



# 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 dispel<sup>1</sup>. 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

<sup>1</sup> [http://sikhism.about.com/od/Sikhism\\_Glossary\\_G/g/Guru-Enlightener.htm](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,

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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 Ji<sup>2</sup>. 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:

<sup>2</sup> 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 aaaa  
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

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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"<sup>3</sup>.

<sup>3</sup> <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 Ji<sup>4</sup> 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.

<sup>4</sup> *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

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# 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

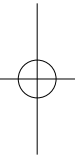
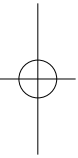




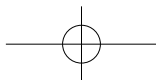
360 Verses  
Sri Guru Granth  
Sahib Ji



Chapter 1  
ONE GOD AND EVERYTHING IS  
HIS CREATION



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## 1 IK OANKAAR

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*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 jeeaa kaa eiko  
rakhanehaar  
eikas kaa man aasaraa eiko praan  
adhhaar  
this saranaaee 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,

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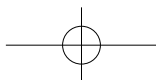
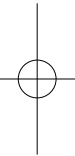
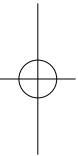


the Creator

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.

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- 4 *ghar eiko baahar eiko thhaan thhana(n)*  
*thar aap*  
*jee 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 SGGJi





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 shhaddaae*

○ 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 SGGSJi



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 jaee kehee  
prabh eaeek 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 SGGJSJi

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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 SGGJSJi



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 koee  
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 lov-  
ingly on the Lord, Har, Har. The Lord's  
Name was their companion, and in  
the Court of the Lord, they obtained  
honour

ANG 445 SGGJi

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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  
eae hu  
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 SGGJSi

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 thhaae  
gur parasaadhee ma(n)n vasaeee*

The True One is everywhere, wherever I look

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

ANG 119 SGGJi

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  
sagala 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 crea-  
tion. 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 SGGJi

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

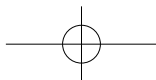
You are the Giver of peace, the Primal Lord, the Architect of Destiny; please, save us, Your children!

ANG 613 SGGJi

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

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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:

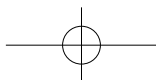
Waheguru: the True God is the only guide that can teach one not to discriminate. With His support only can one see all people as equal. One should pray before Him daily and ask for the virtue to see Him in all and to continuously remind oneself to neither judge others nor their actions



- 18 *aapae hee karanaa keeou kal aapae hee  
thai dhhaareeai*  
*dhaekhehi keethaa aapanaa dhhar*  
*kachee pakee saareea*

**Y**ou Yourself created the creation;  
You Yourself infused Your power into  
it

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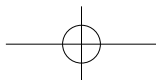
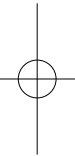
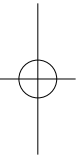


You behold Your creation, like the  
losing and winning dice of the earth

ANG 474 SGGJi

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 bhala 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 SGGJi

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 eaeek 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 fruit-  
less acts that gain nothing

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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 SGGJi

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 koee  
guramathee aap bujhaavaniaa*

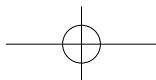
The Lord has no form, features or colour. Through the Guru's teachings, He inspires us to understand Him

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

Sikh Faith 360





- 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 SGGJi

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

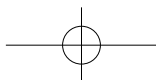
In an instant, He creates, embellishes and destroys. He is the Lover of His devotees, the Treasure of Excellence

ANG 1211 SGGJi

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

Sikh Faith 360





26 *jal thhal meheea 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 SGGJSi

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

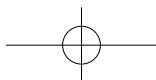
Grant Your Mercy, Lord, and bless me  
with devotion

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

Sikh Faith 360







- 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 SGG SJi

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 thhaee  
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*

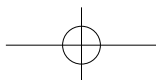
The Lord is among the trees and the plants, within the household and outside as well

ANG 223 SGGJi

Path of virtue:

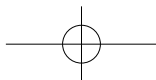
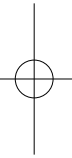
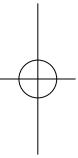
We may think we are alone at times.

Sikh Faith 360





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 SGGJSJi

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 SGGJi

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 saajanehaarai  
naa kashh poch maattee kae bhaa(n)  
ddae naa kashh poch ku(n)bhaarai*

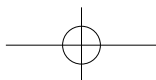
The clay is the same, but the Fashioner has fashioned it in various ways

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  
keaaa 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*  
*baedhheelaee 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 SGGJi

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 beechariaa*

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

ANG 622 SGGJi

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 SGGJi

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 aghaaeae jeeo*

The Creator has showered His Kindness

He cherishes and nurtures all beings and creatures

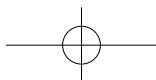
He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him

ANG 103 SGGJSi

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

Sikh Faith 360







### 43 *sabh mehi joth joth hai soe*

Amongst all is the Light-You are that  
Light

ANG 13 SGGJi

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*

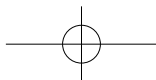
Fareed, the Creator is in the Creation,  
and the Creation abides in God

Whom can we call bad? There is none  
without Him

ANG 1381 SGGJSJi

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  
sabhaneeh dhhaeiaa*

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 pre-  
vailing in all

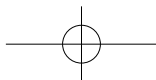
He has no race or social class, no  
identifying mark. By the Hukam of His  
Will, He created the entire universe

ANG 1075 SGGJi

Path of virtue:

The One True Lord created this cre-  
ation 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

Sikh Faith 360





47 *sach man a(n)dhar rehiaa samaae  
sadhaa sach nihachal aavai n jaee  
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

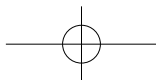
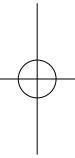
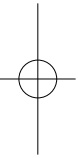
ANG 120 SGGJi

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 meheal pooran har meeth*

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

ANG 196 SGGJi

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  
dharathaa sabh mehi rehiaa samaae*

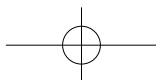
You Yourself are the Creator, who established the entire world. You are contained in all

