

# RELIGIOUS AND SOCIAL RESPONSIBILITIES FOR WORLD PEACE

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## ABSTRACT

*People wage wars with each other because of being inhabitants of different regions of the globe (even belonging to the same religion) or to have a complete control on the other regions of the world or because of economic disparity or because of different religions or different races. Most of the time the cause of wars is that: The custodians of every religion have absolute belief in superiority of their religion and consider it as their religious responsibility to impose it on others. I have tried to emphasize in this paper that the Earth belongs to the humanity and God has created necessary environment and all the resources on the Earth to sustain different types of lives. Therefore, it is our first and foremost religious and social responsibility to use its resources properly and protect the Earth for the future generations of the humanity. The other most important fact is that the whole humanity is one; therefore, practicing of altruism and egalitarianism is another most important religious and social responsibility necessary to establish peace on this Earth, the tiny planet in our Solar System. If every religion believes in One God and the whole humanity its creation then it is religious responsibility of the clergy and the authority of every religion to stop imposing their own absolute belief, superiority, and divine right upon others and start practicing and teaching altruism and egalitarianism to the followers of their religions. This will not only eliminate terrorism from its very roots but will establish ONE WORLD ORDER AND PEACE on this Earth.*

## INTRODUCTION

**I**t has always been that peoples wages wars with each other because of being inhabitants of different regions of the globe (even belonging to the same religion) or to have a complete control on the other regions of the world or because of economic disparity or because of different religions or different races. Dr Parvez Hoodbhoy, a Professor of Nuclear Physics at Islamabad's Quaid-e-Azam University, Pakistan says that if we look into the cause of all the troubles and fights going on in the world the blame will fall on religions because every religion is about absolute belief in its own superiority and the divine right to impose itself upon others [5]. The irony is that in every case it is the minority religion, which is a victim whether the trouble is in India, Israel, Palestine, Ireland, Pakistan, and Afghanistan now in USA, Canada, and UK the victim in general is public and sometimes minority because of mistaken identity [3, 4]. It is also clear that such fights are not only confined between majority and minority religions but within the various sects of the same religion in the same country.

There seems to be no solution for this big problem of hatred so far. However, the man has controlled the most dangerous diseases and has evolved nutritious foods and wonder drugs through genetically engineered plants, animals and microorganisms to increase his life span. He has also created many automatic machines and robots to make his life easier. He has also advanced so much in other Sciences especially in the fields of computer and space technology that he is trying to travel deep into the space, *i.e.* to the other planets of our solar system or the other solar systems of our own galaxy, the **Milky Way**, and hoping to travel beyond our galaxy into other galaxies of the universe. Now they are building a space station for various experimentations and observations into the space [6, 7]. On the other hand the man has failed to create peace and global fellowship on this tiny planet, the earth, either through Religion or Sociology or Socio-biology or other Sciences.

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**Note:** This paper is based on the basic principles of philosophy of Guru Nanak in my book: *NANAKIAN PHILOSOPHY: Basics for Humanity*. IUS, Canada, and Singh Brothers, Amritsar. It was presented at the **International Conference on Religion and Human Social Responsibility** on February 26-28, 2008 at the Punjabi University, Patiala.

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My experience from discussion with various theologians indicates that the failure to maintain peace on earth may be due to the fact that the custodians of various religions have ignored the fact that Science has a great role to enable us to understand religion in its real perspective. I would say that Albert Einstein was right when he stated as follows:

*Science without religion is lame.  
Religion without science is blind.*

If every religion believes in One God and the whole humanity as Its creation then it is religious responsibility of the clergy and the authority of every religion to stop imposing their own absolute belief, superiority, and divine right upon others and start practicing and teaching altruism and egalitarianism to the followers of their religions. This will not only eliminate terrorism from its very roots but will establish ONE WORLD ORDER AND PEACE on this Earth.

### SOME BASIC PRINCIPLES OF NANAKIAN PHILOSOPHY FOR WORLD PEACE

The following basic principles of Nanakian Philosophy have been picked up from the Bani of Guru Nanak incorporated in the **Aad Guru Granth Sahib (AGGS)** [1], the only authentic source. It is found to have all the characteristics of universal acceptability and applicability during the Current Science Age (Space Age/Information Age).

#### 1. God

It is difficult to define God since It is accepted differently in different religions. However, I consider that Guru Nanak has given a concise and precise definition of God right in the beginning of the AGGS as follows:

ੴ १  
ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ  
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ २  
ਗੁਰ ਪ੍ਰਸਾਦਿ ३ ॥

*The One and Only, Oh, the Infinite<sup>1</sup>;  
Exists;  
Creator;  
Without fear  
(Not governed by any other – Not under any Law of  
Universe);  
Without enmity;  
Timeless (Without effect of time and space);  
Neither takes birth nor dies;  
(Never comes into any anthropomorphic form)  
Created by Itself<sup>2</sup>;  
Enlightener; and Bounteous<sup>3</sup>.*

If one examine this definition critically it will not be difficult to be accepted by the whole humanity including the atheists.

