

## CHAPTER 5

# DISTINCT SIKH WAY OF LIFE

### Truthful Living

Sikhism has got its own distinct way of life on the basis of its doctrines, ideology and religious practices. In fact every religion has got its own distinct way of life in accordance with its doctrines, ideologies and religious practices. There are some similarities and some dissimilarities in the way of life of all the religions. The first two features of Sikhism of the fatherhood of God and brotherhood of mankind automatically lead to a truthful living. In Sikh religion truthful living has been given supremacy over all other matters. Guru Nanak, the founder of Sikhism, himself proclaimed :

"Truth is higher above everything but higher still is truthful living."

Rightly remarked, the eminent scholar of world religions C.H. Payne

"Guru Nanak had brought a practical religion. Guru Nanak had understood the basic knowledge which had not been understood by other reformers. Only that religion can survive which teaches practical way of life and not that how to flee away from the World affairs."

*(A Short History of Sikhs)*

Dorothy Field remarks :

"The religion is one which should appeal to the occident mind. It is essentially a practical religion. If judged from the pragmatic point of view which is a favourable point of view in some quarters, it would rank almost first in the world. Of no other religion, it can be said that it had made it a nation in so short a time,"

*(The Religion of Sikhs, London, 1914)*

According to Sikhism :

"One is truthful if truthful are his actions, truthful living, truthful heart and truthful utterance."

**In Sikhism:**

"Humility and sweetness are the best of all merits."

(SGGS, p. 470)

According to Sikh thought :

"Meditation in the Name of God develops truthful conduct, helps discipline, worship and penance."

(SGGS, p. 1113)

Sikhism relies upon the Name of God totally for truthful conduct :

"Without meditation in the Name of God, how can there be truthful conduct."

(SGGS, p. 1285)

Thus in Sikhism, the Name of God is the basis of truthful living, and as one imbibes the Name of God in his mind, then his ego is burnt, vices are eliminated and virtues are acquired leading to truthful living under submission of the will of God.

Truthfulness has been defined, with its parameters in Sikhism.

## Truth as Proclaimed in Sikhism

In Sikh way of life, such a truth is to be exhibited, as proclaimed by Guru Nanak, founder of Sikhism :

"Then alone, the man is known as true, if Truth be in his heart; His filth of falsehood departs and he washes his body clean. Then alone, the man is known as True if he bears love to the true; when the mind is enraptured on hearing the Name, then he obtains the door of salvation.

Then alone, the man is deemed to be true, if he knows the true way of life; preparing the body field, he puts into it the seed of the creator. Then alone the man is deemed to be true, when he receives the true instructions.

He shows mercy in living beings and gives something in charity. Then alone the man is deemed to be true, when he abides in the pilgrimage station of his heart. He takes instructions from the Guru and sits and abides according to his will.

Truth is medicine for all and it removes and washes away the sin.

Nanak makes supplication unto those, who have truth in their life."

(SGGS, p. 468)

In Sikhism the source of truth is God, the Almighty :

"Thou alone art the True Lord, who has diffused the absolute truth. He, to whom thou givest, receive truth and he then practices truth.

Truth is obtained by meeting the True Guru, in whose mind truth abides: the fools know not the truth, being selfwilled, they lose their life. Why have they (such persons) come into the world?"

(SGGS, p. 467)

"True is the mark of the Grace of God, all wisdoms are false."

(SGGS, p. 467)

Virtues and Humility have significance in Sikh way of life :

"If thou desirest thy good, O man, perform virtuous deeds and remain in humility."

(SGGS, p. 465)

Sikhism proclaims :

"Name of God is with the pious persons."

(SGGS, p. 530)

Thus in Sikh way of life, 'pious deed' is a must which includes virtues and excludes vices. Sikhism declares that true (Sikh) way of life makes the mind stable which otherwise remains roaming.

"Then alone becomes stable this wobbling mind if man does and practices the deeds of the True way of life."

(SGGS, p. 1344)

"The mind in a moment flies to sky and in another moment sinks to the underworld. It is released only by contemplating 'Name of God' by Guru's guidance."

(SGGS, p. 1344)

"Reflecting on 'Name of God,' man's mind is accustomed to serve others. Stilling one's ego man is deemed to have practised worship, penance and self mortification."

(SGGS, p. 1343)

"Whosoever overwhelms his mind, he realizes death in life. Through His Grace, the gracious God is recognized."