ANG 406 SGGJi

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

Sikh Faith 360







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

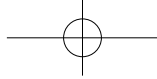
I have looked in so many ways, but  
there is no other like the Lord

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

ANG 535 SGGJi

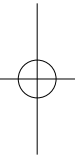
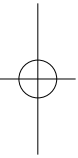
Path of virtue:

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

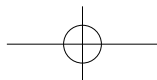


## Chapter 2

# EQUALITY



Sikh Faith 360





- 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 SGGJi

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

Sikh Faith 360



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 SGGSJi

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 baises(n)thar  
sagal dhoodhh mehi gheea  
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 SGGJi



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 bhaaleeai  
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*

Sikh Faith 360





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  
keheei soe*

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

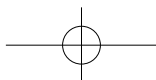
They alone are called husband and wife, who have one light in two bodies

ANG 788 SGGJi

Path of virtue:

Guru Amar Das Ji the third Guru ad-

Sikh Faith 360





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-

Sikh Faith 360



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

ANG 1349 SGGSJi

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

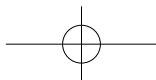
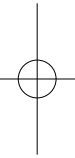
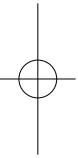
Path of virtue:

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

**Sikh Faith 360**





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 Jis feet but he fell at his mother's feet\*. Guru Gobind Singh Ji emphasis 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 dhee aagiaa 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

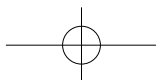


- 65 *jeevath pithar n maanai koo mooeae(n)  
siraadhh karaahee  
pithar bhee bapurae kahu kio paavehi  
kooaa kookar khaahee*

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

Sikh Faith 360



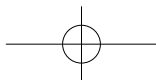
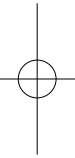
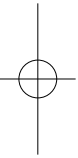


have eaten up?

ANG 332 SGGJi

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 scarificed 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

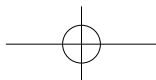
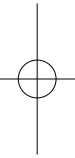
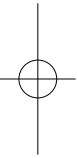
Path of virtue:

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*

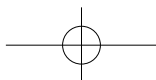
Center your awareness on seva -selfless service- and focus your consciousness on the Word of the Shabad. Subduing your ego, you shall find a lasting peace, and your emotional attachment to Maya will be dispelled.

ANG 110 SGGJi

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.

Sikh Faith 360





70 *sathigur saeviai jaae abhimaan*  
*govidh paaeeai guneee nidhhaan*

Serving the True Guru, egotistical  
pride departs,

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

ANG 233 SGGSJi

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 SGGJSJi

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

**Sikh Faith 360**



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 SGGJSi

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 SGGJSi

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

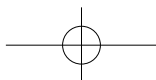
Without You, there is no other at all

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

ANG 736 SGGJi

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*

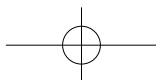
Service to the True Guru is immaculate and pure; those humble beings who are pure perform this service

ANG 304 SGGJi

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

Sikh Faith 360







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 SGGJi

Path of virtue:

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



77 *vich dhuneeaa saev kamaaeai*  
*thaa dharageh baisan paaeai*

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 dhhaaeiaa 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 SGGJSi

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  
paaee koe*

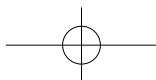
Service to the Guru is worship of the Guru. How rare are those who obtain it!

ANG 66 SGGJi

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

Sikh Faith 360





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 SGGJSJi

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

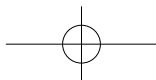
When the Mind of the True Guru is  
pleased, then sins and misdeeds run  
away

ANG 314 SGGJi

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

Sikh Faith 360





- 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 SGGJi

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 dhho*

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

ANG 43 SGGJi

Sikh Faith 360





Path of virtue:

When one serves his / her Guru true Naam is obtained; true Bliss is attained; 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  
nadhara karaee*

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

ANG 648 SGGJi

Path of virtue:

When one does service when asked

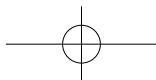
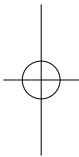
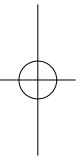


by Waheguru: the True Lord especially at a time of need, Waheguru accepts this service. This service (service on demand) is more valuable than others done when one wishes to. Such service is given to those who have good fortune. When asked to perform service do not shy away as only the fortunate ones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

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 SGGJi

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 dhiaaeae 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 SGGSJi

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 guroo oupadhaes sunaavai*

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

ANG 306 SGGJi

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 saevee kis aaraadhee jo dhisattai  
so gaashhai*

*saadhasa(n)gath kee saranee pareeai  
charan raen man baashhai*

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

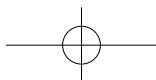
I have sought the Sanctuary of the  
Saadh Sangat, the Company of the  
Holy; my mind longs for the dust of  
their Feet

ANG 533 SGGJi

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

Sikh Faith 360







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 SGGJi

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 jao*

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 SGGJi

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 SGGJi

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*

**T**hey 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

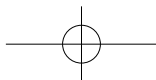
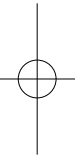
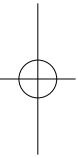
The True Guru has implanted the Truth  
within me; I dwell steadfastly in Truth  
and self-restraint

ANG 70 SGGJSi



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 laeae 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 SGGJi

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 intui-  
tive 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 saranaaeae  
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 *jīn sach jaathāa 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

Sikh Faith 360



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

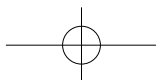
Subduing their desires, they merge  
with the True One

ANG 119 - 120 SGGJi

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

Sikh Faith 360





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 SGGJi

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 SGGJSi

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*

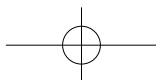
Those who are attuned to Truth, love  
the Truth

ANG 128 SGGJSJi

Path of virtue:

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

Sikh Faith 360







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

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 shhutaa kutta(n)b sio dhae  
har har naam sabh srisatt shhadadaeae  
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, He saves the whole world