#### 2. The Earth

The Earth belongs to the Humanity. While this Earth has been formed as a planet of our Solar System, God created necessary environment on the Earth to sustain different types of lives. As we know at this time the Earth is the only planet of our Solar System where life is found. However, the possibilities of similar or better type of life on some planets of other Solar Systems of our galaxy or of other galaxies cannot be ruled out [6, 7], because it is beyond our all available technology to reach on such planets and beyond our comprehension to visualize life on the other planets for the time being. In this respect we should be grateful to God for giving us a chance to be a part of the life on the Earth, the tiny planet in one of the billions of Solar Systems of our galaxy, the Milky Way.

#### The Earth

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥  
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ<sup>੧</sup> ॥  
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ<sup>੨</sup> ॥  
ਤਿਸੁ ਵਿਚਿ ਜੀਅ<sup>੩</sup> ਜੁਗਤਿ ਕੇ ਰੰਗ ॥  
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥  
ਕਰਮੀ ਕਰਮੀ<sup>੪</sup> ਹੋਇ ਵੀਚਾਰੁ<sup>੫</sup> ॥  
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ<sup>੬</sup> ॥  
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ<sup>੭</sup> ਪਰਵਾਣੁ<sup>੮</sup> ॥  
ਨਦਰੀ<sup>੯</sup> ਕਰਮਿ<sup>੧੦</sup> ਪਵੈ ਨੀਸਾਣੁ<sup>੧੧</sup> ॥  
ਕਚ<sup>੧੨</sup> ਪਕਾਈ<sup>੧੩</sup> ਓਥੈ ਪਾਇ ॥  
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥  
ਅਗਗਸ, ਜਪੁ ੩੪, ਪੰਨਾ ੭.

*Nights, seasons, days, and weeks;  
Wind, water, and fire in the center of earth<sup>1</sup>;  
Amidst all these natural phenomena and resources, the  
Earth is placed as a venue to practice righteousness<sup>2</sup>.  
Thereon are various types of living beings<sup>3</sup>.  
And their names and kinds are uncountable.  
By their deeds<sup>4</sup> their destinies are judged<sup>5</sup>.  
The court<sup>6</sup> of the Ever-Existing (God) is true.  
In that court only nobles<sup>7</sup> are accepted<sup>8</sup>.  
This honor of acceptance of good deeds<sup>10</sup> is achieved<sup>11</sup>  
by the blessing<sup>9</sup> of the God.  
Nanak says:  
Whether one is ordinary<sup>12</sup> or elevated<sup>13</sup> is sent for  
judgment and is judged in the court of God. 34.  
AGGS, Jap 34. p 7 [1].*

Note: ਪਾਤਾਲ<sup>੧</sup> (*Patal*): Here 'Patal' is not a mythical 'Patal' so-called nether world, it means the center of

earth where it is too hot and everything is in molten form. According to Dr Bachan [2] 'Patal' is the center of earth also.

Here Guru Nanak is explaining in this stanza that the earth is a venue to practice righteousness. On this earth God has supplied all the natural resources and necessary phenomena for sustaining all types of living beings. One is judged as an ordinary or elevated one according to the deeds performed. In the court of Ever-Existing (God) only those are honored who have been blessed because of their good deeds. The 'court of God' has been used here metaphorically for the Laws of Nature since every action and reaction is going on under these laws and one gets the result of these laws right in this life.

The God, after creating the Earth and the necessary environment for sustaining life, declared the earth as the **realm of justice**, where the actions (good or evil) will be considered. The word, "*Dharmasaal*", used in Nanakian Philosophy has been interpreted as the 'realm of justice' here; because the word "*dharam*" according to Nanakian Philosophy means Laws of Nature (God) set to control all the actions and reactions going on in the whole Universe and in every living being; and "*saal*" means the venue/place. It is just possible that the "*saal*" may have its common roots in Archaic Punjabi and/or in French 'salle', which means, 'house', 'room', 'hall', 'place'. Therefore, in this 'realm of justice', the Earth, everybody will be adjudged and honoured or punished according to their deeds under the Laws of Nature.