"One should rest his mind on the true riches of Divine knowledge and meditation and ought to remain attained to the one God."

(SGGS, p. 1332)

Sikh way of life controls the mind.

In Sikh way of life,

"He who eats what he earns through honest means and gives in charity something alone knows the true way of life."

(SGGS, p. 1245)

In the Sikh way of life,

"Cruelty, worldly love, vice and wrath are considered to be four streams of fire besides egoism which is the chronic disease and source of all other vices. Emancipation can be obtained by doing good deeds. In the body is the fire of desire which is quenched with the Name of God."

(SGGS, p. 147)

In the Sikh way of life,

"One has to renounce sexual pleasures, wrath, falsehood, calumny and forsake worldly valuables, and dispel pride and put aside lust, and leave worldly love and eschew self adoration, egotism and affection, shed thirst and desire of wealth and embrace love for the omnipresent Lord and abide God in one's mind through *Gurbani* and get absorbed in the Name of God."

(*SGGS*, p. 141)

In the Sikh way of life, affection for God, the Creator is very pertinent :

"O, my mind, entertain such affection for God, as the lotus has for water.  
O, my mind, enshrine such love for God as the fish has for water.  
O, my mind, cherish such an affection for God, as the pied-cuckoo has for the rain.  
O, my mind, such love thou bear for God as the water bears for milk.  
O my mind, bear such love to God as the sheldrake has for the sun."

The affection and love between man and God is to be inseparable and permanent. In the Sikh way of life, the importance of Guru is significant :

"Without the Guru, Love springs not, and the filth of ego departs not.  
He who recognizes God, within himself is pierced through with His Name and satisfied.  
When a man understands his own self through the Guru, what move is left for him to do or to get done.  
Why speaking uniting with the Lord, those who are already in union with Him, they are satisfied by receiving the Name.  
The perverse obtain not understanding. Separated from God, they bear strokes, except of Lords pious gate, there is no other second shelter.  
The led astray self-willed person goes amiss. The deluded one has no place of rest without the Guru.  
None shows the right path. The spiritually blind continue coming and going.  
Having lost the wealth of Divine comprehension, man departs defrauded and pillaged. Mammon deludes with its illusion."

(*SGGS*, pp. 59-60)

In Sikh way of life, mere talking and reading of books is not sufficient to attain the goal :

"By mere talk and say we are not saved, nor by reading the load of books. Without God's service and affection, purity of the body is not procured. If man forgets not the Name the Guru shall unite him the Creator.

If we meet the perfect True Guru, we obtain the jewel of thought. By tendering our mind into our Guru, we attain the love of the omnipresent Lord. We obtain the wealth of salvation which is the obliterator of demerits. Without the Guru, divine awakening is not gained from Guru's word. Divine comprehension and meditation are obtained and he makes man utter the unutterable one. Hope and desire which allure all, are stilled by the Guru whose word is true."

(*SGGS*, p. 59)

Within these parameters, the Sikh way of life has its practical ways.

In the Sikh way of life, the nucleus is the Name of God. (one and the only one, formless, unborn, and self-illuminated, Creator of the entire Creation, its sustainer and destroyer). Meditation in the Name of God, so as to imbibe it in one's mind burns egoism, eliminates vices, and creates virtues. There has to be total submission to the will of God. There is no place for the numerous gods and goddesses and incarnations of God of Hinduism and their worship in idolatry.

In the Sikh way of life, total belief has to be put in the ten Sikh Gurus and *Guru Granth Sahib* and their teachings. There is no place for the religious scriptures of Hinduism (Vedas, Shastras, Puranas, etc.) which are considered to be not reaching or preaching the reality of God and rather are concerned with only the three qualities of Maya Materialism, leading the men to blind deeds.

In the Sikh way of life, Humanity is the one race and of the same brotherhood. Without any distinction between man and man on the basis of caste and creed or any other ground whatsoever and equality of mankind and dignity of each human being has been stressed. There is no place for the division of mankind as it is prevalent in Hinduism.

In the Sikh way of life, there is no place for the rites, rituals and customary traditions of Hinduism. One has to become and act as a Sikh with baptism of Amrit of double-edged sword and possess the five emblems of Sikhism with unshorn hair, turban on the head and Kirpan as a distinct entity.