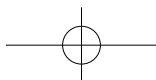
Servant Nanak is a sacrifice to one  
who himself chants the Naam, and in-  
spires others to chant it as well

ANG 140 SGGJi

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

Sikh Faith 360





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 SGGJi

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 SGGJi

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

Sikh Faith 360



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 SGGJi

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 thhira 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 SGGSJi

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 dhhaian  
kathhanee kathheesai breham giaan*

Center yourself and meditate on  
truth and contentment

Speak the speech of God's spiritual  
wisdom

ANG 344 SGGJi

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 dharam sach  
eih apunai grih bheethar vaarae*

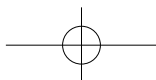
Purity, contentment, compassion,  
faith and truthfulness - I have ushered  
these into the home of my self

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)

Sikh Faith 360





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

Sikh Faith 360



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 SGGJi

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 vadhhaeiaa  
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 SGGJi



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 every-  
thing

ANG 1381 SGGJi

Path of virtue:

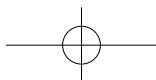
One should do good to others even  
if the others are not kind. Otherwise  
anger fills the mind and the body can  
suffer from disease



- 120 *Dadai Dos Na Day-oo Kisai ; Dos  
Karammaa 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

**Sikh Faith 360**







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 SGGJi

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 SGGJi

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 dhiaae pooran  
saadhasa(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

**Sikh Faith 360**



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 SGGJi



Path of virtue:

Never listen to slander of any other person (Note: Ninda or slander means acts of manipulating the actual fact to portrait 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

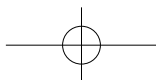
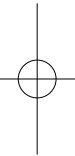
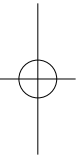
ANG 745 SGGJi

Sikh Faith 360



### 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 SGGJi

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*

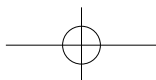
He alone is known to be insane,  
when he falls in love with his Lord and  
Master

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

ANG 991 SGGJi

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 SGGJi

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*

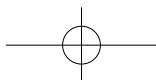
○ Nanak, you alone are foolish; all  
the rest of the world is good

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

ANG 1328 SGGJi

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 SGGJi

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

**Sikh Faith 360**



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

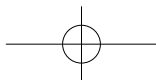
Do not say that anyone is good or bad

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

ANG 186 SGGJi

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 SGGJi

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 antaraamee barahm hai barahm  
vasai sabh thaa-ay  
Mandaa kis no aakhee-ai sabad vaykhhu  
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 sohaaganeeh vaahai  
kineeh baatee saho paa-ee-ai  
Jo kichh karay so bhalaa kar maanee-ai  
hikmat hukam chukhaa-ee-ai*

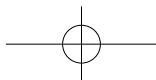
Go and ask the happy, pure soul-  
brides, how did they obtain their  
Husband Lord?

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

ANG 722 SGGJi

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

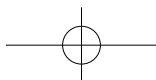
Serving Him, great peace is obtained;  
O mind, sing His Praises

ANG 809 SGGsJi

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

Sikh Faith 360





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*

**M**ake friends with the Gurmukhs,  
and focus your consciousness on the  
True Guru

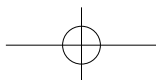
The root of birth and death will be cut  
away, and then, you shall find peace,  
O friend

ANG 1421 SGGJi

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)

**Sikh Faith 360**





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

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

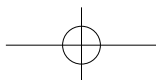
He sees pleasure and pain as both the same, along with good and bad in the world

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 SGGJi

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 bhalaai 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

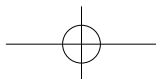
No one seems evil to him - all are good. There is no defeat - he is totally victorious

ANG 1302 SGGJi

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

Sikh Faith 360





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

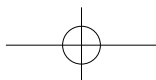
He endures both bad and good  
equally

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*

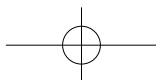
Don't blame others, O people  
as you plant, so shall you harvest

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

Sikh Faith 360







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

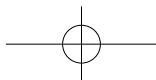
Praise the Great True Guru; within  
Him is the greatest greatness

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

ANG 473 SGGJi

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 responsi-  
ble 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*

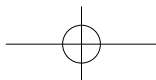
Tell me: who should we call good or bad?

Behold Waheguru; the truth is revealed to the Gurmukh

ANG 353 SGGJi

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 SGGJi

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.”

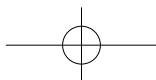
Whatever is pleasing to Your Will is  
good; by Your Sweet Will, my affairs  
are adjusted

ANG 431 SGGJi

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

Sikh Faith 360





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

*Gurmukh gaarah 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 SGGJi

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

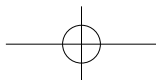
One who is blessed with the Mercy of my Almighty, meditates on HIS Name in the Saadh Sangat, the Company of the Holy

ANG 611 SGGJi

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

**Sikh Faith 360**







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 SGGJi

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 SGGJi

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

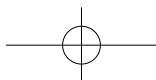
Our Guru, Our Spiritual Guide, stands by us, if we do not eat these carcasses

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

ANG 141 SGGJi

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 Waheguru: 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



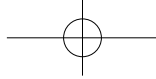
156 *saakath sa(n)g n keejee piaarae jae kaa  
paar vasaae  
jis miliai har visarai piaarae suo muhi  
kaalai out(h) jaae*

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 piarae a(n)  
mrith poor bharae  
dhukh saagar thin la(n)ghiaa piarae  
bhavajal paar parae  
jis bhaavai this mael laihi piarae 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

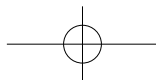
One who is pleasing to His Will, He  
unites with Himself, O Beloved; he is  
forever true

ANG 641 SGGJi

Path of virtue:

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

Sikh Faith 360







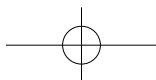
the night and sing His praises. With Him on one's side one crosses over this world ocean into the safety of the One God. He will unite you with Him



158 *kaahoo bihaavai khaelath jooaa*  
*kaahoo bihaavai amalee hooaa*  
*kaahoo bihaavai par dharab chuoraaeee*  
*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 SGGJSJ