In continuation of the above basic principle of Nanakian Philosophy the importance of air, water and earth, and of days and nights have been expressed as the Guru (teacher), father, the Mother Nature, and the nurses, respectively, for sustaining life on this planet:

#### Natural Resources and Environment

ਪਵਣੂ<sup>੧</sup> ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ<sup>੨</sup> ਧਰਤੀ<sup>੩</sup> ਮਹਤੁ<sup>੪</sup> ॥  
 ਦਿਵਸੁ<sup>੫</sup> ਰਾਤਿ<sup>੬</sup> ਦੁਇ ਦਾਈ<sup>੭</sup> ਦਾਇਆ<sup>੮</sup> ਖੋਲੈ ਸਗਲ<sup>੯</sup> ਜਗਤੁ<sup>੧੦</sup> ॥  
 ਚੰਗਿਆਈਆ<sup>੧੧</sup> ਬੁਰਿਆਈਆ<sup>੧੨</sup> ਵਾਚੈ ਧਰਮੁ<sup>੧੩</sup> ਹਦੂਰਿ<sup>੧੪</sup> ॥  
 ਕਰਮੀ<sup>੧੫</sup> ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
 ਜਿਨੀ ਨਾਮੁ<sup>੧੬</sup> ਧਿਆਇਆ<sup>੧੭</sup> ਗਏ ਮਸਕਤਿ<sup>੧੮</sup> ਘਾਲਿ ॥  
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲ<sup>੧੯</sup> ਕੇਤੀ<sup>੨੦</sup> ਛੁਟੀ ਨਾਲਿ ॥੧॥  
 ਅਗਗਸ, ਸਲੋਕ ਜਪੁ, ਪੰਨਾ ੮; ਮ ੨, ਪੰਨਾ ੧੪੬.

*Air<sup>1</sup> is like a Guru, water like a father (represent environment and resource), and Earth<sup>3</sup> is like the great mother<sup>2</sup> (which provides all types of resources and food).*

*Both day<sup>5</sup> and night<sup>6</sup> are like male-nurse<sup>7</sup> and female nurse<sup>8</sup>, respectively, and the whole<sup>9</sup> humanity<sup>10</sup> plays in their laps.*

(Means the humanity enjoys these natural environment and resources provided by God. Therefore, it is the duty of humans to practice righteousness.)

*(Now) your virtues (good deeds)<sup>11</sup> and vices (bad deeds)<sup>12</sup> are evaluated under<sup>14</sup> the Laws of Nature<sup>13</sup>.*

*Since people are honored according to their deeds<sup>15</sup>, therefore, some will come near to salvation while others will remain away from it.*

Nanak says:

*The faces of those nobles<sup>16</sup>, who have comprehended<sup>14</sup> God<sup>13</sup>, glow with happiness and attain liberation from their troubles<sup>15</sup>. And with the association of such nobles many others<sup>17</sup> can attain salvation.*

AGGS, Sloka Jap, p 8; M 2, p 146.

Here it is explained that God has provided all the natural resources, i.e. air, water and earth; the necessary phenomena - day, night, and seasons; and the necessary environment for all the living beings on this earth. Therefore, the earth provides all types of resources and necessary environment to sustain life. And all these resources and the environment around the Earth belong to the whole humanity to be shared equally. Those, who would practice righteousness will be near or far away from salvation according to the deeds conducted by them.

#### Life of the Earth

It must be understood that the Earth we see today was formed about 4.5 billion years ago and it is not a permanent place for the humanity to live forever.

According to the estimates of Donald Brownlee and Peter Ward [8] in their book, *The Life and Death of Planet Earth*, the Earth's "day in the sun" has reached 4:30 a.m., corresponding to its 4.5 billion-year age. By 5 a.m., the 1 billion-year reign of animals and plants will come to an end. At 8 a.m. the oceans will vaporize. At noon – after 12 billion years – the ever-expanding sun, transformed into a red giant, will engulf the planet, melting away any evidence it ever existed and sending molecules and atoms that once were Earth floating off into space (Fig. 1). Therefore according to them the life will be complete wiped out from the surface of our Earth after about 500,000,000 years.

Donald Brownlee [8] of University of Washington said: "*We live in a fabulous place at a fabulous time. It's a healthy thing for people to realize what a treasure this is in space and time, and fully appreciate and protect their environment as much as possible.*"

The message here is that as long as we are here let us live in peace.

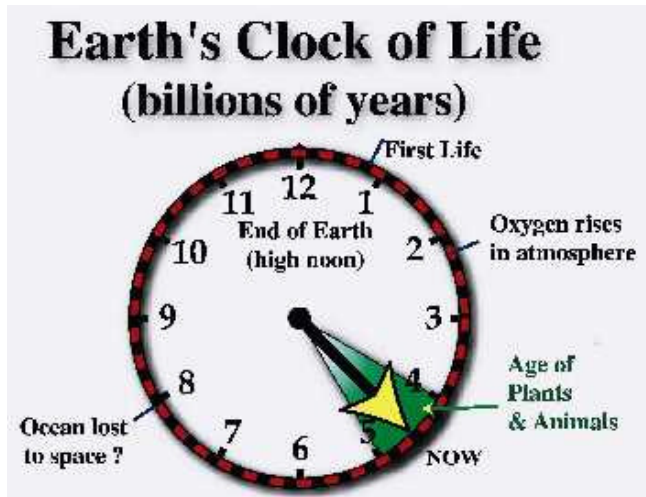


Fig. 1. An illustration from "The Life and Death of Planet Earth" shows the authors' view of the Earth's clock of life.  
(Image credit: Donald Brownlee/Peter Ward)

### 3. Status of Man among the Living Organisms

ਅਵਰਾ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥  
ਇਸੁ ਧਰਤੀ ਮੀਹ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥  
ਅਗਗਸ, ਮ ੫, ਪੰਨਾ ੩੭੪.