In the Sikh way of life, social responsibility has been given a great significance leading to selfless service of humanity. One is to secure justice not only for himself but also for all others who are the victims of injustice. One is not to assume the implementation of the basic human fundamental rights for himself alone but for all others whose such rights are crushed. These are not only empty slogans but some Sikh Gurus gave their supreme sacrifices and some exhibited excellent heroism in battlefields, whatever was the need of the time, followed by thousands of their Sikhs to secure justice, protect the violation of human rights, particularly the freedom of religion, when the tyrant Mughals were out to convert Hindus to Islam. Though they themselves were against the teachings of Hinduism but it was for the freedom of religion for all and everyone and against the forcible conversions. So much importance was given to selfless service to humanity that Sikhism proclaimed that it earns the grace of God and salvation. Love between man and God, between man and man and peaceful coexistence of all religions is pertinent to the Sikh way of life.

Rightly remarked John Clark Archer, the eminent British Scholar :

"The World today needs the message of Sikhism of peace and love."

(*Hinduism and Buddhism*, London, p. 267)

## Becoming and Acting as Sikh

The practical Sikh way of life requires :

First of all to become a Sikh and act as a Sikh by the initiation of Amrit of double-edged sword by Panj Piyaras as prescribed by Guru Gobind Singh, who imparted it to Panj Piyaras on the Baisakhi Day of 1699 at Anandpur Sahib, at the time of creation of the Khalsa, turning the Sikhs into Singhs and himself getting Amrit from them. It was made obligatory for all the Sikhs without any exemption. Five Sikh symbols (emblems), *Kesh* (uncut hair on the entire body), *Kangha* (Comb to clean the hair), *Kara* (Steel Bracelet on right wrist), *Kachha* (Underwear up to knees), *Kirpan* (Sword around the shoulder) commonly called 5 k's were made mandatory for Sikhs and to abstain from four violations (Kuraihats)—not to cut hairs on any part of the body, not to consume tobacco, not to eat Kuththa meat, and not to commit adultery. The violation of any of these essential conditions automatically excommunicated the defaulter from the Sikh Panth till apology was tendered and accepted by the Sikhs.

### Daily Prayers: Recitation of *Gurbani*

To be regular in NitNem, (daily prayers) to recite the morning, evening and night recitation of *Gurbani*, as prescribed in Sikh code of conduct and to continually remember the Name of God so as to make his mind to be the abode of God. The fourth Sikh Guru, Guru Ram Dass in his Divine Hymns guided the Sikhs, as to their daily routine – Meditation in the Name of God.

"He who calls himself a Sikh of the great True Guru, should rise in early hours and meditate in the Name of God. He should make efforts early in the morning to take bath and to have ablution in the tank of nectar. By repeating the Name of God under Guru's instructions, all his sins, misdeeds and accusations are wiped off. Afterwards at sunrise he should sing *Gurbani* and while sitting or standing he should meditate on God's name. The Guru's disciples, who with every breath and morsel contemplate over my Lord God, become pleasing to Guru's mind. He unto whom my master becomes merciful, to that disciple of His the Guru imparts his directions. Those Sikhs are worthy of admiration who contemplate on the Name of God and make others contemplate thereon."

(SGGS, p. 305)

Sikhism lays great stress on both of the outwardly and inwardly essentialities. It is strict on the Sikh code of conduct being followed meticulously.

The earning by hard labour through honest means and sharing with the needy after meeting one's requirements of simple living, is the dictum of Sikhism. The selfless service to humanity without selfish motivation is also the dictum of Sikhism. These have to be complied with in the daily routine. There must be the feeling of the presence of God in the mind continuously while any work is being done with hands and other parts of the body.

## Sadh Sangat—Company of Holy persons in Holy Congregations

The Sikh way of life requires one associate with holy persons (God-tuned, *Gurmukh*) and participate in holy congregations in the Sikh Gurdwaras.

"Sadh Sangat is the holy congregation, where everyone loves God and loves to pray and praise the greatness of God."

(SGGS, p. 72)

"In the association and company of holy persons and in holy congregations, one becomes good, by acquiring virtues and washing off sins."

(SGGS, p. 1313)

"Holy congregations provide the Divine knowledge to be close to God, the Creator. It enlightens the mind by dispelling darkness."

(SGGS, p. 1244)

"Blessed is the holy congregation in which the bliss of Name of God is received and by meeting the God tuned persons, the enlightened and all powerful Name of God is obtained. Everyone whosoever attends the holy congregation gets salvation."