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

**Sikh Faith 360**



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 Waheguru: 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

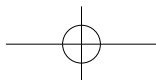
The Saints pass their lives chanting  
the Lord's Praises

ANG 914 SGGJi

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

Sikh Faith 360





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 Waheguru 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 SGGJi



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

Sikh Faith 360



Path of virtue:

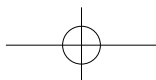
Let one's ears listen to the wisdom of Waheguru: the One God. Do not use your ears to listen to slander, gossip or lies. Use the ears to listen to His praises, His worship, the voice of His Gursikhs (His loved ones) and let your ears be pure and ready to accept Waheguru's blessings



163 *dghan dghan 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 SGGJi





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 *dhan dhan 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

Sikh Faith 360





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



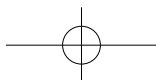
166 *lok patheearai kashhoo n paaeeai  
saach lagai thaa houmai jaaeeai*

By trying to please other people,  
nothing is accomplished

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

ANG 736 SGGsJi

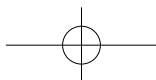
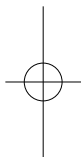
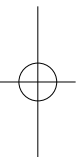
Sikh Faith 360





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

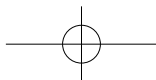
Evil-mindedness is eradicated, and the  
supreme status is attained

ANG 737 SGGJSi

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

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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 SGGJi

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)niasee*

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

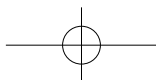
In the heart-lotus of yourself, you have not recognized God - why have you become a Sannyasee?

ANG 525 SGGJi

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

Sikh Faith 360





from within with meditation and singing His kirtan (praises)



170 *praem pattolaa thai sehi dhithaa dtakan  
koo path maeree  
dhaanaa beenaa saae maiddaa naanak  
saar n jaanaa thaeree*

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

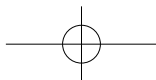
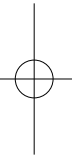
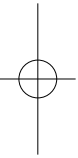
You are all-wise and all-knowing, O my  
Master; Nanak: I have not appreciated  
Your value, Lord

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 chithavanee oudham  
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 SGGJi

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  
dhar  
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

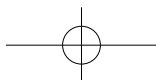
Worship the Feet of the Guru, and  
your evil-mindedness shall be burnt  
away

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

**Sikh Faith 360**





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 SGGJi

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 *saadh 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 SGGJSi

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

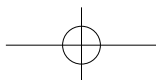
The mind becomes content, meditat-  
ing forever on the Lord

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

ANG 519 SGGSi

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*

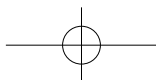
Wherever I look, there I see my Lord  
and Master; no one can harm me

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 SGGJi

Sikh Faith 360





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 SGGJi

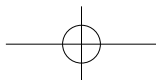
Path of virtue:

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*

Sikh Faith 360







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 SGG5Ji

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 jeeaa paraan hehi kio saahib  
manahu visaareeai*

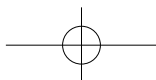
He who owns our soul, and our very breath of life - why should we forget that Lord and Master from our minds?

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

Sikh Faith 360





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 SGGJi

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 SGGJi

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 keheeai  
saabaas  
naanak hukam n chalee naal khasam  
chalai aradhaas*

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

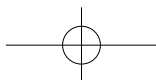
O Nanak, no one can issue commands  
to the Lord Master; let us offer prayers  
instead

ANG 474 SGGSJi

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

Sikh Faith 360







186 *jith keethaa paaseeai aapanaa saa ghaal  
buree kio ghaaleeai  
ma(n)dhaa mool n keechee dhae la(n)  
mee nadhar nihaaleeai  
jio saahib naal n haareeai thaevaehaa  
paasaa dtaaleeai  
kishh laahae oupar ghaaleeai*

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 SGGJi



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

Sikh Faith 360



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 SGGJSi

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

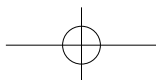
They understand merits and demerits,  
and chant the Lord's Name; devotional  
worship is sweet to them

ANG 768 SGGJi

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.

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



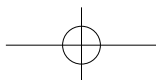
189 *bhagathee raathae sadhaa man niramal  
har jeeo vaekhehi sadhaa naalae*

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

ANG 768 SGGJi

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 *jīn kai hiradhāi har vasai houmai rog  
gavaae  
gun ravehi gun sa(n)grehehi jothee joth  
milaae*

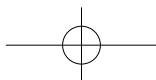
One whose heart is filled with the  
Lord, is freed of egotism and disease  
He chants the Lord's Praises, gathers  
virtue, and his light merges into the  
Light

ANG 850 SGGJi

Path of virtue:

Those who accept God's will and

Sikh Faith 360





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 SGGJi

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 SGGJSJi

Sikh Faith 360





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 SGGSJi

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 dheou 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 SGGJi

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 SGGJi

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

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196 *kaaeiaa ha(n)s kiaa preeth hai j paeiaa  
hee shhadd jaae*

*eaes no koorr bol k khavaaleeai j  
chaladhiaa naal n jaae*

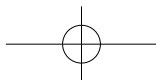
What love is this between the body  
and soul, which ends when the body  
falls?

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

ANG 510 SGGJi

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 beauti-  
ful 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 SGGJi

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 SGGJSi

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

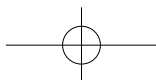
Without devotional worship, everyone in the world is deluded and confused, and in the end, they depart with regrets

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 misled and the true meaning of life will not be achieved. One will return in the cycle of birth and death over and over again

Sikh Faith 360







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 SGGJi

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 SGGJi

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.