*All the other<sup>1</sup> beings<sup>2</sup> (excluding human) are at your service<sup>3</sup>. You are the commander<sup>5</sup> on this Earth<sup>4</sup>.*  
AGGS, M 5, p 374.

The man being at the top of the evolution and being a commander of all living beings but is also advised to practice altruism and egalitarianism for fellow humans.

### 4. Freedom of Expression

There is complete freedom of expression in Nanakian Philosophy. And discussion can only be held if one listens to others and expresses one's views to the others:  
ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥  
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੬੬੧.

*As long as<sup>1,2</sup> one lives in this world<sup>3</sup> one must listen<sup>5</sup> to others<sup>4</sup> and express<sup>6</sup> oneself to the others (to find the truth).*  
AGGS, M 1, p 661.

### 5. Altruism

Altruism is most important feature of Nanakian Philosophy. It has been represented that the education of a person is only good or worth if it is used for the service and up lift of the humanity. It has also been mentioned many times in the AGGS that any type of service that is far the welfare of the humanity is considered the service to God. Therefore, unselfish concern for the welfare of

the humanity (altruism) is the first and foremost principle of Nanakian Philosophy as explained in the following verses:

ividAw<sup>1</sup> vIcwrI<sup>2</sup> qW praupkwrI<sup>3</sup> ]  
ਅਗਗਸ, ਮ ੧, ਪੰਨਾ ੩੫੬.

Nanak Says:

*That education<sup>1</sup> is worth<sup>2</sup>, which is applied<sup>2</sup> to the welfare<sup>3</sup> of the humanity*  
AGGS, M 1, p 356.

jjyq jIA<sup>1</sup> qyqy siB qry ivxu syvw<sup>2\*</sup> Plu<sup>3</sup> iksY nwhI ]  
ਅਗਗਸ, ਮ ੧, ਪੰਨਾ ੩੫੪.

*All those living beings<sup>1</sup> (on this earth) are Yours. Without service<sup>2\*</sup>, no one obtains any reward<sup>3</sup>.*  
AGGS, M 1, p 354.

What does syvw<sup>2\*</sup> (Sewa/Service) mean here? Guru Nanak explains syvw (service) as follows:

ਗੁਰ ਕੀ ਸੇਵਾ<sup>1</sup> ਸਬਦੁ ਵੀਚਾਰੁ<sup>2</sup> ॥  
ਹਉਮੈ<sup>3</sup> ਮਾਰੇ<sup>4</sup> ਕਰਣੀ<sup>5</sup> ਸਾਰੁ ॥

ਅਗਗਸ, ਮ ੧, ਪੰਨਾ ੨੨੩.

*The service<sup>1</sup> to the Guru is to comprehend<sup>3</sup> the philosophy<sup>2</sup> of the Guru.*

What is that philosophy?

*Getting rid<sup>5</sup> of ego<sup>4</sup> and to do good deeds<sup>6</sup> is the service to the God.*

AGGS, M 1, p 223.

The service to God is to comprehend the Sabd (Nanakian Philosophy) and practicing what is recommended in there. The main principle of Nanakian Philosophy given here is that getting rid of ego and doing good deeds for the humanity are the greatest service of all.

Finally Guru Arjan sums up altruism in Nanakian Philosophy as follows:

ਸਫਲੁ<sup>1</sup> ਜਨਮੁ<sup>2</sup> ਹਰਿ ਜਨ ਕਾ ਉਪਜਿਆ ਜਿਨਿ ਕੀਨੋ ਸਉਤੁ<sup>3</sup> ਬਿਧਾਤਾ<sup>4</sup> ॥  
ਸਗਲੁ<sup>5</sup> ਸਮੂਹ<sup>6</sup> ਲੈ ਉਧਰੇ<sup>7</sup> ਨਾਨਕ ਪੂਰਨ<sup>8</sup> ਬ੍ਰਹਮ<sup>9</sup> ਪਛਾਤਾ<sup>10</sup> ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੫੩੨.

Nanak says:

*Successful<sup>1</sup> are those lives<sup>2</sup> (devotees), who consider that everyone is the child<sup>3</sup> of God<sup>4</sup>.*

*Those, who have realized<sup>10</sup> the perfect<sup>8</sup> God<sup>9</sup>, take along with them all<sup>5</sup> their colleagues<sup>6</sup> across the sea of life<sup>7</sup>.*

AGGS, M 5, p 532.

