

NANAKIAN PERSPECTIVE ON WORLD PEACE AND BROTHERHOOD OF HUMANKIND

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ABSTRACT

Sikhism, a panentheistic religion, originated in the Punjab province of the Indian subcontinent, during the 15th century. It is one of the youngest and fifth major world religions, founded by Guru Nanak. The fundamental beliefs of Nanakian Philosophy have been enshrined in the sacred scripture Sri Guru Granth Sahib. These beliefs include faith in and meditation on one universal creator, unity of all humankind, engaging in selfless service, striving for social justice for all, honest livelihood and ethical conduct while living a householder's life. Sikhism has about 28 million adherents worldwide.

World peace is an ideal state of freedom, peace, harmony, and happiness among and within all nations and people. This idea of a peaceful world, free from violence provides a basis for peoples and nations to willingly cooperate to prevent warfare. While different cultures, religions, philosophies, and organizations may have different concepts about how such an ideal state might come about, they have in common this idea of a cessation of all hostility amongst all humanity. World Peace could be established through religious or secular organizations, that address human rights, education, or diplomacy to end all forms of fighting.

All religions are potential bearers of peace, reconciliation, and reflection. This is true for Sikhism as well. As we are aware that peaceful co-existence between individuals, communities, and nations is possible provided freedom, justice, human dignity and equal opportunity to all are guaranteed. Sikhism with its doctrines of *sangat* (holy congregation), *pangat* (equality), *wand chhakna* (sharing with others), love of nature, *sarbat da bhala* (universal welfare), *seva* (selfless service), universal brotherhood, justice, liberty and fraternity, offers a pragmatic approach to achieve our well-cherished goal of world peace, harmony and happiness.

INTRODUCTION

We are living in a world full of turmoil and tribulations. At the dawn of the twenty-first century, humanity is facing severe challenges to its very existence. The ever-increasing disparity between rich and poor, the prevalence of large-scale corruption at all levels in society and environmental pollution are threatening its social and ecological fabric. The monsters of drug menace and AIDS are trying to snuff out the very life-breath of human beings.

The rise of fanaticism, religious strife, racism, terrorism, political rivalries and war among nations are threatening world peace. In such a dismal state of affairs, the clouds of destruction are looming large over the humankind. But, the Sikh doctrines as enshrined in Sri Guru Granth Sahib¹⁻³ (SGGS), offer us a viable solution for the salvation of humanity from its

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present ills. Nanakian philosophy asserts that world peace and brotherhood of humankind is the only way for the survival of humanity.

Sri Guru Granth Sahib, a unique religious and philosophical treatise, is a sublime blueprint to establish a reign of peace and prosperity on earth. It contains many divine messages unmistakably addressed to all mankind, which remain uniquely significant for all times and have a crucial relevance to the present time as well.

UNIVERSAL BROTHERHOOD

The recognition of the oneness of humanity is essential to world peace. It is excessive nationalism, self-centeredness, and racism that are generally the bases for most armed conflicts in the world. If we see all people as one, then discriminating against one party or nation in favor of another is untenable, invading or exploiting another land or people becomes untenable, and the justifications for armed conflict between nations are removed. The recognition of universal brotherhood implies a moral foundation for the respect of fundamental and inalienable rights of all. The ideals of Universal Fatherhood of God and Universal Brotherhood of humankind, as laid down in SGGS, are of fundamental importance to settle all conflicts of humans.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ॥ (ਮ. 5, ਪੰਨਾ 611)

One True Lord is the father of all, and we are His children. (Mehl Fifth, SGGS, p 611)

The Universal brotherhood implies the oneness of humanity. If we are all brothers and sisters of one another there are no aliens. We are all citizens of the world commonwealth. Gurbani asserts:

ਨਾ ਕੇ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥ (ਮ. 5, ਪੰਨਾ 671)

No one is my enemy, and I am no one's enemy. (Mehl Fifth, SGGS, p 671)

Gurbani encourages us to follow the concept of fraternity, assuring the dignity of individuals and the unity of nations. It advocates that all people, regardless of background or socioeconomic status, are of equal importance and deserve equal opportunities to learn, work, fulfill their dreams, and have their voices heard. It forbids us to make war on our brothers or despise them for having different languages or cultures. It encourages us to celebrate diversity.