Sikh Faith 360



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



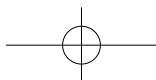
202 *saran sa(n)tha(n) kilabikh naasa(n)*  
*praapatha(n) dharam lakhiyan*

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*

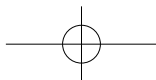
Those who have found the Guru are at peace, in life and in death

ANG 369 SGGSi

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

Sikh Faith 360





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*

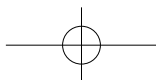
My mind has become sad and distant, longing for the Blessed Vision of the Lord's Darshan, my Friend

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

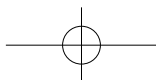
Servant Nanak's mind is filled with  
bliss, when he beholds the Blessed  
Vision of the Lord's Darshan, even for  
an instant

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

Sikh Faith 360





206 *har bolath sabh paap lehi jaaee*

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

ANG 165 SGGJi

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*

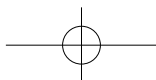
Those devotees who become Gurmukh burn away their ego, through the Word of the Shabad

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

ANG 768 SGGSJi

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 devo-  
tional 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 ser-  
vice 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  
sagalae 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 SGGJi

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*

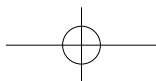
As you plant, so shall you harvest;  
your destiny is recorded on your fore-  
head

ANG 134 SGGJi

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 im-  
moral activities

Sikh Faith 360





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 SGGJi

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

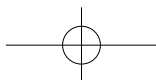
Even if someone slanders the Lord's  
humble servant, he does not give up  
his own goodness.

ANG 719 SGGJSi

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

Sikh Faith 360







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*

**K**abeer, 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 SGGSJi

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

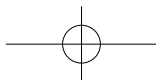
There is no difference between the Lord and the humble servant of the Lord; O Nanak, know this as true

ANG 1427 - 1428 SGGJi

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

Sikh Faith 360





218 *aa0 saajan sa(n)th meeth piaarae  
mil gaaveh gun agam apaarae  
gaavath sunath sabhae hee mukathae so  
dhhiaaeai jin ham keeae jeeo*

Come, dear friends, Saints and companions

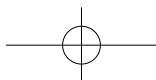
let us join together and sing the Glorious Praises of the Inaccessible and Infinite Lord

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*

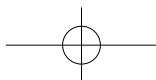
The real enjoyment within the mind is to be absorbed in the sublime essence of the Lord, in the Society of the Saints

ANG 1019 SGGJi

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

Sikh Faith 360





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 *ae 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 SGGJi

Path of virtue:

My mind, be brave. Don't abandon your principles for petty and sensuous pleasures. Listen to the mind but the soft, faint tone of the inner con-

Sikh Faith 360



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*

**K**abeer, 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 SGGJi



### 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 SGGJi

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 jaananee sadhaa  
chithavehi bikaar  
dharageh laekhaa ma(n)geeai outhai  
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*

**Sikh Faith 360**



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 SGGSJi

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 vaaoo jeeo*

Abandon the intellectual pursuits of the mind, and forget the love of duality

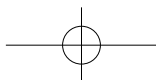
In this way, you shall obtain the Blessed Vision of the Lord's Darshan; the hot winds shall not even touch you

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

Sikh Faith 360





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 SGGJJI

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 saadhoo gobidh bhajan keerathan  
naanak neeth*

*aa ho naa thoo(n) neh shuttehi nikatt n  
jaeeehu dhooth*

Where the Holy people constantly  
vibrate the Kirtan of the Praises of the  
Lord of the Universe, O Nanak

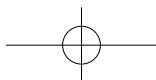
the Righteous Judge says, ""Do not  
approach that place, O Messenger of  
Death, or else neither you nor I shall  
escape!""

ANG 256 SGGJi

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

Sikh Faith 360







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 aakheesai 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

Sikh Faith 360



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 jeea kee maanee*

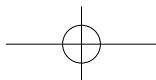
Deceived by doubt, you may hide your actions, but in the end, you shall have to confess the secrets of your mind

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

Sikh Faith 360





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 SGGsJi

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 real-  
ise 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

**Sikh Faith 360**



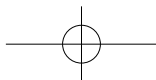
235 *houmai naavai naal virodhh hai dhue n  
vasehi eik t(h)aae*  
*houmai vich saevaa n hovee thaa man  
birathhaa jaae*  
*har chaeth man maerae thoo gur kaa  
sabadh kamaae*

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

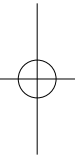
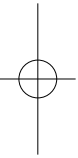
ANG 560 SGGSJi





Path of virtue:

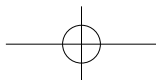
Through ego comes pride and with pride selfless service cannot be performed. Ego is in everyone, however one must try and control it. One must remember the True Lord and follow His teachings so that ego can leave and one is able to meditate with devotion



**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

Sikh Faith 360







Through the Shabad, egotism is conquered and subdued, and the illusion of Maya is dispelled

ANG 67 SGGsJi

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*

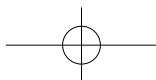
One who longs for all comforts and  
rewards should practice Truth

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

Sikh Faith 360





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 SGGJi

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 SGGSJi

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 poisonous, terrifying world-ocean, through the Naam, the Name of the Lord

ANG 948 SGGJi

Path of virtue:

Guru Amar Das Ji the third Guru reminds 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





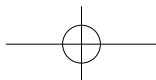
244 *naanak fikai boliai than man fikaa hoe  
fiko fikaa sadheeai fikae fikee soe*

○ 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 SGGJi

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

Sikh Faith 360



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

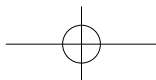
Do not utter even a single harsh  
word; your True Lord and Master  
abides in all

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

ANG 1384 SGGJi

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 *nattooaa bhaekh dhikhaavai bahu bidhh  
jaisaa hai ouhu thaisaa rae  
anik jon bhramiou bhram 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 SGGJi

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

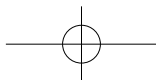
Other efforts are of no use to you

Joining the Saadh Sangat, the Com-  
pany of the Holy, vibrate and meditate  
on the Naam, the Name of the Lord

ANG 378 SGGJi

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*

**M**ake the effort, and cross over the terrifying world ocean

This human life is passing away in vain, in the love of Maya

ANG 378 SGGJi

Path of virtue:

One has obtained this human form in

**Sikh Faith 360**



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 SGGJi

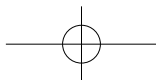
Path of virtue:

Of the 8.4 millions life forms He cre-  
ated, Waheguru: the True Lord blessed  
mankind with glory so we can medi-  
tate on Him. One who has understood  
this, prays day and night and his mis-  
sion 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*

Sikh Faith 360







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 japeeai laae dhhaanaa*

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 SGGJi



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 bahur n  
laagehi ddaar*

**K**abeer, 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 dharam 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 SGGSJi

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

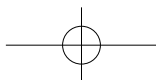
It is not the season to plant other  
seeds

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*

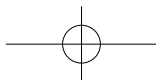
In the Dark Age of Kali Yuga, if one plants any other seed than the Name, all profit and capital is lost

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

Sikh Faith 360





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 SGGJi

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*

**B**ut when the intellect is stained and  
polluted by sin

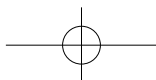
it can only be cleansed by the Love of  
the Name

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

**Sikh Faith 360**





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 raae  
naanak jis simarath sabh sukh hovehi  
dhookh dharadh bhram jaae*

**M**ake the effort, O very fortunate ones, and meditate on the Lord, the Lord King

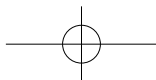
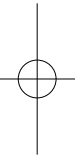
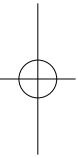
O Nanak, remembering Him in meditation, you shall obtain total peace, and your pains and troubles and doubts shall depart

ANG 456 SGG SJi



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  
dhuar*

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 ances-  
tral pedigrees

ANG 874 SGGSJi

Path of virtue:

Bhagat Naamdev Ji says that by med-  
itating 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 remem-  
ber Him as this worship is classed as  
the highest of all

Sikh Faith 360





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 SGGJi

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 per-  
vading

People die over and over again; they  
are re-born, and make their rounds on  
the wheel of reincarnation

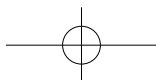
You alone are Eternal and Unchang-  
ing, Inaccessible and Infinite. Through  
the Guru's teachings, understanding is  
imparted

ANG 120 SGGJi

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

Sikh Faith 360





of reincarnation. Learn the teaching of your Guru (spiritual teacher) and get an understanding of Him the True Lord



267 *sach saalaahē avar n koeē  
jith saeviai sadhaa sukh hoeē  
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:

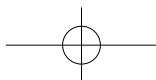
Believe in Waheguru: the One True Lord and serving Him whole heartily peace is reached. Guru Amar Das Ji tells us to be connected to Naam (meditation) and live the life of a truthful person. One's actions should reflect their truthful living



268 *sach sa(n)jamo saar gunaa gur sabadh  
kamaaeai raam  
sach sabadh kamaaeai nij ghar jaeeai  
paeeai gunee nidhhaanaa*

By practicing truthfulness and self-restraint, by contemplating His Glorious Virtues, and living the Word of the Guru's Shabad

Sikh Faith 360





Practicing the True Word of the  
Shabad, one comes to the home of his  
own inner being, and obtains the trea-  
sure 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 SGGJi

Path of virtue:

How can Waheguru: the True God be  
found? Where can one gain His Dar-  
shan (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

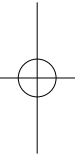
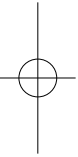


cynics are passing their lives

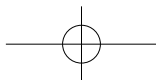
ANG 888 SGGJi

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



Sikh Faith 360







271 *neh bila(n)b dhharama(n) bila(n)b  
paapa(n)*

Do not delay in practicing righteousness; delay in committing sins

ANG 1354 SGGJi

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

Sikh Faith 360



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)dtae  
kachiaa*

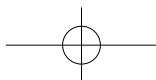
Those who have one thing in their heart, and something else in their mouth, are judged to be false

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

Sikh Faith 360





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 SGGJi

Path of virtue:

Guru Amar Das Ji the third Guru ad-  
vises 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 thhae*

As we act, so are the rewards we receive; no one can take the place of another

ANG 406 SGGJSi

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 SGGJSJi

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 shhaddeei hoe eik man  
alakh dhhiaaeai  
fal thaevaeho paaeei jaevaehee kaar  
kamaaeai*

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 SGGJi

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 bijoureaaaa(n)*  
*kikar beejai jatt*  
*ha(n)dtai ou(n)an kathaaeidhaa*  
*paidhhaa lorrai patt*

Fareed, the farmer plants acacia trees, and wishes for grapes

He is spinning wool, but he wishes to wear silk

ANG 1379 SGGJi

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*

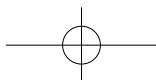
He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will

One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished

ANG 601 SGGJi

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*

**W**hile standing up, and sitting down,  
and even while asleep, meditate on  
the Lord

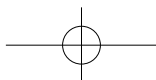
Walking on the Way, sing the Praises  
of the Lord

ANG 386 SGGJi

Path of virtue:

Devotional worship is stressed upon  
throughout Guru Ji's Bani – the teach-

**Sikh Faith 360**





ing of the Gurus. One is advised to meditate continuously. Meditate at every opportunity so that one day you will become one with God



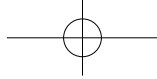
283 *kaaraj kaam baatt ghaatt japeejai*

While you work at your job, on the road and at the beach, meditate and chant

ANG 386 SGGJi

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



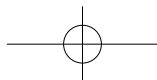
284 *hai hajoor kath dhoor bathaavahu  
dhu(n)dhar baadhahu su(n)dhar  
paavahu*

God is present, right here at hand;  
why do you say that He is far away?