### 6. Egalitarianism

#### a. Oneness and Sameness (Equality)

Guru Nanak preached the Oneness, Omnipresence, Omnipotence, and Omniscience of the God and the sameness of all the peoples. Every human is equal to each other as explained in the following stanza:

ਸਭੁ ਕੇ ਉਚਾ<sup>1</sup> ਆਖੀਐ ਨੀਚੁ<sup>2</sup> ਨ ਦੀਸੈ ਕੋਇ ॥

ਇਕਨੈੜੈ ਭਾਂਡੈੜੈ ਸਾਜਿਐੜੈ ਇਕੁ ਚਾਨਣੁੜੈ ਤਿਹੁ ਲੋਇੜੈ ॥  
ਕਰਮਿੜੈ ਮਿਲੈ ਸਚੁੜੈ ਪਾਈਐ ਧੁਰਿੜੈ ਬਖਸੀੜੈ ਨ ਮੋਟੈੜੈ ਕੋਇ ॥੬॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੬੨.

*Call everyone exalted<sup>1</sup>; none appears to be low<sup>2</sup>;  
Everyone has been moulded<sup>5</sup> from the same<sup>3</sup> matter<sup>4</sup>;  
And the same source of light<sup>6</sup> shines<sup>7</sup> in all.*

Finally, Guru Nanak explains:

*Such actions<sup>8</sup> are developed through nature<sup>10</sup> (heredity)  
and the Grace<sup>11</sup> of God<sup>9</sup>, which cannot be erased<sup>12</sup>.6.*

AGGS, M 1, p 62.

### b. Caste-system

If basically we all are same, being the creation of the only One, the God, then why should we have any hatred among ourselves? Guru Nanak realized that this hatred was mostly due to caste-system prevailing before and during his time. Most scholars say that Guru Nanak revolted against the caste-system; in fact, he revolted against any type of discrimination based on the creed, color, country of origin, social status, sex, etc. Although we may find slight morphological differences [6] in peoples of different regions of the world, which developed due to the different ecology of those regions, but we all share the same physiological processes to maintain the life and were created by the same one Father, the God. Most probably we all might have one same mother originated somewhere in Africa according to the latest research on the origin of man.

ਫਕੜੀ ਜਾਤੀ ਫਕੜੁ ਨਾਉੜੈ ।

ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉੜੈ ॥

ਆਪਹੁ ਜੇ ਕੇ ਭਲਾ ਕਹਾਏ ॥

ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿਛੈ ਲੇਖੈ ਪਾਇ ॥੧॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੮੩.

*Pride in social status<sup>2</sup> and personal glory<sup>3</sup> is useless<sup>1</sup> since  
every living being is under one Law and Order.*

*One may call oneself as a noble man<sup>4</sup> but nobility<sup>6</sup> is  
achieved when one's good deeds are accepted<sup>7</sup>.*

AGGS. M 1, p 83.

### c. Sharing of Material Wealth

Sharing of earning for the uplift of the humanity:

ਘਾਲਿ ਖਾਇ ਕਿਛੁੜੈ ਹਥਹੁ ਦੇਹਿੜੈ ॥

ਨਾਨਕ ਰਾਹੁੜੈ ਪਛਾਣਹਿੜੈ ਸੇਇ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੨੪੫.

"Nanak Says:

*The one who earns<sup>2</sup> with his sweat of brow<sup>1</sup> and shares<sup>4</sup>  
some of his earning<sup>3</sup> for the welfare of the humanity has  
recognized<sup>6</sup> the real path of life<sup>5</sup>.*

AGGS, M 1, p 1245.

It is not only sharing of the earnings but sharing of the

philosophy/knowledge/wisdom with that of others and accepting the best ones and discarding the worst ones as recommended in Nanakian Philosophy is also part of egalitarianism as explained in # 5-d:

### d. Sharing of Intellectual Wealth (Multiculturalism)

Guru Nanak developed a novel system of sharing intellectual wealth (wisdom) with other communities that may be equated to the multiculturalism adopted in Canada. Most of the peoples take the multiculturalism in a very narrow term as taking part in folk dances, social functions, religious holidays, etc. of other communities. Guru Nanak emphasizes that one should not only share the material or cultural values of other communities, but should also adopt their virtues:

ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸਿ ਲਈਜੈ ॥

ਜੇ ਗਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ ॥

ਸਾਝ ਕੀਜੈ ਗੁਣਹੁ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੭੬੫-੭੬੬.