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ (ਮ. 5, ਪੰਨਾ 97)

All share in Your Grace; none are beyond You. (Mehl Fifth, SGGS, p 97)

One True Lord is the Father of all and we are His children, happens to be the central message of SGGS. The idea of God's love for all beings teaches us to value the other in his or her otherness. It makes love for God the sine qua non factor for mankind and seeks the expression of this love through Seva (philanthropic activities). Bhai Ghanaya Ji, Baba Nidhan Singh, Bhagat Puran Singh, Bibi Inderjit Kaur, Baba Labh Singh and Khalsa Aid with their selfless service to all are shining examples of Sikh concepts of service and the universal brotherhood of

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humankind. Thus, by imbibing the ethical values enshrined in SGGS, humanity can be ameliorated.

GENDER EQUALITY AND WOMEN EMPOWERMENT

In 2014, United Nations declared⁴ that as the world is swept by unparalleled levels of displacement, festering conflicts, and a convergence of crises, the international community must fully endorse the role of women's empowerment and gender equality in ensuring global peace, security and development. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Women, represent half of all humanity, yet they continue to face discrimination in many parts of the world. For more sustainable development, faster economic growth and better prospects for our children, our societies need greater gender equality.

It is being increasingly recognized that better education and economic empowerment of women can play a major role in raising the economic level of impoverished areas of the world, as well as lowering birth rates, which is an important factor for addressing climate change and achieving the much cherished goal of gaining world peace. Providing women and girls with equal access to education, health care, decent employment, and representation in political and economic decision-making processes, will fuel sustainable economies and benefit societies and humanity at large.

Having observed many popular traditions and rituals of his time, Guru Nanak saw that women were degraded, thought of as property, and treated as lowly and unworthy. Guru Nanak spoke out against gender discrimination in the highly male dominated environment of India. He confronted established orthodoxy with the radical assertion that women were worthy of praise and equal to men. Instead of being denigrated and mistreated, woman should be cherished and respected. He proclaimed:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ
ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ
ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ (ਮ. 1, ਪੰਨਾ 473)

We are born of woman; we are conceived in the womb of woman. To woman, one is engaged and married. We make friendship with woman; through woman, future generations are born. When one woman dies, we take another one; we are bound with the world through woman. So why should we talk ill of her? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. O Nanak, God alone is without a woman. (Mehl First, SGGS, p 473)

In addition, Guru Nanak asserted that man and woman are not only equal but both contain the same divine essence, too.

ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੇਇ ॥(ਮ. 1, ਪੰਨਾ 223)

Among all the women and the men, His Light is shining. (Mehl First, SGGS, p 223)

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Guru Nanak and the Gurus who succeeded him actively encouraged the participation of women as equals in worship, in society, and on the battlefield. They encouraged freedom of speech and women were encouraged to participate in any and all religious activities including reading of the Sri Guru Granth Sahib. The practice of sati (widow burning) and female infanticide were forbidden and remarriage of widows was encouraged. Several Sikh women e.g. Bibi Nanaki, Mata Khivi, Mata Gujari, Bibi Bhani, Mata Sundari, Mata Sahib Kaur, Mai Bhago and scores of other too, played a vital role in shaping the destiny of the Sikh nation.

As is well established, imparting education and providing employment opportunities to women in all spheres of human activity can go a long way in providing economic empowerment to women. Nanakian philosophy emphasizes on providing equal learning opportunities to men and women. It encourages all the learners to be altruistic.

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ (ਮ. 1, ਪੰਨਾ 356)

True learning induces in the mind, service to humanity. (Mehl First, SGGS, p 356)

It is heartening to note that several Sikh organizations such as Chief Khalsa Dewan, Amritsar, The Kalgidhar Society, Baru Sahib, S.G.P.C., Amritsar and D.S.G.M.C., New Delhi are running more than 350 schools, about 80 colleges and three universities, wherein equal opportunities to girls and boys are being provided for education and development. Thus, Nanakian philosophy is playing a vital role, not only in empowering women through education, but also in effectively contributing to the establishment of peace among people and communities.

ECONOMIC INEQUALITY

To build peace, fair and sustainable development is needed⁵. Inequalities can drive and perpetuate conflict, hinder all aspects of development, leaving conflict areas in a continuous struggle. In 2010, the 388 richest people in the world had the same wealth as the poorest half of the entire world population. As of 2015, the top 62 richest people in the world have as much wealth as 3.6 billion people, again, the half of the world's population. Comparing the 2010 report to the 2015 report shows wealth inequality is increasing.

If the current trend of increasing wealth inequality is continued, there will be a compounding effect on conflicts, resulting in severe undermining of the right to human dignity for all. A call to policy-makers and for government participation is crucial at the moment. For promotion of peaceful and just societies, taking action is a critical need of the hour.