(SGGS, p. 10)

"No filth attaches to the True holy person and with pure mind he meditates on God without materialistic allurements."

(SGGS, p. 29)

On the other hand, self-centered persons are impure and brimful with the pollution of sins of pride and desire, engrossed in the temporary and short lived play of materialistic entanglements and allurements being of no avail in this world and neither in the next one. Their pollution can not be washed without God's Name and they remain miserable and in the cycle of births and deaths. Only association of holy persons and holy congregations can save them to turn to the God tuned.

(SGGS, p. 29)

"Human body is the highest amongst all the species in the creation of the Creator. It is by the God's kindness to have provided the human body with the opportunity to unite with God. By joining the holy congregation one should contemplate over the Name of God as other works are of no avail. In the love of worldliness and its entanglements and allurements, the precious human life passes in vain."

(SGGS, p. 12)

In the association of holy persons and in holy congregation, one eliminates the vices and acquires the virtues by the Name of God which enables him to lead a truthful living.

## Self Awakening and Inner Realisation

In the Sikh way of life, self awakening and inner realization is a must, by which one is able to recognize his own self. He who recognizes his own self, comprehends God and the light of the Name of God comes to him. Awakening of mind by self-realization dispels all the dualities of mind. It is the human mind by self-realization and awareness by the light of God. In most of the cases, the inner consciousness is suppressed by the outer materialistic affects and until it is freed from it, the false wall stands in between and the mind is attracted to the temporary outer glory and allurements to take the pleasures and happiness, instead of its inner joy and bliss. These outer pleasures do not satisfy the mind as being not the real ones. So the mind goes and goes into the fake worldly entanglements, but these can not provide the real inner bliss. The desires of the mind then go on increasing and the mind is entangled in a net, out of which it finds itself helpless in coming out. Its inner consciousness remains suppressed, keeping it far away from awareness.

The human being in fact, continues acting as if he is without his own mind, awareness and awakening. While imitating others he cannot use his own mind as to what is good or bad and how he can get inner happiness and bliss. The mind can regain the power for inner realization and awakening only by following the Divine thought and procedure laid down for humanity by the Divine Hymns of Sikh Gurus as contained in *Guru Granth Sahib* and in association of holy persons and in holy congregation relying on the Name of God. The outer false wall is then removed. The outer worldly temptations and allurements cease to have any attraction. The real happiness and inner bliss is attained and the mind becomes abode of God and is enlightened. The mind accepts the will of God to be prevailing everywhere. The ego is burnt, vices are eliminated and virtues are inculcated to lead a truthful living with the continuous feeling of the presence of God in the mind.

## Eradication of Egoism

The Sikh way of life requires the eradication of egoism from which all the other vices erupt and virtues eliminate. Egoism is a chronic disease but it can be cured by the grace of God if the mind is attracted to *Gurbani*, the Divine word of Sikh Gurus so as to inculcate in the Name of God whereby mind is made the abode of God.

The human mind, when it comes to understand to identify the ego within it, that it is misleading it, then it gets the realization of the Divine power, as otherwise devoid of Divine knowledge it remains entangled in useless matters and remains miserable. Name of God burns Ego :

"Egoism is at daggers drawn with Name of God and both can never remain together at one place."  
(SGGS, p. 560)

"It is due to ego that God is not known, though it is within the body and soul."  
(SGGS, p. 205)

"God and soul live together but the wall of ego separates them."  
(SGGS, p. 1263)

"It is with the fear of God in mind that one loses egoism."  
(SGGS, p. 777)

"Where there is egoism, God is not. Where there is God, there cannot be egoism."  
(SGGS, p. 1092)

"The man comes to grief for forgetting the name of God, though He created him in individuation."  
(SGGS, p. 946)

Ego enters the human mind when it forgets the Name of God and it can be burnt by meditation upon the Name of God and recitation of *Gurbani* whereby God abides in the mind and ego is wiped off and consequently all the vices which are the outcome of ego, give place to virtues. The self-centered mind of narrow egoistic tendencies is converted to God tuned of higher consciousness. One will remain in the world but above the materialistic entanglements to worldly desires, just as a lotus flower remains in water but not drenched by it, just as a duck remains in water floating without getting its feathers wet.

