the Name

ANG 4 SGGSJi

Path of virtue:

As clothes can be washed clean with soap Gurbani (teaching of the Gurus) can help wash away sins. Guru Ji tells



us repeatedly that meditating on Naam will cleanse our sins and keep us on the righteous path. One must meditate and worship daily



262 *oudham karahu vaddabhaageeho*
simarahu har har raee
naanak jis simarath sabh sukh hovehi
dhookh dharadh bhram jaae

Make the effort, O very fortunate ones, and meditate on the Lord, the Lord King

O Nanak, remembering Him in meditation, you shall obtain total peace, and your pains and troubles and doubts shall depart

ANG 456 SGGSJi



Path of virtue:

Guru Arjan Dev Ji the fifth Guru reminds us that we are fortunate and we should meditate as often as we can. By doing so one will be in peace and pains and troubles will depart. Meditate on Naam as often as you can



263 *karamee aavai kaparraa nadharee mokh
dhuaar*

By the karma of past actions, the robe of this physical body is obtained. By His Grace, the Gate of Liberation is found

ANG 2 SGGSJi

Path of virtue:

Due to good actions in pervious lives or good karma one has been born as a human being in this life. This body is the vessel through which salvation can be attained. One should meditate and perform good deeds so that salvation can be achieved



264 *har har karath mittae sabh bharamaa*
har ko naam lai ootham dhharamaa
har har karath jaath kul haree

Chanting the Name of the Lord, Har,
Har, all doubts are dispelled

Chanting the Name of the Lord is the
highest religion

Chanting the Name of the Lord, Har,
Har, erases social classes and ancestral
pedigrees

ANG 874 SGGJi

Path of virtue:

Bhagat Naamdev Ji says that by meditating all is gained. Meditating on the Naam will free one of social classes (division of a society such as caste system in India). Meditate and remember Him as this worship is classed as the highest of all



265 *bhaae bhagath prabh keerathan laagai*
janam janam kaa soeiaa jaagai

One who is committed to loving
devotional worship of God, and the
Kirtan of His Praises

awakens from the sleep of countless
incarnations

ANG 869 SGGSJi

Path of virtue:

One must escape from the cycle of re-
incarnation. Guru Arjan Dev Ji the fifth
Guru reminds us that to break away
from reincarnation one must perform
devotional worship by meditating and
singing His praises (kirtan) then one
shall be free and will join with His light



266 *varan roop varathehi sabh thaerae
mar mar ja(n)mehi faer pavehi ghanaerae
thoo(n) eaeko nihachal agam apaaraa
guramathee boojh bujhaavaniaa*

In all colours and forms, You are pervading

People die over and over again; they are re-born, and make their rounds on the wheel of reincarnation

You alone are Eternal and Unchanging, Inaccessible and Infinite. Through the Guru's teachings, understanding is imparted

ANG 120 SGGJSi

Path of virtue:

Guru Amar Das Ji says that the True Lord pervades in all colours and forms. Through the Guru one learns the teaching and is saved from the wheel



of reincarnation. Learn the teaching
of your Guru (spiritual teacher) and
get an understanding of Him the True
Lord



267 *sach saalaahae avar n koee*
jith saeviai sadhaa sukh hoee
naanak naam rathae veechaaree sacho
sach kamaavaniaa

Praise the True One, and no other
Serving Him, eternal peace is obtained
O Nanak, those who are attuned to
the Naam, reflect deeply on the Truth;
they practice only Truth

ANG 120 - 121 SGGsJi



Path of virtue:

Believe in Waheguru: the One True Lord and serving Him whole heartily peace is reached. Guru Amar Das Ji tells us to be connected to Naam (meditation) and live the life of a truthful person. One's actions should reflect their truthful living



268 *sach sa(n)jamo saar gunaa gur sabadh
kamaaeai raam*

*sach sabadh kamaaeai nij ghar jaeai
paeai gunee nidhhaanaa*

By practicing truthfulness and self-restraint, by contemplating His Glorious Virtues, and living the Word of the Guru's Shabad



Practicing the True Word of the Shabad, one comes to the home of his own inner being, and obtains the treasure of virtue

ANG 436 SGGSJi

Path of virtue:

Leading the life of a truthful person and being attached to the service of righteousness, one obtains the treasures of virtue. One must avoid indulging in immoral deeds instead should serve the Guru with their mind and body



269 *kaam karodhh kapatt bikhiaa thaj sach*
naam our dhhaarae
houmai lobh lehar lab thhaakae paaeae
dheen dhaeiaalaa

Renouncing sexual desire, anger, deceit and corruption, he enshrines the True Name in his heart

When the waves of ego, greed and avarice subside, he finds the Lord Master, Merciful to the meek

ANG 437 SGGSJi

Path of virtue:

How can Waheguru: the True God be found? Where can one gain His Darshan (gaining His sight)? One has to clear their mind of immoral thoughts; one should not follow immoral ac-



tivities; one should eradicate ego, greed and materialistic needs. Then Waheguru can be found. Abstain from activities that will take one further away from God



270 *bharam bhoolae baadh aha(n)karee
sa(n)g naahee rae sagal pasaaree
sog harakh mehi dhaeh biradhhaanee
saakath eiv hee karath bihaanee*

The egotistical people are deluded
by useless doubt

Of all this expanse, nothing shall go
along with you

Through pleasure and pain, the body
is growing old

Doing these things, the faithless



cynics are passing their lives

ANG 888 SGGsJi

Path of virtue:

If one is consumed with ego and in gaining materialistic things then that person is building assets that will be left behind. Such a person continues life without remembering the True God who gives us everything. Such a person believes that he has built all his assets and does not build assets of Naam that will go with him when he dies. Remember Him and trust all to Him. Everything belongs to Him



271 *neh bila(n)b dhharama(n) bila(n)b
paapa(n)*

Do not delay in practicing righteousness; delay in committing sins

ANG 1354 SGGSJi

Path of virtue:

One should think of the consequences of committing a sin before doing it. Just delaying the action will make one think about what they are about to do and deter them from doing it. When one is angry it is especially important to hold the anger in check before doing something one would regret. One should do righteous deeds without delay as these will benefit one in the long run



272 *ma(n)dhaa cha(n)gaa aapanaa aapae*
hee keethaa paavanaa

He obtains the rewards of his good
and bad deeds

ANG 470 SGGSJi

Path of virtue:

Performing good and bad deeds one
is adding to his /her karma. Nothing
goes unnoticed by the True Lord so
don't be mistaken by ' nobody saw
or heard so nobody knows'. The True
Lord knows and all deeds will be re-
corded. All that one is doing here in
this life is writing out what our next
life will be



273 *karam dhharathee sareer jug a(n)thar jo
bovai so khaath*

The body is the field of karma in this age; whatever you plant, you shall harvest

ANG 78 SGGSJi

Path of virtue:

