

# HUMAN EQUALITY IN SIKHI FOUNDED BY GURU NANAK\*

ARTICLE

**Prof Devinder Singh Chahal, PhD**

**Institute for Understanding Sikhism**

**Laval, Quebec, H7W 5L9**

**Email: sikhism@iuscanada.com**

## INTRODUCTION

### WHAT IS EQUALITY?

In simple language “Equality” is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. No one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. Equality also recognises that historically certain groups of people with protective characteristics such as race, disability, sex and sexual orientation have experienced discrimination. [1]

On the other hand, “**Social Equality**” is defined as follows:

A state of affairs in which all people within a specific society or isolated group have the same status in certain respects, including civil rights, freedom of speech, property rights and equal access to certain social goods and services. However, it also includes concepts of health equality, economic equality and other social securities. It also includes equal opportunities and obligations, and so involves the whole of society. Social equality requires the absence of legally enforced social class or caste boundaries and the absence of discrimination motivated by an inalienable part of a person's identity. For example, sex, gender, race, age, sexual orientation, origin, caste or class, income or property, language, religion, convictions, opinions, health or disability must absolutely not result in unequal treatment under the law and should not reduce opportunities unjustifiably [2].

### INEQUALITY IN HINDUISM

Inequality is the law in Hinduism under its Caste System. The following analysis of Caste System in Hinduism is based on the detailed paper of Jayaram [3]:

He says, “*The Hindu caste system is unique in the world, which are based on occupation and family lineage. Hindu caste system recognized four distinct classes or divisions among people and enforced it through a rigid code of conduct that was specific to each class and rooted in the dharma Shastra (law books) of the later Vedic period.*”

The four main castes are as follows:

**Brahmins.** They are the priestly class, who are entitled to study the Vedas, perform rites and rituals for themselves and for others. They are the middle men between gods and men. They guide the Kshatriya kings how to control the subject (public) to be obedient to the King and follow the caste system strictly.

**Kshatriyas.** They are the warrior class, bestow gifts to the Brahmins, offer sacrifices to gods and ancestors, study the Vedas, and dispense justice according to the wishes of the king. King's duty is to protect his kingdom and his people. A king should not be despised even if he was an infant. His authority should not be questioned except when he ignored his duties in supporting and protecting Brahmins. The king had the right to punish, but he must be fair in his punishment. It was king's responsibility to protect the caste system and the social order and lavish the priests with generous gifts at every opportunity.

**Vaisyas:** They are the merchant and peasant classes, who are expected to tend cattle, offer sacrifices, study the Vedas, trade, lend money and cultivate the land. They had the right to perform and participate in certain Vedic rituals but they were not allowed to marry women of higher castes.

**Shudras:** They are the labor class, whose only duty is to serve the other three castes. They were not required to observe any Vedic

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rituals or *samskaras* except a few. They were not allowed to study the Vedas or even hear the sacred chants. They were not allowed to eat food in the company of higher castes or marry their women.

**Chandalas:** The lowest of the Shudras were called *chandalas* or the impure ones. They were treated as **untouchables** because of their gory religious practices, penchant for sacrifices, magical rites and unclean habits. In ancient times they were not allowed to enter a village or city during day time or walk in the same street where men of other castes walked. Even their shadow was considered impure and their very sight as a bad omen.

Jayaram realizes that: “Caste System has been the bane of Hindu society for centuries. In terms of impact, it did much greater damage for a much longer period to a great many people than the slave system of the western world or the witch-hunting practices of medieval Europe. The Hindu caste system was a clever invention of the later Vedic society, justified by a few law makers. The upper castes found it convenient to retain and perpetuate their social and religious distinction and political and economic advantage.”

Jayaram further says that:

Today untouchability is a serious crime. But the idea of caste system still prevails in the minds of many Hindus.

Inter caste marriages are not approved in many traditional and rural families.

Caste based organizations and associations still exist in India and play a crucial role in perpetuating the idea of caste.

Upper caste people are unhappy with the government's reservation policy and their grievance is not entirely unfounded.

Indian temples are still under the siege of caste chauvinism. The temple administrations, some of which are managed by government officials, do not recruit people from other castes to act as



Figure 1. Source: <https://simple.wikipedia.org/wiki/Caste>

temple priests. They also often perform purification rituals for caste transgressions which invite lot of public criticism. The priesthood continues to be an exclusive privilege of the Brahmins and no noticeable effort has been made to encourage people from other castes to study the Vedas and join the priesthood.