## Eradication of Vices and Acquiring Virtues

The Sikh way of life requires the eradication of vices and acquiring of virtues. There can be no Truthful living without virtues. Pious deeds is the message of Sikhism. In Sikhism the vices and virtues have been described elaborately. Meticulous methodology has been provided to eradicate vices and acquire virtues. The Name of God if continually meditated upon makes the mind the abode of God, purifies the mind, drives out the vices inculcates the virtues as God is all gracious.

### Eradication of Vices

"In human mind five master thieves have their abode : lust, anger, attachment, greed and pride which rob the nectar and merits but self-centered mind does not understand this and no one hears the cries."  
(SGGS, p. 600)

"If the mind is awakened, then with self realization and remembrance of God these thieves run away and do not enter again. They cannot steal or rob in the enlightened mind as they operate only in darkness (ignorance)."  
(SGGS, pp. 182, 339)

"The power, authority, wealth, possessions, beauty, caste factors and youth are all cheats and robbers also as they create egoism and diminish the real objects and merits of human life and make the human mind unstable and infirm. These robbers have robbed the world and they have not spared anyone's honour."  
(SGGS, p. 1288)

"Evil intellect is the drummer, heartlessness-butchress, slander in heart, sweepress deceitful, wrath, pariah woman. Such contemptuous words have been used for these evils."

(SGGS, p. 76)

"Desire, slander of others and jealousy are all evils. The mind has to be washed off from such evils and vices and other impurities. Impurity of mind is avarice; impurity of tongue is falsehood; impurity of eyes is to covet others' women, wealth and beauty; impurity of ears is to hear slander of others."

(SGGS, p. 472)

"All the evils and impurities flourish in the mind and these have to be washed off from the mind by the mind itself which can be so done by meditation on the Name of God, by the recitation of *Gurbani*, the word of God continually as to make the mind the abode of God. Those who are imbued with the love of the Name of God have no load of evils and impurities in their mind."

(SGGS, p. 22)

"To weed out evil, wickedness and sins one has to meditate on the Name of God."

(SGGS, p. 22)

"When God's arduous service and control of evil passions become guides, then does the heart lotus bloom and honey trickles."

(SGGS, p. 23)

"Vanish evils from the mind, God, the true one shall grant Truth."

(SGGS, p. 422)

"Renouncing lust, wrath, deceit and moral sins, create the True Name of God in heart."

(SGGS, p. 436)

"Truth is the medicine for all. It removes and washes away the sins."

(SGGS, p. 468)

"If instead of washing the stone God, one washes his mind, his filth shall be removed, his soul shall be cleansed and he will get deliverance."

(SGGS, p. 474)

"By heartily repeating the Name of God, man's mind receives the treasure of real divine knowledge and supreme bliss."

(SGGS, p. 505)

"The five wandering thieves are held and mind's egoism is stilled. Sinful is seeing an evil and intellect flee away from God's divine knowledge. After elimination of the vices, virtues flourish."

(SGGS, p. 1291)

## Virtues

The main virtues are truthfulness, contentment, righteousness, mercy, kindness, modesty, sincerity, good deeds, pure intent and mind, faith in God, service of humanity, God's admiration, surrender to God, wisdom. These virtues have elaborately

been defined in Sikhism. Purity of mind is attachment to the True Guru. Purity of eyes is to see not another without God; purity of tongue is to taste and drink the Lord's elixir. The organs of the human body should be used in the way of God, who has provided them. All these virtues and purities are inculcated with meditation on the Name of God and abide by God's Name in one's mind. The virtuous life is indeed Truthful life, which Sikhism presents to humanity to adopt it.

Human mind, which has been made an abode of God, would remain under the will of God and would opt for virtuous and pious deeds. The consciousness will distinguish the evils and virtues. The vices and impurities can never enter the mind which stands enlightened. However, these may again try to enter it if they find the enlightenment of the mind dim. It is a regular process to keep the mind shining with God's light. However, once the mind is set in the frame of awareness, then it would itself try to remain so due to its inner happiness and bliss. Truthful living in the Sikh way of life with pious deeds would continue during one's life span. The mind, body and soul would be the permanent abode of God, enabling the soul to unite with the Creator. The message of Sikhism, of Truth, the Name of God and pious deeds, if earnestly acted upon would be the sure guarantee to lead a virtuous and truthful life throughout, in the way of God, with inner happiness and bliss.