Waheguru: the True God has given a human a body as a vessel in this life. One can commit actions, these actions will be recorded and a reward or punishment will be granted. One should weigh up the costs of one's action. So think twice before committing a bad deed as these will determine what comes next. Bad deeds will yield pain and suffering whereas good deeds will yield leisure and bliss



274 *jinh man hor mukh hor s kaa(n)dtæ
kachiaa*

Those who have one thing in their heart, and something else in their mouth, are judged to be false

ANG 488 SGGSJi

Path of virtue:

Waheguru: the True Lord is all knowing. So if one is thinking one thing but saying another that person is considered to be false. Believe in the Guru's teachings and let your behaviours / speech / actions reflect this. If one practices one thing and preaches another than he is considered a hypocrite and will not be accepted in Waheguru's house



275 *aisaa ka(n)m moolae n keechai jith a(n)
th pashhothaaeeai*

Don't do anything that you will
regret in the end

ANG 918 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru advises us not to commit a deed that one may regret later. One should think seriously before committing a bad or immoral act



276 *ahi kar karae s ahi kar paaeae koe n
pakarreeai kisai thhaae*

As we act, so are the rewards we receive; no one can take the place of another

ANG 406 SGGSJi

Path of virtue:

One is responsible for whatever deeds one performs or are carried out at their command. Guru Arjan Dev Ji the fifth Guru advises us that when one carries out good or bad deeds that person is answerable. No other person can step in to take the blame or credit. So one should think twice before performing any bad deeds



277 *jo prabh bhaavai janam n aavai*

One who is pleasing to God shall not
be reincarnated again

ANG 407 SGGsJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells us to be pleasing to God. How are we pleasing to God? - By being absorbed in devotional worship of Waheguru: the True God and performing good deeds through selfless service. Then He will cut away the cycle of birth and rebirth. One shall not be reincarnated again



278 *kooraa laalach shhaddeeai hoe eik man
alakh dhhiaaeeai
fal thaevaeho paaeeai jaevaehee kaar
kamaaeeai*

Renounce false greed, and meditate
single-mindedly on the unseen Lord
As are the actions we commit, so are
the rewards we receive

ANG 468 SGGsJi

Path of virtue:

Guru Nanak Dev Ji advises us to meditate on Waheguru: the True Lord and to give up greed. Whatever actions we commit for satisfying our greed and whatever actions of devotion we do will be recorded. Punishments and/or rewards will be accordingly given. One should be mindful of one's actions at all times



279 *jaehaa beejai so lunai mathhai jo likhiaas*

As you plant, so shall you harvest;
your destiny is recorded on your fore-
head

ANG 134 SGGSJi

Path of virtue:

Yet another reminder that our actions in this life will determine whether we enjoy peace or endure pain. Our deeds are recorded and depending on good or bad karma our destiny will be recorded. One should plant what one is willing to harvest



280 *fareedhaa lorrai dhaakh bijoureeaaa(n)*
kikar beejai jatt
ha(n)dtai ou(n)an kathaaidhaa
paidhaa lorrai patt

Fareed, the farmer plants acacia
trees, and wishes for grapes

He is spinning wool, but he wishes to
wear silk

ANG 1379 SGGSJi

Path of virtue:

Bhagat Fareed Ji put this beautifully
that although one commits bad and
immoral deeds he / she still expects
to have rewards from Waheguru: the
True Lord. One must perform good
deeds and be engaged in devotional
worship if one wants to be rewarded
and have a peaceful life



281 *so sikh sakhaa ba(n)dhhap hai bhaaee j
gur kae bhaanae vich aavai
aapanai bhaanai jo chalai bhaaee
vishhurr chottaa khaavai*

He alone is a Sikh, a friend, a relative
and a sibling, who walks in the Way of
the Guru's Will

One who walks according to his own
will, O Siblings of Destiny, suffers sep-
aration from the Lord, and shall be
punished

ANG 601 SGGSJi

Path of virtue:

One must be mindful that when one is
about to perform a deed or is about
to say something first verify in your
mind whether it will be acceptable to
Guru Ji. If it is within the teachings of
the Guru then go ahead. If not then
refrain and do not say or do some-



thing that will lead to separation from
the Lord and punishment endured



282 *oot(h)ath bait(h)ath sovath dhhiaaeai
maarag chalath harae har gaaeeai*

While standing up, and sitting down,
and even while asleep, meditate on
the Lord

Walking on the Way, sing the Praises
of the Lord

ANG 386 SGGSJi

Path of virtue:

Devotional worship is stressed upon
throughout Guru Ji's Bani – the teach-



ing of the Gurus. One is advised to meditate continuously. Meditate at every opportunity so that one day you will become one with God



283 *kaaraj kaam baatt ghaatt japeejai*

While you work at your job, on the road and at the beach, meditate and chant

ANG 386 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells us here to meditate and chant continuously. One may question how that can be done. If one accepts His



hukum to chant then one will see that it is physically possible. If one doubts then one asks such questions and cannot perform meditation whole heartedly. Remember Him continually and accept His command



284 *hai hajoor kath dhoor bathaavahu
dhu(n)dhar baadhhahu su(n)dhar
paavahu*

God is present, right here at hand;
why do you say that He is far away?

Tie up your disturbing passions, and
find the Beauteous Lord

ANG 1160 SGGSJi



Path of virtue:

We are currently in the age of Kal yug – Age of the Dark. Guru Ji tells us to silent our inside noises so we can consciously mediate on the True God. In this dark age one must remember He is not far away and He can be attained through meditation. A scattered conscious will not attain spiritual benefit so Bhagat Kabir tells us to silent the inner noises and attain bliss



285 *bhukhiaa bhukh n outharai galee bhukh
n jaae
naanak bhukhaa thaa rajai jaa gun kehi
gunee samaae*

The hunger of the hungry is not appeased; by mere words, hunger is not relieved

O Nanak, hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Lord

ANG 147 SGGSJi

Path of virtue:

Guru Nanak Dev Ji the first Guru tells us that nobody has satisfied their hunger through one's senses. The hunger for pleasure can only be satisfied by singing praises of the True Lord. Then only can one merge into the true Lord and hunger will be satisfied



286 *saevako gur saevaa laagaa jin man than
arap charraaeiaa raam
man than arapiaa bahuth man saradhhiaa
gur saevak bhaae milaaee*

The Lord's servant is the one who commits himself to the Guru's service, and dedicates his mind and body as an offering to Him

He dedicates his mind and body to Him, placing great faith in Him; the Guru lovingly unites His servant with Himself

ANG 444 SGGSi

Path of virtue:

Guru Ram Das Ji the fourth Guru defines above who a true devotee is as one who has surrendered his body and mind to his Guru (spiritual teacher). A true devotee will not hesitate to do what a Guru asks of him /



her. One should follow the instructions
of his / her Guru and not do what
one's mind wants



287 *than man dhhan sabh soup gur ko*
hukam ma(n)niai paaeeai
hukam ma(n)nihu guroo kaeraa gaavahu
sachee baanee