*If you posses<sup>2</sup> (a bag of)<sup>2</sup> wisdom/philosophy<sup>1</sup>, open it to  
be shared<sup>3</sup> with others.*

*If your friends<sup>4</sup> have good principles/philosophy then  
one should share/adopt<sup>5</sup> it.*

*Only share/adopt<sup>6</sup> good principles/philosophy<sup>7</sup> and leave  
the others, which are not acceptable<sup>8</sup>.*

AGGS, M 1, p 765-766.

### 7. Evaluation of Things/Philosophy

It is also encouraged to evaluate every things/philosophy/ideas properly before adopting it. ਪਹਿਲੀ ਵਸਤੁ ਸਿਵਾਣਿ ਕੇ ਤਾਂ ਕੀਚੈ ਵਾਪਰੁ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੪੧੦.

*It is advised that one must evaluate<sup>3</sup> the things /  
philosophy<sup>2</sup> first<sup>1</sup>, if convinced, then adopt/follow<sup>4,5</sup> it.*

AGGS, M 1, p 1410.

### 8. Truthful living

Everybody understands that the truth is of the highest order in the morality but Guru Nanak emphasizes that it is actually the truthful living that is highest of all:

ਮਨਹਠੀ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੬੨.

*Stubborn-minded<sup>1</sup> intelligent<sup>2</sup> have contemplated<sup>4</sup> the  
Vedas<sup>3</sup>.*

*There are so many rituals in Vedas in which one is  
entangled<sup>5</sup>, but only Guru-oriented<sup>6</sup> person get  
salvation<sup>7</sup>.*

Who is the Guru-oriented person? Guru Nanak explains it as follows:

Although truth<sup>8</sup> is higher than everything; but higher still is truthful<sup>9</sup> living<sup>10</sup>. 5.  
AGGS, M 1, p 62.

### 9. Good Deeds – The Highest Religion

The above principle of Guru Nanak has further been explained by Guru Arjan that practicing righteousness on this earth is the highest religion of all:

ਸਰਬ<sup>1</sup> ਧਰਮ<sup>2</sup> ਮਹਿ ਸ਼੍ਰੇਣ<sup>3</sup> ਧਰਮੁ ॥  
ਹਰਿ ਕੇ ਨਾਮ ਜਪਿ<sup>4</sup> ਨਿਰਮਲ<sup>5</sup> ਕਰਮੁ<sup>6</sup> ॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੨੬੬.

Amongst all<sup>1</sup> the religions<sup>2</sup>, the highest<sup>3</sup> religion of the human is to do good<sup>5</sup> deeds<sup>6</sup> that is equivalent to the repetition<sup>4</sup>\* of God's name."  
AGGS, M 5, p 266.

\*In some religions repetition of God's name or of certain deity or certain mantra is considered the highest of all religious duties. And many Sikh theologians also interpret it literally so. But according to Nanakian Philosophy all such acts are of no avail. Conducting good deeds is the highest social responsibility rather than repetition of God's name or of nay deity or any mantra.

### 10. Jealousy

Jealousy is another factor of hatred between two groups, between two communities, between two religions, between two races, between two nations, between two countries etc. Most of the time the jealousy is due to the economic factor that one group is more prosperous than the others because of their special traits and virtues. Instead of feeling jealous that creates hatred, that group should develop friendship with the other groups to raise them to their levels. The Nanakian Philosophy explains that jealousy could be controlled by keeping the company of good peoples. Once we get rid of jealousy then nobody is an enemy or a stranger for us:

ਬਿਸਰਿ<sup>1</sup> ਗਈ ਸਭ ਤਾਤਿ<sup>2</sup> ਪਰਾਈ ॥  
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ<sup>3</sup> ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਨਾ ਕੇ ਬੈਰੀ<sup>4</sup> ਨਹੀ ਬਿਗਾਨ<sup>5</sup> ਸਗਲ<sup>6</sup> ਸੰਗਿ<sup>7</sup> ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥  
ਜੋ ਪ੍ਰਭ ਕੀਨੋ<sup>8</sup> ਸੋ ਭਲ ਮਾਨਿਓ<sup>9</sup> ਏਹ ਸੁਮਤਿ<sup>10</sup> ਸਾਧੂ<sup>11</sup> ਤੇ ਪਾਈ ॥੨॥  
ਸਭ ਮਹਿ ਰਵਿ<sup>12</sup> ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ<sup>13</sup> ਪੇਖਿ ਪੇਖਿ<sup>14</sup> ਨਾਨਕ  
ਬਿਗਸਾਈ<sup>15</sup> ॥੩॥੮॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੧੨੯੯.

I have totally forgotten<sup>1</sup> to be jealous of others prosperity<sup>2</sup> since I have found the company of noble people<sup>3</sup>. Pause.  
Now no one is my enemy<sup>4</sup> or stranger<sup>5</sup> to me, therefore, I can get along with<sup>7</sup> everyone<sup>6</sup>. 1.  
I accept<sup>9</sup> what is being done<sup>8</sup> by God under Its Laws of Nature since I have attained this wisdom<sup>10</sup> from the

company of the noble people<sup>11</sup>. 2.  
I also realized that The One God<sup>13</sup> is pervading<sup>12</sup> in everyone and get happiness<sup>15</sup> to see<sup>14</sup> them all. 3. 8.  
AGGS, M 5, p 1299.