## Simple Living and High Thinking

### No Cosmetics, No Jewellery ornaments and no Intoxicants

The Sikh way of life requires simple living and high thinking under the higher moral and ethical values of Sikhism which elevate one spiritually, morally and socially, and are considered to have something of special value to the rest of the world; it being the religion of the present age and capable of solving the problems of the modern man. In Sikhism, clear guidance has been provided to forbid the temporary allurements of worldly desires and entanglements.

### No Ultrafashions, Cosmetics, Jewellery and Diamonds

"If one would indulge in the collection of and wearing of jewellery, pearls and diamonds, he would waste his life, as it can never bring satisfaction and contentment. Rather it would bring hankering and crying for more and more, what to say of peace and inner happiness."

(SGGS, p. 700)

"If one gets indulging him in such like poisonous activities, artificialities, and temporary pursuits, then his mind would never get contentment and bliss but rather wither away in despair and depression."

(SGGS, p. 279)

"One would repent for useless bodily gratification with fashions and ornaments at the time of his death to the court of God bearing it all behind in the world as there; he would be judged purely on merits of his deeds, good or bad, whatever it might be."

(SGGS, p. 470)

"In this precious human life, the aim is to unite with God. If it is not achieved, then accursed is the food, clothing, sleep and body itself. The egoistic living with pomp and show is a great hindrance to fulfil this aim, which keeps the mind wandering and astray, rather than to concentrate on the remembrance of God."

(SGGS, p. 796)

## No Intoxicants

Intoxicants are totally forbidden in Sikh way of life. Some Sikhs mistakenly think that perhaps only tobacco smoking is prohibited as it is one of the violations known as *Kurhairs* in Sikhism. There are Divine Hymns in *Guru Granth Sahib* which prohibit alcoholic drinks.

"Alcohol, even if prepared from Ganga Jal (which was considered to be pure in Hinduism) is a bad thing to drink which deprives a human mind of its control and causes depression."

(SGGS, p. 1293)

"One should drink the nectar of the Name of God and not the useless Alcohol."

(SGGS, p. 360)

"One should strictly avoid alcohol by drinking which only loses one's control of faculties and forgets God. Alcoholics would be punished in God's court."

(SGGS, p. 554)

As to smoking of tobacco, it is a violation.

*Kurhait* in Sikhism :

"People smoke and keep chewing betel nuts for pleasure and thus waste their lives. They do not remember God and the angel of death punishes them."

(SGGS, p. 726)

"Kuththa meat (Halal), Tobacco, Alcohol, Charas, Ganja, Tarri, Topi, Khakoo should never be consumed by Sikhs."

(*Rehat Nama*, Bhai Daya Singh)

## No Worldly Desires

The Sikh way of life requires no worldly desires; it rather prefers death in life itself.

"The desires free mind from the fear of God, a person enjoys Divine knowledge and shall not feel hunger again."

(SGGS, p. 21)

"The conquest of mind is the conquest of the world itself."

(SGGS, p. 996)

Whosoever overwhelms his mind he realizes death in life. Through His grace, the

gracious Lord is recognized. The mind becomes stable if man does and practise the deeds of the true way of life. Lust, wrath, materialistic entanglements and worldly desires bring defeat, defame and mental disturbance, while truth, contentment, kindness, faith in God and all other virtues lead to success, peace of mind, happiness and honour. Awakening of mind by self restraint and realization and the Name of God dispels all the dualities and evils. The mind becomes desire free and above all worldly allurements, inculcating virtues to lead a truthful living.

## General Conduct Dictums

In the Sikh way of life, general conduct dictums are to be followed per teachings of Sikhism which are of higher moral and ethical values.

No amassing of wealth.

"The amassing of wealth has been forbidden in Sikhism. The wealth cannot be collected without committing sins and it cannot accompany one at the time of death."

(SGGS, p. 417)

"Many have died crying for wealth and property, but it goes along with none."

(SGGS, p. 935)

One should not always be after money as it is like a serpent which has taken the World in its fold though it eats that very person who collects it.

No Aggression

"Aggression over others' rights has been made a religious violation, a swine for Muslims and cow for Hindus."

(SGGS, p. 141)

No Corruption

"The corruption and injustice cannot be tolerated as these are worst type of impurities. Those who suck the blood of others can never be pure as even the garment is polluted and stained with blood."