Surrender body, mind, wealth, and
everything to the Guru; obey the
Order of His Will, and you will find
Him

Obey the Hukam of the Guru's Com-
mand, and sing the True Word of His
Bani

ANG 918 SGGJSi



Path of virtue:

Guru Amar Das Ji the third Guru tells us above how to become a true devotee. One should follow these instructions and follow the command of their spiritual teacher in order to gain acceptance by the True Lord



288 *aisee saevak saevaa karai*
jis kaa jeeo this aagai dharai
saahib bhaavai so paravaan
so saevak dharageh paavai maan

Such is the service which the Lord's servant performs

that he dedicates his soul to the Lord,
to whom it belongs



One who is pleasing to the Lord and Master is acceptable

Such a servant obtains honor in the Court of the Lord

ANG 661 SGGSJi

Path of virtue:

Guru Nanak Dev Ji the first Guru tells us above who a true servant of God is. Only those who are pleasing to the True Lord are accepted and once accepted true honour is obtained in the Court of the Lord. One should perform service by dedicating their soul to the True Lord and then only will one be accepted by the True Lord



289 *loein loee ddit(h) piaas n bujhai moo
ghanee
naanak sae akharreeaaa(n) bia(n)n jinee
ddisa(n)dho maa piree*

With my eyes, I have seen the Light
of the Lord, but my great thirst is not
quenched

O Nanak, those eyes are different,
which behold my Husband Lord

ANG 577 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells
us about Darshan (seeing Him) of
Waheguru the True Lord. One has to
nurture their vision so that one can
see the True Lord. The eyes that see
Him are different to the ones that we
see the world with



290 *aap shhadd sadhaa rehai paranai gur bin
avar n jaanai koeae
kehai naanak sunahu sa(n)thahu so sikh
sanamukh hoeae*

Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru

Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh

ANG 919 – 920 SGGSJi

Path of virtue:

One has to give up selfish and egoistical behaviour and turn to their Guru (spiritual teacher). One who turns to their Guru and does as his / her Guru says becomes His devotee. One must do as the Guru says and remain one with Him



291 *jæ ko gur thæ vaemukh hovai bin
sathigur mukath n paavai*

One who turns away from the Guru,
and becomes baymukh - without the
True Guru, he shall not find liberation

ANG 920 SGGSJi

Path of virtue:

One must have a Guru (a spiritual teacher) in order to gain liberation. If one turns away from the Guru then they will have no guidance to gain spiritual benefits and will not be one with Waheguru: the True Lord



292 *khus khus laidhaa vasath paraaee*
vaekhai sunae thaerai naal khudhaaee
dhuneeaa lab paeiaa khaath a(n)dhar
agalee gal n jaaneeaa

You happily, cheerfully steal the possessions of others

but the Lord God is with you, watching and listening

Through worldly greed, you have fallen into the pit; you know nothing of the future

ANG 1020 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru talks about those who go about stealing and committing other wrongful deeds. Guru Ji reminds us that Waheguru: the True Lord is watching all the time, nothing can be hidden from Him.



Greed has guided such people to fall
and they have lost this precious life in
wrong doings



293 *jam jam marai marai fir ja(n)mai*
bahuth sajaae paeiaa dhaes la(n)mai
jin keethaa thisai n jaanee a(n)dhaa
thaa dhukh sehai paraaneeaa

You shall be born and born again,
and die and die again, only to be rein-
carnated again

You shall suffer terrible punishment,
on your way to the land beyond

The mortal does not know the One
who created him; he is blind, and so
he shall suffer

ANG 1020 SGGSJi



Part of virtue:

Guru Arjan Dev Ji the fifth Guru very strictly reminds us here that those who don't remember his / her creator and do not meditate will not only be in the cycle of reincarnation, they will also suffer pain and punishment on the way to the world hereafter. One should remember Waheguru: the True God at all times and then one shall not suffer



294 *bhoolee bhoolee thhal charraa thhal
charr ddoogar jaao
ban mehi bhoolee jae firaa bin gur boojh
n paao
naavahu bhoolee jae firaa fir fir aavo jaao*



Wandering around and making mistakes, I climb the plateau; having climbed the plateau, I go up the mountain

But now I have lost my way, and I am wandering around in the forest; without the Guru, I do not understand

If I wander around forgetting God's Name, I shall continue coming and going in reincarnation, over and over again

ANG 57 SGGSJi

Path of virtue:

Only with the guidance of a Guru can one find the path to Waheguru: the True God. Do not wander around, listen and follow the teachings of the Guru and one shall not be lost again in the cycle of reincarnation



295 *paap karaedharr sarapar mut(h)ae*
ajaraaeel farrae farr kut(h)ae

Those who committed sins are sure
to be ruined

Azraa-eel, the Angel of Death, seizes
and tortures them

ANG 1019 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells
us that when one commits sins that
person will be ruined and at the
time of death the angel of death will
torture him / her. One should lead
a truthful life and keep doing good
deeds so that the angel of death does
not even come near one



296 *prabh kaa simaran sabh thae oochaa*
prabh kai simaran oudhharae moochaa

The remembrance of God is the
highest and most exalted of all

In the remembrance of God, many are
saved

ANG 263 SGGSJi

Path of virtue:

In all religions meditation on the Naam
is emphasised and it is pivotal in at-
taining enlightenment. This is stated
above by Guru Arjan Dev Ji the fifth
Guru. One should make meditation
part of their daily routines in order to
be saved and be one with Him



297 *sarab dharma mehi sraesatt dhharam*
har ko naam jap niramal karam

Of all religions, the best religion
is to chant the Name of the Lord and
maintain pure conduct

ANG 266 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru reminds us that of all the religions the best is that of chanting the Lords name. In doing so one pleases the True God. One also maintains pure conduct. Remember Him in every breath and every morsel of food: He will be closer to you



298 *jin har hiradhai naam n basiou thin maath
keejai har baa(n)jhaa
thin su(n)n(j)ee dhaeh firehi bin naavai
oue khap khap mueae karaa(n)jhaa*

The Lord's Name does not abide
within their hearts - their mothers
should have been sterile

These bodies wander around, forlorn
and abandoned, without the Name;
their lives waste away, and they die,
crying out in pain

ANG 697 SGGsJi

Path of virtue:

A very strong message from Guru
Ram Das Ji the fourth Guru that those
who do not remember the One Lord
should not have come to this earth.
They are wasting their lives and will
suffer. One should never forget the
True Lord and one must do good
deeds and engage in meditation



299 *jeevath jeevath jeevath rehahu*
raam rasaaein nith out(h) peevahu
har har har har rasanaa kehahu

Live, live, live forever

Rise early each day, and drink in the
Nectar of the Lord

With your tongue, chant the Name of
the Lord, Har, Har, Har, Har.