Tie up your disturbing passions, and  
find the Beautiful Lord

ANG 1160 SGGSI

Sikh Faith 360





### 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 *bhukhīaa bhukh n outharai galee bhukh  
n jāae*  
*naanak bhukhaa thaa rajai jāa gun kehi  
gunee samaae*

The hunger of the hungry is not ap-  
peased; 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 SGGJi

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 sat-  
isfied by singing praises of the True  
Lord. Then only can one merge into  
the true Lord and hunger will be satis-  
fied

Sikh Faith 360





286 *saevako gur saevaa laagaa jin man than  
arap charraaeiaa raam  
man than arapiaa bahuth man saradhhiaa  
gur saevak bhaae milaaee*

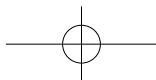
The Lord's servant is the one who commits himself to the Guru's service, and dedicates his mind and body as an offering to Him

He dedicates his mind and body to Him, placing great faith in Him; the Guru lovingly unites His servant with Himself

ANG 444 SGGsJi

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 SGGJSJi

Sikh Faith 360



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

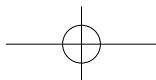
Such a servant obtains honor in the  
Court of the Lord

ANG 661 SGGJSJi

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 ac-  
cepted true honour is obtained in the  
Court of the Lord. One should per-  
form service by dedicating their soul  
to the True Lord and then only will  
one be accepted by the True Lord

**Sikh Faith 360**





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 SGGJi

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 SGGJi

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

Sikh Faith 360



291 *jae ko gur thae 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.

Sikh Faith 360





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*  
*jini 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 thal charraa thal  
charr ddoogar jaao  
ban mehi bhoolee jae firaa bin gur boojh  
n paao  
naavahu bhoolee jae firaa fir fir aavo jaao*

Sikh Faith 360



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 SGGJi

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 attaining 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 dharam*  
*har ko naam jap niramal karam*

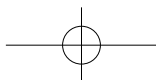
Of all religions, the best religion  
is to chant the Name of the Lord and  
maintain pure conduct

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

Sikh Faith 360





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*

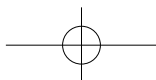
The Lord's Name does not abide within their hearts - their mothers should have been sterile

These bodies wander around, forlorn and abandoned, without the Name; their lives waste away, and they die, crying out in pain

ANG 697 SGGJi

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 SGGJi

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*

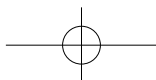
Fareed, if you have a keen understanding, then do not write black marks against anyone else

Look underneath your own collar instead

ANG 1378 SGGJi

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*

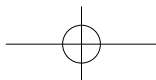
While rising up, and while lying  
down in sleep, the Lord is always with  
you, watching over you

Remembering Him in meditation, the  
fear of Death departs.

ANG 196 SGGJi

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 du-  
ality, 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 dhhovon 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 sabbh  
mehi rehiaa samaae*  
*vaahu vaahu this no aakheeai j dhaedhaa  
rijak 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 SGGJi

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 anx-  
iety is gone

ANG 190 SGGJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru says  
that the devotee has been given the  
mantra. This mantra (simran) is re-  
peatedly 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. Re-  
member 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 SGGJi

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 re-  
minds us again that when in the  
company of the Holy, one is not ego-  
tistical. One becomes humble and  
starts to see the True Lord everywhere  
in His creation



309 *dhaamaneē chamathakaar thio  
varathaaraa jag khae  
vathh suhaavee saae naanak naao  
japa(n)dho this dhhaanee*

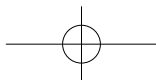
Like the flash of lightning, worldly  
affairs last only for a moment

The only thing which is pleasing, O  
Nanak, is that which inspires one to  
meditate on the Name of the Master

ANG 319 SGG SJi

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 oojal 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 SGGJSi

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 reincarnation. 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 *eae hu 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

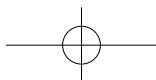
I offer my prayer to the Perfect Guru:  
please save me, and bless me with  
Your glorious greatness

ANG 571 SGGJi

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)

Sikh Faith 360







313 *dhar saachai sadhaa hai saachaa saachai  
sabadh subhaakhaa*

In the True Court, he is forever True;  
with love, he chants the True Word of  
the Shabad

ANG 571 SGGJi

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 ttikaee*

**R**enounce 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 SGGJSJi

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,

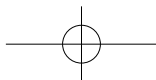
with total concentration and  
one-pointedness of mind

ANG 295 SGGJi

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

Sikh Faith 360





317 *man apunae thae buraa mittanaa*  
*paekhai sagal srisatt saajanaa*

One who eradicates cruelty from  
within his own mind

looks upon all the world as his friend

ANG 266 SGGJi

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 SGGSi

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 SGGJi

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 SGGJi

Path of virtue:

Guru Nanak Dev Ji the first Guru de-  
scribes 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 SGGJi

Path of virtue:

At all times remember that Waheguru: 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  
thaaoo*

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

**Sikh Faith 360**



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  
poora 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 SGGJi

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 SGGJi

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 SGGJi

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 cre-  
ator 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)dghan mehi pariaa  
neh mileeai eih jugathaa*

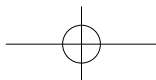
He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals

He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices

ANG 642 SGGJi

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*

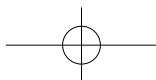
He lives a long life, but is reincarnated again and again; he has not met with the Lord

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

Sikh Faith 360





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 company 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 dhhaae jas t(h)aakur thaas  
prabhoo hai thhaanaanaa(n)  
thih badd bhaag basiou man jaa kai  
karam pradhaan mathhaanaanaa*

That humble being, who sings and meditates on the Praises of his Lord and Master, is the dwelling-place of God

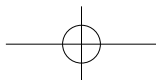
He is blessed with great good fortune; the Lord abides in his mind. Good karma radiates from his forehead

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

Sikh Faith 360





333 *jaisaa karai kehaavai thaisaa aisee banee  
jaroorath*

*hovehi li(n)n(g) jhi(n)n(g) neh hovehi  
aisee keheei soorath*

*jo ous eishhae so fal paaeae thaa(n)  
naanak keheei 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 SGGJi

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 SGGJi

Path of virtue:

One should make efforts to obtain the treasure of spiritual knowledge that we have been blessed with through