(SGGS, p. 140)

No Falsehood

"Falsehood in one's conduct though appears to be sweet like honey but it drowns the man. One who indulges in falsehood gets the reputation of being false. All the liars shall obtain what is altogether false.

No ill speaking

"Impurity of ill speaking pollutes one's mind and brings daily disgrace."

No Rudeness

"By uttering harsh words to be rude, man comes to grief."

### No Discourtesy

"To speak with discourtesy to others, makes one's own mind and body discourteous."  
(SGGS, p. 473)

### No Deceit and Hypocrisy

"The deceitful and hypocritical is excessively linked with worldliness."

### No foolishness

"Whoever is fool, sees not with his eyes. His language gives not pleasure and he understands not what is told to him. Intoxicated with vices, he quarrels with the world."

### No greed

"Greedy person is not liable for trust."

### No impurity of mind

"When the mind is impure, then the body is impure and impure becomes the tongue. With false mouth man utters falsehood. How can he be pure?"

### No worldly love with avarice and cruelty.

"Cruelty, worldly love, avarice and wrath are the four streams of fire. By falling in to them, the mortal is burnt."

### No worldly attachment

"The love of worldly attachments is all entanglement."

### No friendship with mammon worshipper

"False is the friendship of the mammon worshipper and false is its very foundation."

### No saying bad to others

"One should not say bad to others. One should not consider himself to be good and others bad."

### No enemy no stranger

"There is no enemy and no stranger in this world as everyone belongs to the same brotherhood."

### No fasting

"By not eating any meal, one causes distress to his own body."

### No excessive eating

"Accursed is such a life wherein man distances his belly with excessive eating."

## Conclusion

The Sikh way of life exhibits the higher moral and ethical values to be put in actual practice; to have inseparable affection for Sikh Gurus and God, the Almighty; to maintain love between man and man and total equality of mankind; to eliminate the vices and acquire the virtues with truth, to remember the Name of God; to do pious deeds and to achieve the aim of human life to unite with the Creator. It practically develops the higher consciousness and transfers the control of mind from narrow egoistical and self-centered mind to God tuned and to live under the will of God. It enables one to create harmonious mutual understanding to have universal peace, wherein problems of poverty, suffering, egoistic conflicts can be solved with man's correct perceptions of equality and dignity of everyone. Man is blessed with the light of reason and discrimination. Sikhism teaches its use in the right way : honouring the will of God and bringing honour to him in this world and hereafter.

Moral activity is the source of spiritual growth to be nourished from association with God-tuned persons and continual remembrance of God throughout one's span of life thereby acquiring self control, humility, kindness, mercy, forgiveness, contentment and selfless service to humanity to be applied in all activities of life.

In Sikhism the world is the creation of God with his light in every thing to practice righteousness. Man, being superior to other species, is capable of uniting with His source of light by understanding the will of God and acting upon it and making of his mind the abode of God. The methodology is provided in the Sikh way of life to carry out the will of God through truth, the Name of God and pious deeds. Sikhism does not limit the attainment of Divine knowledge as an end in itself. It emphasizes that after having achieved the divine knowledge one must put into practice for the service of humanity and discharge the moral socio-political responsibility with higher ethical values. The realization of truth is to be the means of truthful practical living and solving the problems of the mankind with an honest approach without selfish motivations.

The Sikh way of life is the honest house holders' life and to live in the world in the normal way with the endeavour to attain the higher consciousness without entanglements in temporary alluring materialistic attractions and leading a worldly desire free life in the world. As the lotus flower remains in water, but still above it, Sikhism gives a message of love and peace to the world. The pious relationship of man and God and between man and man is based on love and peace: the first with the Creator and the other with creation of that Creator.

John Clark Archer has rightly remarked :

"The world today needs the message of Sikhism of love and peace."

The American scholar H.L. Bradshaw asserts :

"The Sikh religion is the religion for the present space age and is truly the answer to the problems of modern man."

And

According to the eminent scholar of religions, C.H. Payne

"Guru Nanak had brought a practical religion. Guru Nanak had understood the basic knowledge which had not been understood by other reformers. Only that religion can survive which teaches practical way of life (as Sikhism) and not that how to flee from worldly affairs."

The Sikh way of life is based on the doctrines and ideology of Sikhism. It is distinct and different from the way of life of Hinduism and that of other religions, which is obvious as they are based upon the religious dictums of those religions, being separate from each other.