**EQUAITY IN SIKHISM**

It is generally believed that Guru Nanak is messenger of pluralism. While other believe that he attempted reconciliation or union of different or opposing principles and practices into syncretism. In fact, Guru Nanak founded SIKHI, based upon his own observations about Nature, Universe and their working under certain laws (ਗੁਰਮੁਖਿ - *Hukm*) and the behavior of humans. Equality in Sikhi has ben defined by Guru Nanak as follows:

**Everybody Belongs to High Class**

ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੇਇ ॥

Sabh ko ūchā ākhī̄ai nīch̄ na dīsai kōe.

ਇਕਨੈ ਭਾਂਡੇ ਸਾਜੀਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੇਇ ॥

Iknaī bhā̄nde sājī̄ai ik chānaṇ̄ tihū lōe.

AGGS, M 1, p 62.

Guru Nanak says:

*Everybody has been created equal from the same matter and same source of life. Therefore, call everyone as the highest (belonging to high class) and do not look at others as if they belong to low class.*

The Siddhas and the Yogis considered themselves to belong to the highest class since they have highest knowledge and can perform many miracles. Guru Nanak advises them as follows:

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ

ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

Āī panthī sagal jamāṭī man jīṭai jag jīṭ.

AGGS, Jap # 28, p 6.

*A certain class of Yogi claims that they belong to aīe panthi, the highest class of the 12 classes of Yogis. But Guru Nanak is advising them that the whole humanity belongs to highest class. Besides, conquering one's mind is equivalent to conquering the world.*

The whole humanity has equal freedom of speech according to Sikhi:

ਜਬਾ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ

## ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਰੀਐ ॥

Jab lag dūnīā rahīāi Nānak kichh sunīāi  
kichh kahīāi.

ਅਗਗਸ, ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 661.

"As long as<sup>1,2</sup> one lives<sup>4</sup> in this world<sup>3</sup> one must listen<sup>6</sup> to others<sup>5</sup> and allow others to express<sup>8</sup> their views<sup>7</sup> (to find the truth and live amicably)."

AGGS, M 1, p 661.

### Altruism

Guru Nanak teaches that that education is good which can be applied for the welfare of the humanity:

## ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

vidīā vīchārī tūān par=upkārī.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 356.

Nanak Says:

That education<sup>1</sup> is worthwhile, which is applied<sup>2</sup> to the welfare of humanity<sup>3</sup>.

AGGS, M 1, p 356.

Similarly, that service is good which is applicable to the welfare of the humanity:

## ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

## ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

## ਕਰੁ ਨਾਨਕ ਬਾਹੁ ਲੁਡਾਈਐ ॥੪॥੩੩॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ .26

Vich dūnīā sev kamāīāi. Fā dargēh  
baisaṇ pāīāi.

Kaho Nānak bāh ludāīāi. ||4||33||

While living<sup>1</sup> in this world<sup>2</sup> the one, who serves<sup>3</sup> humanity, attains peace of mind<sup>4</sup>.

Nanak says then that one waves<sup>8</sup> his arms<sup>7</sup> in happiness since this is a great honor<sup>5,6</sup>.

AGGS, M 1, p 26.

**Note:** \* ਦਰਗਹ: It is usually translated as 'Court of God'. Since there is no such court of God according to Nanakian Philosophy, therefore, it is metaphoric expression of 'great honor or Peace of Mind'.

### Sharing of Material Wealth

Sharing of earning for the uplift of the humanity:

## ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਰੁ ਦੇਇ ॥

Ghāl khāī kichh hathahu deīe.

## ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਰਿ ਸੇਇ ॥੧॥

Nānak rāhu pachhāṇēh seīe. ||1||

ਅਗਗਸ, ਮ: 1, ਪ 1245.

"Nanak Says:

The one, who earns by the sweat of his brow<sup>1</sup> and shares<sup>2</sup> some<sup>3</sup> of his earning for the welfare of the humanity, Nanak says that one has recognized<sup>6</sup> the real path<sup>5</sup> of life.

AGGS, M 1, p 1245.