ANG 1138 SGGSJi

Path of virtue:

In this shabad Guru Arjan Dev Ji the
fifth Guru shows us how to live a re-
markable life. Doing the above daily
one does not die to be reborn again
and again. Instead one merges into
His light and lives forever



300 *fareedhaa jae thoo akal latheef kaalae
likh n laekh
aapanarrae gireevaan mehi sir na(n)
aeevaa(n) kar dhaekh*

Fareed, if you have a keen understanding, then do not write black marks against anyone else

Look underneath your own collar instead

ANG 1378 SGGSJi

Path of virtue:

If one sees something in another's behaviour, say a weakness, one should not become judgemental. Check and see if you hold the same weakness. Refrain from counting the faults of other instead observe the good qualities in others and learn from them



301 *houmai dheeragh rog hai dhaaroo bhee
eis maahi*

Ego is a chronic disease, but it contains its own cure as well

ANG 466 SGGSJi

Path of virtue:

Pride or ego is an obstacle to achieving spiritual bliss. Guru Nanak Dev Ji calls ego a disease. A disease which can be eradicated by meditation and remembrance of Waheguru: the True Guru. Do not let this disease take over, pray and meditate daily



302 *oot(h)ath sovath har sa(n)g peharooaa*
jaa kai simaran jam nehee ddarooaa

While rising up, and while lying
down in sleep, the Lord is always with
you, watching over you

Remembering Him in meditation, the
fear of Death departs.

ANG 196 SGGSJi

Path of virtue:

The True Lord is everywhere. He is
with all of us no matter what we are
doing or where we are. Many fear
death and are afraid of what happens
when death approaches. Guru Arjan
Dev Ji says when one meditates, then
the fear of death departs



303 *lakh chouraaseeh firadhae rehae bin
sathigur mukath n hoee
parr parr pa(n)ddith monee thhakaee
dhoojai bhaae path khoee
sathigur sabadh sunaaeiaa bin sachae
avar n koee*

People continue wandering through the cycle of 8.4 million incarnations; without the True Guru, liberation is not obtained

Reading and studying, the Pandits and the silent sages have grown weary, but attached to the love of duality, they have lost their honor

The True Guru teaches the Word of the Shabad; without the True One, there is no other at all

ANG 70 SGGSJi



Path of virtue:

One who has a Guru (a spiritual teacher) can be guided to be taken out of the cycle of reincarnation. The 8.4 million life forms can take many births and rebirths. When one is with a Guru and follows the Gurus teachings then there is a chance that one will get out of the cycle of reincarnation



304 *janam janam kee eis man ko mal laagee
kaalaa hoaa siaahu*

*kha(n)nalee dhhothee oujalee n hovee
jae so dhhovan paahu*

*gur parasaadhee jeevath marai oulattee
hovai math badhalaahu*

naanak mail n lagee naa fir jonee paahu

The filth of countless incarnations
sticks to this mind; it has become
pitch black

The oily rag cannot be cleaned by
merely washing it, even if it is washed
a hundred times

By Guru's Grace, one remains dead
while yet alive; his intellect is trans-
formed, and he becomes detached
from the world

O Nanak, no filth sticks to him, and he
does not fall into the womb again

ANG 651 SGGSJi



Path of virtue:

Guru Amar Das Ji the third Guru reminds us that this mind is filthy due to the many wrong doings in the previous lives. When one attaches himself to Waheguru: the True Lord then only can one wash off the filth. When one is attached to Him then pain and joy are the same and one is able to connect with Him and is saved from reincarnation



305 *vaahu vaahu this no aakheeai j sachaa
gehir ga(n)bhee
vaahu vaahu this no aakheeai j
gunadhaathaa math dhheer
vaahu vaahu this no aakheeai j sabh
mehi rehiaa samaae
vaahu vaahu this no aakheeai j dhaedhaa
riyak sabaahi
naanak vaahu vaahu eiko kar saalaahaeai
j sathigur dheea dhikhaae*

Chant Waaho! Waaho! to the Lord,
who is True, profound and unfathom-
able

Chant Waaho! Waaho! to the Lord,
who is the giver of virtue, intelligence
and patience

Chant Waaho! Waaho! to the Lord,
who is permeating and pervading in
all

Chant Waaho! Waaho! to the Lord,
who is the Giver of sustenance to all



O Nanak, Waaho! Waaho! - praise the
One Lord, revealed by the True Guru

ANG 514 SGGSJi

Path of virtue:

Praise Waheguru: the One True Lord
for all that one has. He provides for
all: small, large, in water, in the air, on
the land and in the soil. He will be re-
vealed only through a Guru (a spiritual
teacher). Only when one follows the
Guru's teachings and praises the True
Lord will He be revealed



306 *har kaa naam dheeu gur ma(n)thra*
mittae visoorae outharee chi(n)th

The Guru has given me the Mantra of
the Name of the Lord

My worries are forgotten, and my anxiety is gone

ANG 190 SGGJSi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru says that the devotee has been given the mantra. This mantra (simran) is repeatedly reciting God's name. He has many names and one is Waheguru: the True Lord. When simran becomes part of one's life then worries are forgotten and anxiety is gone. Remember Him daily and be in bliss



307 *sa(n)th kee dhhoor mittae agh kott*
sa(n)th prasaadh janam maran thae
shhott

Millions of sins are wiped away by
the dust of the feet of the Saints

By the Grace of the Saints, one is re-
leased from birth and death

ANG 188 – 189 SGGSJi

Path of virtue:

Keeping company of the Holy helps
with spiritual enlightenment. When
one is in the company of the saints,
good virtues are attained and reincar-
nation is eliminated



308 *sa(n)th kai sa(n)g mittiaa aha(n)kaar
dhrisatt aavai sabh eaeka(n)kaar*

In the Society of the Saints, egotism
is shed

and the One Lord is seen everywhere

ANG 189 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru reminds us again that when in the company of the Holy, one is not egotistical. One becomes humble and starts to see the True Lord everywhere in His creation



309 *dhaamanee chamathakaar thio*
varathaaraa jag khae
vathh suhaavee saae naanak naao
japa(n)dho this dhhanee

Like the flash of lightning, worldly
affairs last only for a moment

The only thing which is pleasing, O
Nanak, is that which inspires one to
meditate on the Name of the Master

ANG 319 SGGSJi

Path of virtue:

One is surrounded by many pleasing
and immoral things. Guru Arjan Dev
Ji the fifth Guru tells us that these will
only last for a moment. The only thing
that should be pleasing to the mind
is what inspires one to meditate and
remember the True Lord



310 *guroo guroo jap meeth hamaarae
mukh ooja! hovehi dharabaarae*

Chant and meditate on the Guru, the
Guru, O my friend

Your face shall be radiant in the Court
of the Lord.