**11. Egoism/Egotism:** According to the Nanakian Philosophy egoism/egotism is the biggest factor in human nature that leads him toward his destruction. Getting rid of the nature of egoism/egotism is the greatest achievement of all for self-improvement and to maintain peace with others:  
ਆਪੁ<sup>1</sup> ਵੰਵਾਏ<sup>2</sup> ਤਾ ਸਭ ਕਿਛੁ<sup>3</sup> ਪਾਏ॥  
ਗੁਰ ਸਬਦੀ<sup>4</sup> ਸਚੀ ਲਿਵ<sup>5</sup> ਲਾਏ॥

AGGS, M 3, p 115.  
Guru Amardas says:  
By eliminating<sup>2</sup> egoism<sup>1</sup> one can achieve everything<sup>3</sup>.  
This can be achieved by contemplating<sup>5</sup> on the teachings of Guru (Nanak)<sup>4</sup>.

**12. Non-violence:** The politeness and humility are the major factors that lead to the development of the principle of non-violence. Thus, cultivation of politeness and humility is the first and foremost characteristic of Sikhism:

ਮਿਠਤੁ<sup>1</sup> ਨੀਵੀ<sup>2</sup> ਨਾਨਕਾ ਗੁਣ<sup>3</sup> ਚੰਗਿਆਈਆ<sup>4</sup> ਤਤੁ<sup>5</sup> ॥  
ਅਗਗਸ, ਮ ੧, ਪੰਨਾ ੪੭੦.

Nanak says:  
Politeness<sup>1</sup> and humility<sup>2</sup> are the essence<sup>5</sup> of virtue<sup>4</sup> and goodness<sup>3</sup>.  
AGGS, M 1, p 470.

ਮੰਦਾ<sup>1</sup> ਕਿਸੇ ਨ ਆਖੀਐ<sup>2</sup> ਪਤਿ ਅਖਰੁ<sup>3</sup> ਏਹੋ ਬੁਝੀਐ<sup>4</sup> ॥  
ਮੁਰਬੈ<sup>5</sup> ਨਾਲਿ ਨ ਲੁਝੀਐ<sup>6</sup> ॥  
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੭੩.

Do not call<sup>2</sup> anyone bad<sup>1</sup> and don't argue<sup>6</sup> with a fool<sup>5</sup>, I have discovered<sup>4</sup> after studying the word<sup>3</sup> (Nanakian Philosophy).

AGGS, M 1, p 473.

ਗਰੀਬੀ<sup>1</sup> ਗਦਾ<sup>2</sup> ਹਮਾਰੀ ॥  
ਖੰਨਾ<sup>3</sup> ਸਗਲ<sup>4</sup> ਰੇਨੁ<sup>5</sup> ਛਾਰੀ<sup>6</sup> ॥  
ਇਸੁ ਆਗੈ<sup>7</sup> ਕੇ ਨ ਟਿਕੈ<sup>8</sup> ਵੇਕਾਰੀ<sup>9</sup> ॥  
ਗੁਰ ਪੂਰੇ<sup>10</sup> ਏਹ ਗਲ ਸਾਰੀ<sup>11</sup> ॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੬੨੮.

Humility<sup>1</sup> is my mace<sup>2</sup>  
My dagger<sup>3</sup> is to be the dust of all<sup>4</sup> men's feet<sup>5,6</sup> (means service to the humanity).  
No evil doer<sup>9</sup> can withstand<sup>8</sup> against<sup>7</sup> these weapons.  
The Perfect Guru<sup>10</sup> (Nanak) has given me this understanding<sup>11</sup>.

AGGS, M 5, p 628.

This philosophy was not only developed by the Sikh Gurus merely for teaching to the Sikhs but to be practised by them (the Gurus) and by the Sikhs. Therefore, Guru Arjan preferred to be sacrificed to keep up the principle of non-violence rather than to take up arms when he was ordered to change the teachings of Sikh Gurus incorporated into the AGGS to favor the rulers of that time. Similarly, Guru Teg Bahadur sacrificed himself rather to take up arms to resolve the problem of human rights that the then rulers were violating. Since then, the Sikhs have maintained this tradition of non-violence. There are many examples of observance of non-violence for resolving religious issues with the government in the history of the Sikhs. Some glaring examples of observance of non-violence by the Sikhs are found during the struggle of independence of India. From a practical point of view the Sikh Gurus and the Sikhs were the first to adopt non-violence during the beginning of 17<sup>th</sup> century to resolve the differences between the rulers and the ruled.