A point to be noticed in the above phrase is that sharing some, not 1/10<sup>th</sup> (called *Daswand*) of their earning. In Sikhism a lot of emphasis is given on the sparing of *daswan* of their earning whereas Guru Nanak says ਕਿਛੁ ਹਥਰੁ<sup>4</sup>

ਦੇਇ (kichh hathahu deīe) means some

amount which can be easily afforded by a person, although some have so much that they can afford much more than *daswand*. The *daswand* system was borrowed from Christianity of old days when everybody was forced to pay 1/10<sup>th</sup> of his/her earning to the priest of the Church. Priests were the richest persons during that period and they had the right to excommunicate even the king.

It is not only sharing of the earnings in Nanakian Philosophy but sharing of the philosophy / knowledge / wisdom with others and accepting the best ones and discarding the worst ones is another form of equality in Sikhi as explained by Guru Nanak as follows:

### Sharing of Intellectual Wealth (Multiculturalism)

Guru Nanak recommends sharing of the wealth (earnings) for the welfare of humanity as discussed earlier and a novel system of sharing intellectual wealth (wisdom) with other communities. This system may be equated to the multiculturalism adopted in Canada. Most of the peoples take the multiculturalism in a very narrowly 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 if one possesses particular qualities and virtues, share these freely and discard their demerits/immoral qualities while adopting their virtues:

## ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਐ ॥

Guṇā kā hovai vāsulā kadh vās laījāi.

ਜੇ ਗੁਣ ਹੋਵਨਿ੍ਰ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ<sup>10</sup>

ਕਰੀਐ<sup>11</sup> ॥

Je guṇ hOvniṅ sājnā mil sājh karījāi.

ਸਾਝ<sup>12</sup> ਕਰੀਐ<sup>13</sup> ਗੁਣ<sup>14</sup> ਕੇਰੀ ਛੇਡਿ<sup>15</sup> ਅਵਗਣ<sup>16</sup>

ਚਲੀਐ ॥

Sājh karījāi guṇah kerī chhod avgaṇ chālīāi.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 765.

If you posses<sup>2</sup> (a bag of)<sup>2</sup> wisdom/philosophy<sup>1</sup>, open<sup>4</sup> it to be shared<sup>5</sup> with others.

If<sup>6</sup> your friends<sup>8</sup> have good principles/philosophy<sup>7</sup> share<sup>10,11</sup> that together<sup>9</sup>.

Only share<sup>12,13</sup> good principles/philosophy<sup>14</sup> and reject<sup>15</sup> the others, which are not good<sup>16</sup>.

AGGS, M 1, p 765.

### Status of Man among the Living Organisms

Discussion on the status of man among the living organisms is based on the paper presented by Chahal [4] on the International Conference of Parliament of World Religions held at Melbourne in 2009. The next most important point in Nanakian Philosophy is to understand the status of man among the living organisms on this Earth. The human has been declared as of the highest order developed through long evolutionary processes. Not going through the long history of Darwin's Theory of Evolution I come to origin of man according to Nanakian Philosophy. Although there is no direct information about the origin of man in Nanakian Philosophy, however, the following phrase of Guru Amardas indicates where the man comes from:

### The Roots of Man

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥...

Man tūṅ jot sarūp hai āpṇā mūl

pachhān.

ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ

ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

I=ō kahai Nānak man tūn joṭ sarūp hai apṇā mūl pachhān. ||5||

AGGS, M 3, 441,

**Notes:**

For proper interpretation of this verse it is important to understand in which context allegories and metaphors have been used in this verse:

**ਮਨ<sup>1</sup>** (*Mann*) = in general it means the ‘mind’ this is actually the brain, which is a place for origin of conscience and consciousness, and all thoughts. ‘*Mann*’ also represents man itself.

**ਜੋਤਿ<sup>2</sup>** (*Jyot*) = means energy, flame, light, spiritual illumination, enlightenment. Here *Jyot* as energy is more suitable meaning.

**ਸਰੂਪੁ<sup>3</sup>** (*Sarup*) = means embodied in human form.

**ਮੂਲੁ<sup>4</sup>** (*Mool*) = means the roots, origin.

**ਇਉ ਕਰੈ ਨਾਨਕੁ<sup>15</sup>** (*Aeyoh kahae Nanak*) =

Here ‘Nanak’ is not a pen name of Guru Amardas as is for all the other Sikh Gurus. Here ‘Nanak’ is Guru Nanak himself, whose philosophy was preached and taught by the Sikh Gurus, who succeeded to the ‘House of Nanak’. According to Prof Sahib Singh’s grammar ‘Nanak’ with ‘*onkar*’ to ‘*kaka*’ means Nanak himself not as a pen name (*Nom de Plume*), although in some cases the ‘*kaka*’ is without ‘*onkar*’ in ‘Nanak’ even then it means Guru Nanak himself.