ANG 190 SGGSJi

Path of virtue:

When one remembers Waheguru:
the True Lord through chanting and
meditating, the True Lord is pleased
with them. Guru Arjan Dev Ji says that
their faces will be radiant in the Court
of the Lord. Make meditation and
prayers part of your daily routine and
be accepted by the True Lord



311 *ee man maeriaa aavaa goun sa(n)saar
hai a(n)th sach nibaerraa raam*

O my mind, the world comes and goes in birth and death; only the True Name shall emancipate you in the end

ANG 571 SGGSJi

Path of virtue:

Guru Amar Das Ji the third Guru says that one should memorise that the world comes and goes bound by re-incarnation. The only thing that one takes with them after death is the Naam: meditations on Waheguru: the True Lord. Remember Him daily in prayers and meditation



312 *eaehu jag jalathaa dhaekh kai bhaj peae
har saranaaee raam
aradhaas kara(n)aee gur poorae aagai
rakh laevahu dhaehu vaddaaee raam*

Seeing that this world on fire, I have
hurried to the Sanctuary of the Lord
I offer my prayer to the Perfect Guru:
please save me, and bless me with
Your glorious greatness

ANG 571 SGGSJi

Path of virtue:

All around us are engaged in duality
and want more and more. Material-
istic things are more important and
the giver of life is forgotten. So as this
world is burning in the fire of ego and
possession seek the Sanctuary of the
Lord. He will save you and bless you
with santokh (to be content)



313 *dhar saachai sadhaa hai saachaa saachai
sabadh subhaakhiaa*

In the True Court, he is forever True;
with love, he chants the True Word of
the Shabad

ANG 571 SGGSJi

Path of virtue:

When one is in the company of the
Holy and the Truthful people one
chants the True Word of the Shabaad
(Text from the Holy scriptures) en-
hancing their spiritual intellect. One
should keep company of the Holy and
chant shabads whenever one can



314 *shhaadd siaanap bahu chathuraaee*
gur poorae kee ttaek ttikaaee

Renounce your cleverness, and your
cunning tricks

Seek the Support of the Perfect Guru

ANG 190 SGGSJi

Path of virtue:

Man uses cunningness and cleverness
to achieve self praise. Guru Arjan Dev
Ji says to renounce these and seek
the support of Waheguru: the Perfect
Guru to guide one to success through
a truthful and honest living



315 *kudharath kavan kehaa veechaar*

How can Your Creative Potency be described?

ANG 3 SGGSJi

Path of virtue:

Here Guru Nanak Dev Ji reiterates his message that the creative force of the Devine is beyond human comprehension. He alone knows what is best for us. One should accept what He does and forever be in His awe



316 *prabh kee ousathath karahu sa(n)th
meeth
saavadhhaan eaekaagar cheeth*

Sing the Praises of God, O Saints, O
friends,

with total concentration and
one-pointedness of mind

ANG 295 SGGSi

Path of virtue:

When one sits in the company of the
Saadh Sanghat (company of the Holy)
and sings the praises of The True Lord,
one should sit with full attention and
in a one-pointed mind. One must con-
centrate on the True Lord and not let
the mind wander around. In order to
have a one-pointed mind one should
start by getting up early, bathing and
sitting in meditation remembering the
True Lord



317 *man apunae thae buraa mittaanaa*
paekhai sagal srisatt saajanaa

One who eradicates cruelty from
within his own mind

looks upon all the world as his friend

ANG 266 SGGSJi

Path of virtue:

When one criticises someone, they
forget that they may have the same
evil or wrong in themselves. Negative
criticism is destructive and harmful.
One should endeavour to cleanse
oneself and remove the cruelty from
within and look at others as friends



318 *bhee paraapath maanukh dhaehureeaa
gobi(n)dh milan kee eih thaeree bareeaa
avar kaaj thaerai kithai n kaam
mil saadhhasa(n)gath bhaj kaeval naam*

This human body has been given to
you

This is your chance to meet the Lord
of the Universe

Nothing else will work

Join the Saadh Sangat, the Company
of the Holy; vibrate and meditate on
the Jewel of the Naam

ANG 12 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells
us that we have been given a human
body and now is the chance to meet
the True Lord. We can do all sorts



of things but the only way is in the company of the Saadh Sanghat (the true Holy people) when one prays and meditated on His Naam. Keep company of the Saadh Sanghat and achieve what you are here for



319 *goojhee bhaahi jalai sa(n)saaraa*
bhagath n biaapai maaeiaa

The world is being consumed by this hidden fire, but Maya does not cling to the Lord's devotees

ANG 673 SGGsJi

Path of virtue:

One should realise that materialis-



tic things are not capable of giving complete satisfaction. Materialism has become the root cause of almost every person's inward unhappiness. However, in contrast, remembering the True Lord through meditation of singing His praises will take one towards perfections and attaining fulfilment. Do not get side tracked in maya remember Him and the materialistic things will not bother you



320 *saram kha(n)dd kee baanee roop*
thithhai ghaarrath gharreeai bahuth
anoop

In the realm of humility, the Word is
Beauty

Forms of incomparable beauty are
fashioned there

ANG 8 SGGSJi

Path of virtue:

Guru Nanak Dev Ji the first Guru describes the realm of humility through spiritual effort. With meditation the singing of His praises and repeating Waheguru: the True Lord, the mind can be moulded. This is where the mind can be moulded to reflect His beauty



321 *so kishh kar jith mail n laagai*
har keerathan mehi eaehu man jaagai

Do only that, by which no filth or pollution shall stick to you

Let your mind remain awake and aware, singing the Kirtan of the Lord's Praises.

ANG 199 SGGSJi

Path of virtue:

At all times remember that Wahe-guru: the True God sees everything. All of one's actions should be of good deeds and thoughts. Join the company of the Holy and sing the praises of the True God so one's mind remains awake and aware



322 *than soochaa bhai sach raathee*
dhaehuree jihavaa sach suaao
so aakheeai jis mehi saachaa naao
sachee nadhar nihaaleeai bahurr n paavai
thaaao

That body is said to be pure, in which
the True Name abides

One whose body is imbued with the
Fear of the True One, and whose
tongue savors Truthfulness

is brought to ecstasy by the True
Lord's Glance of Grace. That person
does not have

to go through the fire of the womb
again

ANG 19 SGGSJI

Path of virtue:

One who follows Waheguru's: the True
God's instructions; practices truthful-



ness and performs good deeds will be noticed by the True God. That way one does not enter the cycle of re-birth. Follow Guru Ji's instructions and one is saved from reincarnation



323 *sathagur kee saevaa ath sukhaalee jo
eishhae so fal paaeae
jath sath thap pavith sareeraa har har
ma(n)n vasaeeae
sadhaa ana(n)dh rehai dhin raathee mil
preetham sukh paaeae*

Serving the True Guru brings a deep and profound peace, and one's desires are fulfilled

Abstinence, truthfulness and self-discipline are obtained, and the body is



purified; the Lord, Har, Har, comes to dwell within the mind

Such a person remains blissful forever, day and night. Meeting the Beloved, peace is found

ANG 31 SGGSJi

Path of virtue:

In order to attain bliss one should serve their Guru (Spiritual teacher). In doing so one is at peace and one's desires are fulfilled. Remember Har - The True God and He will come and dwell within you. Eternal peace will be found



324 *jaehaa raadhhae thaehaa lunai bin gun
janam vinaas*

As you plant, so shall you harvest.
Without virtue, this human life passes
away in vain

ANG 56 SGGSJi

Path of virtue:

Another reminder by Guru Nanak Dev Ji the first Guru that what deeds one does will be recorded. These deeds will dictate what will happen in the future. One should perform good deeds and truthful acts so that if re-incarnated then these are taken into account and life will be enhanced



325 *avagan thiaag samaaeai guramath
pooraa soe*

Renouncing wrongful actions, following the Guru's teachings, you shall be absorbed into the Perfect One

ANG 56 SGGSJi

Path of virtue:

One should perform good deeds and lead a life of truthfulness then only will one merge into the Perfect One



326 *sehas khattae lakh ko out(h) dhhaavai*
thripath n aavai maaeiaa paashhai paavai

Earning a thousand, he runs after a
hundred thousand

Satisfaction is not obtained by chas-
ing after Maya

ANG 278 SGGSJi

Path of virtue:

Chasing after maya (delusion, wealth)
one is never satisfied. Give up the
chase of materialistic things and con-
centrate on good deeds and worship
the True God



327 *houmai karathiaa neh sukh hoe*
manamath jhoot(h)ee sachaa soe

Acting in egotism, peace is not obtained

The intellect of the mind is false; only the Lord is True

ANG 222 SGGSJi

Path of virtue:

Do not fall into the pit of duality. Ego is an intellect of the mind, it is the belief that one is better than the others in wealth, family, etc. Only the True Lord is True and above all. Remain humble and peace will be obtained



328 *aisaa jag dhaekhiaa jooaaree*
sabh sukh maagai naam bisaaree

I have seen the world to be such a gambler;

all beg for peace, but they forget the Naam, the Name of the Lord.

ANG 222 SGGSJi

Path of virtue:

This life is the time to be one with Him yet one wastes it by not remembering the One who has created all. The creator gave life, sustenance and clothes to wear. How can peace be obtained when one does not remember Him the True God. Remember Him through prayers and meditation and peace can be attained



329 *poojaa arachaa ba(n)dhan dda(n)ddouth
khatt karamaa rath rehathaa
ho ho karath ba(n)dhhan mehi pariaa
neh mileeai eih jugathaa*

He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals

He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices

ANG 642 SGGSJi

Path of virtue:

One may show their commitment to the True Lord through various acts of devotion. But inside ego dwells. One cannot meet the True Lord through acts only, one has to be totally devoted and lead the life of a truthful person. Remember Him truly and do away with ego, pride and materialistic things



330 *vaddee aarajaa fir fir janamai har sio*
sa(n)g n gehiaa

He lives a long life, but is reincarnated again and again; he has not met with the Lord

ANG 642 SGGSJi

Path of virtue:

What use is a long life that has not remembered the True Lord. When one has not meditated and prayed, has not kept company of the Saadh Sanghat (holy people), has spent their life chasing things that will be left behind when they die, that life has been wasted. One will be caught in the cycle of life and death



331 *sathasa(n)gath naam nidhhaan hai*
jithhahu har paaeiaa
gur parasaadhee ghatt chaananaa
aanhaer gavaaeiaa

The treasure of the Name is in the
Sat Sangat, the True Congregation.
There, the Lord is found

By Guru's Grace, the heart is illumined,
and darkness is dispelled

ANG 1244 SGGSJi

Path of virtue:

Guru Nanak Dev Ji the first Guru again
emphasises the need to keep com-
pany of the Sat Sangat (the truthful
ones) in order to find the True Lord. In
such company darkness is dispelled
and the True Lord is attained



332 *jo jan gaae dhhiaae jas t(h)aakur thaas
prabhoo hai thhaanaanaa(n)
thih badd bhaag basiou man jaa kai
karam pradhhaan mathhaanaanaa*

That humble being, who sings and meditates on the Praises of his Lord and Master, is the dwelling-place of God

He is blessed with great good fortune; the Lord abides in his mind. Good karma radiates from his forehead

ANG 339 SGGSJi

Path of virtue:

The True Lord and Master comes and resides in the one who is humble and sings the praises the True Lord. His visual projection radiates his good fortune and karma. One should be humble and sing praises of the True Lord at all times



333 *jaisaa karai kehaavai thaisaa aisee banee
jaroorath*

*hovehi li(n)n(g) jhi(n)n(g) neh hovehi
aisee keheesai soorath*

*jo ous eishhae so fal paaeae thaa(n)
naanak keheesai moorath*

Mortals are known by their actions;
this is the way it has to be

They should show goodness, and not
be deformed by their actions; this is
how they are called beautiful

Whatever they desire, they shall re-
ceive; O Nanak, they become the very
image of God

ANG 1245 SGGSJi

Path of virtue:

Our actions are judged and we are
either beautiful or not. To be beautiful
our actions should be those of good



deeds and truthful living. Once the True Lord accepts one as beautiful all his / her desires will be fulfilled and they become one with Him



334 *rathan laal jaa kaa kashhoo n mol bharae
bha(n)ddaar akhoott athol*

The storehouse is inexhaustible and immeasurable, overflowing with priceless jewels and rubies

ANG 186 SGGSJi

Path of virtue:

One should make efforts to obtain the treasure of spiritual knowledge that we have been blessed with through



the *Sri Guru Granth Sahib Ji* – Sikh Holy Scriptures. Guru Arjan Dev Ji the fifth Guru tells that the storehouse is available to all and we should all access it and learn of the priceless treasure of Gurbani



335 *ee sravanahu maeriho saachai sunanai
no pat(h)aaeeae
saachai sunanai no pat(h)aaeeae sareer
laaeae sunahu sath baanee
jith sunee man than hariaa hoaa rasanaa
ras samaanee*

O my ears, you were created only to hear the Truth

To hear the Truth, you were created and attached to the body; listen to the



True Bani

Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in Ambrosial Nectar

ANG 922 SGGSJi

Path of virtue:

Do not let your ears hear anything that can be slanderous or causes ill will. The True Lord gave one these ears to hear the truth and the true Shabad (teachings of the Gurus). Let your ears hear the True Shabad and be one with the True Lord



336 *bikhiaa mehi kin hee thripath n paaee*
jio paavak eedhhan nehee dhhraapai bin
har kehaa aghaaee

No one has ever found satisfaction
in sin and corruption

The flame is not satisfied by more fuel;
how can one be satisfied without the
Lord?