Sikh Faith 360





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** *eae sravanahu maeriho saachai sunanai  
no pat(h)aaeae  
saachai sunanai no pat(h)aaeae 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 re-juvenated, 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 SGGJi

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*

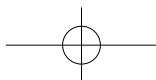
Fruitful is the life, the life of one who  
hears about the Lord, and chants and  
meditates on Him; he lives forever

ANG 1019 SGGJi

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

Sikh Faith 360





338 *har simarath sabh dhukh laathhaa*

Remembering the Lord in meditation, all pains and sorrows vanish

ANG 627 SGGJi

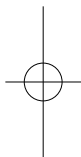
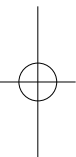
Path of virtue:

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

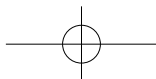


# Chapter 6

## FORGIVENESS



Sikh Faith 360





339 *dhubidhhaa maett khimaa gehi rehahu*  
*karam dharam 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 SGGJi

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

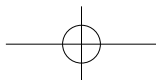
Guru Nanak says, those who are not blessed by His Glance of Grace, cry and weep and wail

ANG 1421 SGGJi

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

Sikh Faith 360







341 *maan karo thudhh ooparae maerae  
preetham piaraae  
ham aparaadhhee sadh bhoolathae  
thumh bakhasanehaarae*

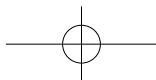
I take pride in You, O my Darling Be-  
loved

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 gavaaeiaa*

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 dharam hai  
jehaa jhoot(h) theh paap  
jehaa lobh theh kaal hai jehaa khimaa  
theh aap*

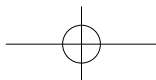
Kabeer, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin

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 bakhsh 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 SGGJi

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 SGGJi

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

Sikh Faith 360



347 *bhaj saadhoo 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 SGGJi

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 jhabaa  
maneeaa ma(n)th*

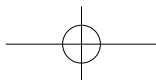
Humility is the word, forgiveness is  
the virtue, and sweet speech is the  
magic mantra

ANG 1384 SGGJi

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

Sikh Faith 360







349 *khimaa gehee brath seel sa(n)thokha(n)*

To practice forgiveness is the true fast, good conduct and contentment

ANG 223 SGGJSJi

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  
samooth amogh dharasaneh  
saran joga(n) sa(n)th pria naanak so  
bhagavaan khaema(n) karoath*

**M**editating 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

**Sikh Faith 360**



the Lover of His Saints. O Nanak, the  
Lord God blesses all with bliss

ANG 1355 SGGSJi

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 reincarnation 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  
dharaneedharai*

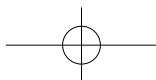
Seek the Support of the One Lord,  
and surrender your soul to Him; place  
your hopes only in the Sustainer of  
the World

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

Sikh Faith 360





352 *har jan oochae sadh hee oochae gur kai  
sabadh suhaaeiaa*

*naanak aapae bakhas milaaeae jug jug  
sobhaa paaeiaa*

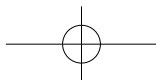
The humble servants of the Lord are exalted and elevated, forever on high; they are adorned with the Word of the Guru's Shabad

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 shhoohtae 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 SGGJi

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 SGGSJi

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*

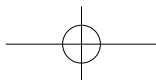
Kindness as their deity, and forgive-  
ness as their chanting beads - they  
are the most excellent people

ANG 1245 SGGJSi

Path of virtue:

To be kind is seen as an attribute to  
Waheguru: the True Guru and forgive-  
ness a rosary. Do not hurt anyone and  
be willing to forgive those who are  
unkind to you

Sikh Faith 360







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 saadh 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 SGGJi

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) karo th*

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 mediate 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

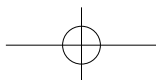
Those who have such destiny written  
upon their foreheads obtain the Name  
of the Lord

ANG 45 SGGJi

Path of virtue:

Guru Arjan Dev Ji the fifth Guru writes  
this shabaad. One who focuses his /

Sikh Faith 360





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 SGGJi



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

Sikh Faith 360



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

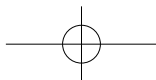
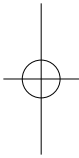
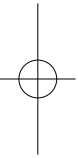
ANG 571 SGGJi

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



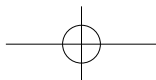
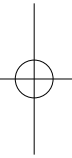
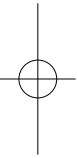
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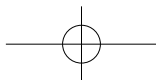
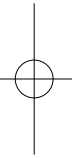
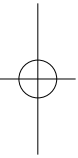


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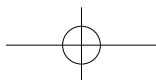
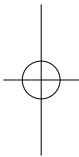
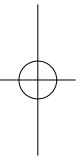


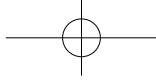
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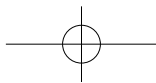
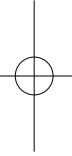
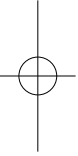


Handwriting practice lines consisting of a solid top line, a dashed middle line, and a solid bottom line. There are eight such sets of lines arranged vertically down the page.



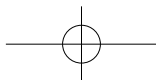
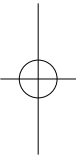
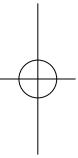


Handwriting practice lines consisting of ten horizontal dotted lines for writing.



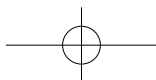
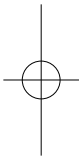
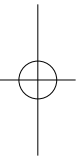


Handwriting practice lines consisting of a solid top line, a dashed middle line, and a solid bottom line. There are seven sets of these lines arranged vertically down the page.



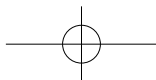
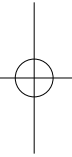
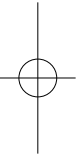


Handwriting practice lines consisting of ten horizontal dotted lines for writing on a white background.





Handwriting practice lines consisting of a solid top line, a dashed middle line, and a solid bottom line. There are eight such sets of lines arranged vertically down the page.





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