Therefore, **ਇਉ ਕਰੈ ਨਾਨਕੁ<sup>15</sup>** (*Aeyoh kahae Nanak*) is interpreted as ‘*Guru Nanak says this philosophy*’. It means it is the philosophy of Guru Nanak, i.e. *Nanakian Philosophy*, being represented by Guru Amardas. But most of the interpreters, except Prof Sahib Singh, translate ‘Nanak’

as a pen name for Guru Amardas (*Mahla* 3). If it is so then it becomes the philosophy of Guru Amardas. In fact it is the philosophy of Guru Nanak being represented by Guru Amardas.

In this phrase Guru Amardas admits that his above phrase is based on the following basic principle of Nanakian Philosophy about Energy, the roots of human, as follows:

**ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥**

Sabh meh joṭ joṭ hai so=e.

*It is same Energy in everything (living and non-living in this Universe)*

**ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥**

Fis dai chānaṇ sabh meh chānaṇ ho=e.

*With that Energy everyone is enlightened.*

**ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥**

Gur sākhī joṭ pargat ho=e.

*One can understand the nature of Energy through enlightening teachings.*

AGGS, M 1, p 13.

Guru Nanak again emphasises that even Sun is Energy which come from the Eternal Entity which Itself is Energy:

**ਰਵਿ<sup>6</sup> ਸਸਿ<sup>7</sup> ਦੀਪਕ<sup>8</sup> ਜੋਤਿ<sup>9</sup> ਸਬਾਈ<sup>5</sup> ॥**

**ਆਪੇ<sup>6</sup> ਕਰਿ ਵੇਖੈ ਵਡਿਆਈ<sup>7</sup> ॥**

**ਜੋਤਿ<sup>9</sup> ਸਰੂਪੁ<sup>3</sup> ਸਦਾ ਸੁਖਦਾਤਾ<sup>10</sup> ਸਰੇ<sup>11</sup> ਸੇਭਾ<sup>12</sup> ਪਾ**

**ਇਦਾ ॥੩॥**

Rav sas dīpak joṭ sabāī.

Āpe kar vekhai vadiāī.

Joṭ sarūp sadā sukh=dāṭa sachē sobhā pā=iḍā. ||3||

AGGS, M 1, p 1036.

*Sun<sup>1</sup> and moon<sup>2</sup>, the celestial lamps<sup>3</sup>, got<sup>5</sup> their energy<sup>4</sup> from the main source of Energy – Eternal Entity God<sup>5</sup>.*

*This is the characteristic<sup>7</sup> of the Eternal Entity – the God<sup>6</sup>.*

(After explaining as above Guru Nanak specifies that)

*The main source of Energy has been expressed as the Image<sup>9</sup> of Energy<sup>8</sup> (the Eternal Entity), which is the main source of everything<sup>10</sup> in this Universe. And that is the true<sup>11</sup> characteristic<sup>12</sup> of the*

*Eternal Entity.*

AGGS, M 1, p 1036.

**Note:** Most of the time in the bani Moon is considered to emit light from its own energy, nevertheless, scientifically it reflects the Sun light.

Now let us interpret the following phrases keeping in view the above information:

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥...**

Man tūn joṭ sarūp hai apṇā mūl pachhān.

**ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ**

**ਮੂਲੁ ਪਛਾਣੁ ॥੫॥**

I=ō kahai Nānak man tūn joṭ sarūp hai apṇā mūl pachhān. ||5||

AGGS, M 3, 441,

Many of the Sikh theologians interpret **ਮਨ** (*mann*) as ‘soul’ as has been accepted right from the time of Plato and ancient philosophy of India (Hinduism). Therefore, the above phrase is usually interpreted as follows:

“*My soul, thou art the embodiment (image) of Divine light, so know thy source.*” If we look into the following information its interpretation would be entirely different than that. Humans share many genes with yeasts, worms, fruit flies, and lettuce, about 90% with mice and about 99% with chimpanzees. Pollard [5] reported that Chimpanzees are the closest living relatives of humans and share nearly 99 percent of our DNA. The efforts to identify those regions of the human genome that have changed the most since chimps and humans diverged from a common ancestor have helped pinpoint the DNA sequences that make us human. She further said that the findings have also provided vital insights into how chimps and humans can differ so profoundly, despite having nearly identical DNA blueprints. Keeping in view the above information it becomes evident that man can trace back his roots (*mool*) to primate (chimpanzees) to mice to plants (lettuce) to microorganisms and ultimately to DNA – composed of 5 elements (Hydrogen, Carbon, Oxygen, Nitrogen and Phosphorus). The first element originated from Energy was

Hydrogen which gave rise to other elements found on this Earth. Therefore, the primordial source of life is Energy, which is called 'Jyot' in bani of Guru Nanak. This Energy (Jyot) gave rise to matter (the whole Universe) according to the equation of Energy ( $E = mc^2$ ). This information leads us to the evolution of human through successive stages of evolution from DNA molecule to single-celled to multi-cellular form to higher life of plants and animal culminating at highest form, the human, of evolution. Guru Arjun explains the evolution of man through different stages of various living forms starting from the smallest organism as indicated in the following Sabd starting as:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥...

Kaī janam bhāe kīṭ paṭangā.

AGGS, M 5, p 176.

However, the sequence of evolution described in the above Sabd is not exactly according to modern theory of evolution of man.

Now keeping in view the above related verses of Guru Nanak, the first verse of Guru Amardas can be interpreted scientifically and logically as follows:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥...

Man tūṅ jot sarūp hai apṇā mūl pachhāṅ.

ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ

ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

l= o kahai Nānak man tūṅ jot sarūp hai apṇā mūl pachhāṅ. ||5||

AGGS, M 3, 441,

Hey mind<sup>1</sup> (man)! You are the embodiment<sup>3</sup> of energy<sup>2</sup>, try to recognize<sup>5</sup> your roots<sup>4</sup> (origin); that is the Energy.

In the second phrase Guru Amardas says that it was said so by Guru Nanak.

\*ਮਨ (Mann) in Nanakian Philosophy means 'mind', 'brain', and sometimes represents 'man' but not 'soul' as is translated by some theologians. Finally, it could be concluded that after passing through long process of evolution starting from the Energy (Jyot) man has attained human form, the highest form of

evolution and has become the commander of all the living beings. The above stanzas clearly indicate the evolution of man but not creation of man as usually understood in many religions. Recently, scientists have almost completed the sequencing of human genome, *The Book of Life*. The impact of 'The Book of Life' is expected to be enormous. It would help us to find out that an individual is prone to what diseases, Alzheimer's disease, heart problems, cholesterol, addiction to tobacco, alcohol, etc. It would also help to do the gene therapy to control the diseases that are caused by certain genes. Transfer for human gene in pigs to produce different organs for transplants into humans will be a big biological business in the future [6]. Bill Clinton, US President has expressed mapping of human genome as follows: "Today we are learning the language in which God created life. We are gaining ever more awe for the complexity, the beauty, the wonder of God's most divine and sacred gift." [6] Bill Clinton further said that: "If the project (*The Book of Life*) proves anything, it is the most important fact of life on this Earth is our 'common community'" [CNN.com, June 27, 2000]. The human being, as a common community, is the basic principle of Nanakian Philosophy that was taught during 15th century by Guru Nanak. Scientists have now discovered this fact that all the human beings are a 'common community'. The man being at the top of the evolution and being a commander of all living beings is advised to practice altruism and egalitarianism for fellow humans in Nanakian Philosophy.

### Natural Resources and Environment

Finally, Guru Nanak says that Natural Resources and Environment belongs equally to the humanity:

ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ

ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ

ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥...

Pavaṅ gurū paī pītā

mātā d̥haraṭ mahat̤.

Ḍivas rāt̤ ḍu=ē ḍā=ī ḍā=ī=ā

k̥helaṭ sagal jagat̤...

*Air is like a Guru, water is like a father (both represent the environment), And Earth is like the great mother (That provides all types of resources and food).*

*Both day and night are like a male nurse and a female nurse, respectively, And the whole of humanity plays in their laps.*

*This means humanity enjoys the natural environment and resources provided by the Eternal Entity (God.)*

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. Immanuel Kant (1724-1804 CE) in his essay, *Toward Perpetual Peace*, claimed that the expansion of hospitality with regard to "use of the right to the Earth's surface which belongs to the human race in common would finally bring the human race ever closer to a cosmopolitan constitution" [7]

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