### 13. Fearing of none and Threatening to none:

Sometimes the politeness, humility and practising of non-violence by a particular nation or a community is taken as its weakness to be exploited by the other deceitful nation or community. Thus, to safeguard the so-called weakness, Guru Teg Bahadur established the following two principles: The first principle is that one should be strong enough not to be afraid of anyone and being strong, should not threaten others:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥  
ਅਗਗਸ, ਮ: ੯, ਪੰਨਾ ੧੪੨੭.

Nanak says:

*Oh mind (man)! Listen!*

*A person who does not threaten anybody and does not accept the threat of anybody that person is described as the wise/intellectual.*

AGGS, M 9, p 1427.

The first principle of Nanakian Philosophy is that one should be strong enough not to be afraid of anyone and being strong, should not threaten others as described above. The second principle is the establishment of power to keep up the above principle to maintain the politeness, humility and peace. Therefore, possession of power is also necessary to cut off the fetters of slavery if one falls into it:

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥  
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟੈ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੧੩॥  
ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤੁ ਉਪਾਇ ॥

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥੈ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥  
ਅਗਗਸ, ਮ: ੯, ਪੰਨਾ ੧੪੨੯.

Nanak says:

*One falls into shackles when one loses his all powers; then he cannot do anything.*

*Under such circumstances one looks for help of God as has been mentioned in mythology that God helped the elephant caught by an octopus. 53.*

However, Nanak explains his philosophy in the next stanza as follows:

*When one regains his power then one can break the shackles and he can achieve whatever he likes.*

*When one is working under these Laws of Nature then God comes to help (means every thing happens according to the Laws of Nature).*

### 14. Benign Sovereignty

If everybody abides by the above principles laid out in the Nanakian Philosophy, it would definitely lead to the development of the benign sovereignty as conceived by the Fifth Nanak, Guru Arjan, under which the whole humanity would live in peace on this planet, the earth:

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਸਿਹਰਵਾਣੈ ਦਾ ॥  
ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥  
ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥  
ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੭੪.

*Now, the Merciful God has issued a command of benign rule that no one will chase and attack anyone and everyone will live easily in peace. 13.*

AGGS, M 5, p 74.

### FINAL MESSAGE

Here is a message, based on Nanakian Philosophy, from Guru Arjan, which can be widely accepted by the whole humanity of Current Science Age:

ਆਗਾਹਾ ਕੂ ਤੁਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥  
ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁਤਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥੧॥  
AGGS, M 5, p 1096.

Nanak says:

*"Think about the future, look not on the past over the shoulders.*

*Make the present life a great success  
Because there is no birth again."*

This verse clearly indicates that there is no life after death. Since this is the only life, therefore, try to get best use of this life for uplift of the humanity, including you.

### CONCLUSIONS

I have tried to demonstrate that Nanakian Philosophy has



universal acceptability. Similarly, if the representatives of other religions put forward their principles for the evaluation of their universal acceptability by the Joint Committee of representatives of all the religions, then they should sit together to recommend universally acceptable ethics to be followed by the whole humanity. This would be first great step forward to the establishment of fellowship of the humanity by resolving our differences and hatred then peace can easily be established on this Earth. Ultimately it would result reduction in the expenditure on arm race. The saving thus accrued could be spent on science and religion to exploit their potentials for the welfare of the humanity. Consequently, the humanity can easily be saved from its extinction from the atomic warfare and can live peacefully forever.

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(Continued from page 22)

Mr Fowler in reference to the person's faith wrote, "Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to multiple forces and relations that make up our lives. Faith is a person's way of seeing him or herself in relation to others against a background of shared meaning and purpose." [4].

We see different kinds of religions practicing various components in variable forms, whereas people of faith having close relation with the transcendent have universal character to understand and unite with each other. Similar to bipolar character of the Faith, religious history of the world reveals us that the religions also have double power. They can unite the groups or societies or separate and divide them mercilessly.

Still, the faith and religion have the power to unite the people together around the same central ethical values. The faith is not just for religious rules, at the same time belief to some basic ethical values.

**Faith** means to believe in freedom for human beings from the all kind of dishonorable situation for own and the 'others'.

**Faith** means also to be responsible for the 'others' and 'own' now and future. As is summarized by Blitz [2]. This kind of responsibility helps to produce and establish the qualities it takes to be free to succeed, to be an individual whose choices and actions are un-mastered and unconstrained. And I argue that responsibility arising from faith looks for a common good. And genuine

responsibility is not counter to, but, rather, flows from a deep grasp of one's self interest.

And as saying Paul Tillich: *Faith is an 'Ultimate Concern'*. And *Faith is courage to be as human being mutually towards God.* (Tillich, *Courage To Be*)

It is our responsibility as scholars of religious studies to find solutions together so that humanity can be saved from becoming its own enemy.

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