ANG 672 SGGSJI

Path of virtue:

When one is intoxicated with the
pleasures of wealth one remains
engrossed in it and one's eyes see
nothing else. In sin no one has ever
been satisfied. It is safe to conclude
that the mortal cannot be content
without the True Lord. One would be
with the True Lord at all times



337 *jeevanaa safal jeevan sun har jap jap
sadh jeevanaa*

Fruitful is the life, the life of one who hears about the Lord, and chants and meditates on Him; he lives forever

ANG 1019 SGGSJi

Path of virtue:

In this life one has the chance to pray and be one with Waheguru: the True God. Those who pray and meditate have understood the purpose of this life. They are the True Ones whom He accepts as His own. They do not die to be reborn again. Remember Him daily through meditation so you too live forever



338 *har simarath sabh dhukh laathhaa*

Remembering the Lord in meditation, all pains and sorrows vanish

ANG 627 SGGSJi

Path of virtue:

If one wants to be in bliss and wants all the pains to vanish then one must remember Waheguru: the True God in meditation. Meditate whenever you can and He will be by your side and sorrows will dispel



Chapter 6

FORGIVENESS



339 *dhubidhaa maett khimaa gehi rehahu*
karam dhharam kee sool n sehahu

So erase your duality and hold tight
to forgiveness

and you will not have to endure the
torture of karma or religious rituals

ANG 343 SGGsJi

Path of virtue:

Forgive and let go of duality. This way
one is enlightened and the mind is
steady. Then bad karma stays away
from one



340 *Bhuli-aaN aap samjhaa-isee jaa ka-o
nadar karay*

*Naanak nadree baahree karan palaah
karay*

Waheguru Himself instructs those who are misguided, when He casts His Glance of Grace

Guru Nanak says, those who are not blessed by His Glance of Grace, cry and weep and wail

ANG 1421 SGGSJi

Path of virtue:

Make friends with the sat sangat (the truthful ones) and do not look down on others. He loves and He forgives. Appreciate that it is with Waheguru's blessings that one continues to live under His grace. Without His grace one would live in sorrow and sadness



341 *maan karo thudhh ooparae maerae
preetham piaarae
ham aparaadhhee sadh bhoolathae
thumh bakhasanehaarae*

I take pride in You, O my Darling Be-
loved

I am a sinner, continuously making
mistakes; You are the Forgiving Lord

ANG 809 SGGSJi

Path of virtue:

One makes mistakes and sins are even
committed. Yet the True Lord is for-
giving. Learn from the mistakes and
sins and make an effort not to do the
same again. As He has already taken
the step to forgive why can't we



342 *guramukh bakhas jamaaeen
manamukhee mool gavaeiaa*

The Gurmukh (follower of the Guru's teachings) grows the crop of forgiveness, while the self-willed manmukh (one who is self centred) loses even his roots

ANG 304 SGGSJi

Path of virtue:

One who follows the teaching of the Guru forgives and in doing so obtains the love of the True Lord. Forgiving those who have done wrong by you is not easy as ego and pride gets in the way. Forgive and a weight is lifted off one's shoulders



343 *kabeeraa jehaa giaan theh dhharam hai
jehaa jhoot(h) theh paap
jehaa lobh theh kaal hai jehaa khimaa
theh aap*

Kabeer, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin

Where there is greed, there is death. Where there is forgiveness, there is God Himself

ANG 1372 SGGSJi

Path of virtue:

Kabeer Ji reminds us that where there is forgiveness, God Himself is present. We all make mistakes and we learn from mistakes. Once we forgive we get closer to the True Lord. Stay away from greed and the false. Keep company of the holy truthful people, forgive and move on



344 *naanak bakhas milaaeian fir garabh n
galiaa*

○ Nanak, God forgives him, and
blends him with Himself; he does not
rot away in the womb of reincarnation
ever again

ANG 1245 SGGSJi

Path of virtue:

The True Lord forgives when one asks
for forgiveness of a wrong doing. He
forgives and hugs one to Himself. He
saves one from the cycle of life and
death, the cycle of coming and going.
When we ask for forgiveness He holds
onto us. When He forgives why can't
we?



345 *sach varath sa(n)thokh theerathh giaan*
dhhiaan eisanaan
dhaeiaa dhaevathaa khimaa japamaalee
thae maanas paradhhaan

Those who have truth as their fast,
contentment as their sacred shrine of
pilgrimage, spiritual wisdom and med-
itation as their cleansing bath

Kindness as their deity, and forgive-
ness as their chanting beads - they
are the most excellent people

ANG 1245 SGGJi

Path of virtue:

There are not many of those de-
scribed above. There are only a few
and they are truly blessed by Wahe-
guru: the True God. Be truthful, kind,
knowledgeable, wise and most impor-
tantly learn to forgive as this can be
challenging and not an easy thing to
do



346 *paarabreham paramaesur gobi(n)dh*
kirapaa nidhhaan dhaeiaal bakhasa(n)dh

He is the Supreme Lord God, the
Transcendent Lord, the Lord of the
Universe

the Treasure of mercy, compassion
and forgiveness

ANG 283 SGGSJi

Path of virtue:

The True Lord dwells in His creation,
He sees all and He knows All. There is
nothing one can hide from Him. He is
very forgiving, so ask for forgiveness
and more importantly learn to for-
give. We all make mistakes, and make
decisions for wrong reasons. Ask for
forgiveness and He forgives



347 *bhaj saadh-hoo sa(n)g dhaeiaal dhaev
man kee math thiaag jeeo*

Vibrate, and meditate on the Merciful
Divine Lord in the Saadh Sangat, the
Company of the Holy; renounce your
intellectual mind

ANG 926 SGGSJi

Path of virtue:

Keep company of the Saadh Sangat
(truthful people) and one's mind
will become like theirs. Listen to the
teachings of the True Lord



348 *nivan s akhar khavan gun jihabaa*
maneeaa ma(n)th

Humility is the word, forgiveness is
the virtue, and sweet speech is the
magic mantra

ANG 1384 SGGSJi

Path of virtue:

How does one capture the True Lord?
By one's manner. So when one is
humble and one forgives; when one's
speech is sweet and has kind words;
then the One Lord can be reached
and the devotee can become one with
Him



349 *khimaa gehee brath seel sa(n)thokha(n)*

To practice forgiveness is the true
fast, good conduct and contentment

ANG 223 SGGSJi

Path of virtue:

Forgiveness is not something one can
do easily especially if hurting from the
act of wrong doing. One has to learn
to forgive as we all make mistakes and
we learn through our mistakes. Learn
to forgive and move on. Life will be
more acceptable



350 *a(n)dhhakaar simarath prakaasa(n) gun
rama(n)th agh kha(n)ddaneh
ridh basa(n)th bhai bheeth dhootheh
karam karath mehaa niramaleh
janam maran reha(n)th srothaa sukh
samooch amogh dharasaneh
saran joga(n) sa(n)th pria naanak so
bhagavaan khaema(n) karothe*

Meditating in remembrance on
the Lord, the darkness is illuminated.
Dwelling on His Glorious Praises, the
ugly sins are destroyed

Enshrining the Lord deep within the
heart, and with the immaculate karma
of doing good deeds, one strikes fear
into the demons

The cycle of coming and going in re-
incarnation is ended, absolute peace
is obtained, and the Fruitful Vision of
the Lord's Darshan

He is Potent to give Protection, He is



the Lover of His Saints. O Nanak, the
Lord God blesses all with bliss

ANG 1355 SGGJSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells
us of the importance of mediation
and the karma of good deeds. If one
wants to end this cycle of reincarna-
tion then one must be engaged in
doing good deeds that are acceptable
to Waheguru: the True God. This way
one becomes blessed by Him



351 *eik outt keejai jeeo dheejai aas eik
dhharaneedhharai*

Seek the Support of the One Lord,
and surrender your soul to Him; place
your hopes only in the Sustainer of
the World

ANG 927 SGGSJi

Path of virtue:

Look nowhere else for support other
than Waheguru: the True Lord. Sur-
render your soul to Him and let Him
guide and sustain you



352 *har jan oochaе sadh hee oochaе gur kai
sabadh suhaaeiaa
naanak aapae bakhаs milaaеae jug jug
sobhaa paaeiaa*

The humble servants of the Lord are exalted and elevated, forever on high; they are adorned with the Word of the Guru's Shabad

O Nanak, He Himself forgives them, and merges them with Himself; throughout the ages, they are glorified

ANG 769 SGGSJi

Path of virtue:

The True Lord loves His devotees and keeps them lofty. The devotees who follow the Word of the Guru's Shabad (Guru Ji's teachings), the True Lord Himself forgives them and keeps them close to Him



353 *saadhhasa(n)gae har naam ra(n)gae
sa(n)saar saagar sabh tharai
janam maran bikaar shhoottae fir n
laagai dhaag jeeo*

Those who are imbued with the
Lord's Name, in the Saadh Sangat,
cross over the terrifying world-ocean

The corrupting sins of birth and death
are eradicated, and no stain ever
sticks to them again

ANG 927 SGGSJi

Path of virtue:

Keep company of the truthful people
and cross over this world ocean. The
cycle of birth and death will be wiped
out and no marks of dirt (bad deeds)
will remain on you



354 *man maerae eaeko naam dhhiaae*
sarab sukhaa sukh oopajehi dharageh
paidhhaa jaae

O my mind, meditate on the Name
of the One Lord

The happiness of all happiness shall
well up, and in the Court of the Lord,
you shall be dressed in robes of honor

ANG 45 SGGJi

Path of virtue:

Time and time again one is reminded
to meditate. Guru Arjan Dev Ji the
fifth Guru reminds us that if one
meditates then one is forgiven and
received with the utmost respect and
honour in His court



355 *dhaeiaa dhaevathaa khimaa japamaalee*
thae maanas paradhhaan

Kindness as their deity, and forgiveness as their chanting beads - they are the most excellent people

ANG 1245 SGGSJi

Path of virtue:

To be kind is seen as an attribute to Waheguru: the True Guru and forgiveness a rosary. Do not hurt anyone and be willing to forgive those who are unkind to you



356 *janama(n) th marana(n) harakha(n) th
soga(n) bhoga(n) th roga(n)
oocha(n) th neecha(n) naanhaa s
moocha(n)
raaja(n) th maana(n) abhimaana(n) th
heena(n)
pravirath maaraga(n) varatha(n)th
binaasana(n)
gobi(n)dh bhajan saadhh sa(n)gaen
asathhira(n) naanak bhagava(n)th
bhajanaasana(n)*

If there is birth, then there is death. If
there is pleasure, then there is pain. If
there is enjoyment, then there is dis-
ease

If there is high, then there is low. If
there is small, then there is great

If there is power, then there is pride.
If there is egotistical pride, then there
will be a fall

Engrossed in worldly ways, one is



ruined

Meditating and vibrating on the Lord of the Universe in the Company of the Holy, you shall become steady and stable. Nanak vibrates and meditates on the Lord God

ANG 1354 SGGSJi

Path of virtue:

Always remember the One God through meditation and the high and lows; sadness and happiness; etc will not affect one. One should take ego out of them and make this life worthwhile by accepting His hukum (command)



357 *ghor dhukhya(n) anik hathya(n) janam
dhaaridhra(n) mehaa bikhyaadha(n)
mitta(n)th sagal simara(n)th har
naam naanak jaisae paavak kaasatt
bhasama(n) karothe*

Excruciating pain, countless killings,
reincarnation, poverty and terrible
misery

are all destroyed by meditating in
remembrance on the Lord's Name,
O Nanak, just as fire reduces piles of
wood to ashes

ANG 1355 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru tells
us again that meditation is important
in our lives. Meditation destroys one's
pains; and gets one out of the cycle of
reincarnation. Through meditation one
is forgiven. One must meditate daily



358 *jinaa sathigur sio chith laaeiaa sae
poorae paradhhaan
jin ko aap dhaeiaal hoe thin oupajai man
giaan
jin ko masathak likhiaa thin paaeiaa har
naam*

Those who focus their consciousness
on the True Guru are perfectly fulfilled
and famous

Spiritual wisdom wells up in the minds
of those unto whom the Lord Himself
shows Mercy

Those who have such destiny written
upon their foreheads obtain the Name
of the Lord

ANG 45 SGGSJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru writes
this shabaad. One who focuses his /



her attention on the Almighty God will be fulfilled and He will show mercy and forgive. Those who had this written in their destiny obtain the Naam of Waheguru



359 *dhos n dheejai kaahoo log
jo kamaavan soee bhog
aapan karam aapae hee ba(n)dhh
aavan jaavan maaeiaa dhha(n)dhh*

Don't blame others, O people
as you plant, so shall you harvest
By your actions, you have bound
yourself
You come and go, entangled in Maya
ANG 888 SGGSi



Path of virtue:

When things go wrong don't look to find blame in others. What happens in one's life be it financial problems or physical ailments these are a result of our past actions. Forgive those who have done wrong to you rather than find blame and fault in them for things going wrong in one's life. Good actions will bring happy times and contentment in one's life



360 *aapae sachaa bakhas leae fir hoe n
faeraa raam
fir hoe n faeraa a(n)th sach nibaerraa
guramukh milai vaddiaaee*

When the True Lord Himself grants



forgiveness, then one does not have to enter the cycle of reincarnation again

He does not have to enter the cycle of reincarnation again, and he is emancipated in the end; as Gurmukh, he obtains glorious greatness

ANG 571 SGGSJi

Path of virtue:

The cycle of reincarnation is taken away when the True Lord Himself forgives. As human beings we too should forgive and let go. With the True Lords forgiveness so much can be gained. Let's be of the calibre that He forgives us so we too can be glorious in our ventures



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以智慧為母
以知足為父
以真誠為兄
以真誠為弟
他們都是你的
好親人

錫克教
錫克聖典

***Make wisdom thy mother,
contentment thy father,
and thruthfulness thy brother.
These are thine good relations.***