From the Nanakian perspective, the socio-spiritual welfare of humanity is one of Guru Nanak's major concerns. He describes this world as '*Dharamsal*' (an abode of righteousness). His objective is the creation of a new egalitarian social order, with emphasis on work ethics and sharing. The core of the teachings of Guru Nanak are *Kirt Karo* (the honest labor) and *Wand Chhako* (sharing of earnings) and *Nam Japo* (contemplation on God). He proclaims:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ (ਮ. 1, ਪੰਨਾ 1245)

He, who earns his living by the sweat of his brow and shares his earnings with others, has discovered the path of righteousness, says Nanak. (Mehl First, SGGS, p 1245)

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Thus Nanakian philosophy, through its first cardinal principle of *Kirat Karo* lays great emphasis on human endeavor and honest labor. It urges us to earn an honest living by exercising one's God-given skills and hard labor for the benefit of oneself, one's family and society at large. The second cardinal principle *Wand Chhako* advocates sharing the fruits of one's labor with others before considering oneself, thus living as an inspiration and support to the entire community. The third cardinal principle *Naam Japo*, emphasizes to imbibe love of God and its creation, in one's life.

The practice of sharing one's skills, wealth or time to better the lives of others is a key pillar of Sikhism, known as *Vand Chhako*. At the heart of these actions is the idea of *Seva*, (selfless voluntary service). The tradition of *langar* (community kitchen) is one of the many ways that Sikhs reach out their hands in volunteerism, weaving the threads of trust and respect that bind and strengthen our communities. Each week, *gurdwaras* across the country and world open their doors to people from all walks of life to share a meal together. This tradition of nourishing the community, Sikh and non-Sikh alike, is as old as Sikhism itself. At the first *langar* meals, hungry people from all Indian castes sat side-by-side to receive their food and eat together, a radical gesture at a time when strict social rules kept the poor and rich separate in all daily activities.

A majority of Sikhs consider it their duty to donate up to 10 percent of their income to the house of God. All these funds are used for the uplift of the poor and the needy thus alleviating their sufferings, reducing their poverty and helping them in time of need. The recipients also exercise voluntary self control and do not take more than what is immediately needed by them. The giving and taking of charity is routed through the Gurudwaras as it is believed that giving through the God's temple leads to humility on the part of the giver and does not demean the receiver who knows not the identity of the giver but believes that he is receiving it from God's house.

Nanakian philosophy emphasizes⁶ on voluntary religious regulation of economy as distinguished from government regulated or capitalistic economy. It promotes a pragmatic and realistic approach of subordination of economic activity to the spiritual and religious values. It does not reject, renounce or denounce economic activity as something inherently bad nor does it encourage economic activity as an end all and be all for all human endeavors.

Money, property and all other worldly goods are a gift of God to humankind to be used for the service of all beings. These have to be earned by honest means and should not be accumulated by torture and deprivation of other sections of the society. Excessive accumulation of wealth is considered burdensome and unnecessary. Nanakian perspective enunciates that uncontrolled indulgence in the pursuit of wealth is at the root of various ills of the society. This is beautifully summed in a hymn. SGGS proclaims;

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥ ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੇ ਮੁਕਤਾ ਸੋਈ
ਸੁਰੇਲਾ ਭਾਲੀਐ ॥ (ਮ .5 ,ਪੰਨਾ 1019)

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*The household, which is filled with abundance, that household suffers anxiety. One whose
household has little, wanders around searching for more. He alone is happy and at
peace, who is liberated from both these conditions. (Mehl Fifth, SGGS, p 1019).*

Thus, a devotee of Nanakian philosophy adopts a middle path, where even when not being attached to accumulation of wealth, he/she endeavors to earn an honest living, sharing his/her earnings with not so fortunate, does not renounce worldly activity, knowing full well that he/she has a higher purpose and aim in life. Such an individual does not overlook the moral, social, religious and spiritual obligations in pursuit of wealth. His/her economic activity does not degenerate into greed or lust for power over others.

It is pertinent to add that ultimate world peace can be achieved when prosperity comes through a happy combination of religion and economic activity. Socialist economies have failed to bring peace to mankind and have bred corruption and lower standards of living for everybody. The free capitalistic economy, where big fish eats small fish, often leads to various aberrations and depressions, where the poor becomes poorer and wealth is accumulated in the hands of a select few.

It is time to give a trial to voluntarily regulated economic activity dominated by religious ethics and based on universal brotherhood. People will only do this if they perceive it as being in their own self interest. This is where religion can play its part. Will it succeed? Possibly yes. Religion is far more effective driving force than all the government regulations put together. It has succeeded to some extent in the small Sikh community. But it will need more fine tuning for its application on a global scale. Still it is worth a trial in this troubled world hankering for peace and where quite a large number of people are below the poverty line in spite of significant advancement in science and technology.

ENVIRONMENTAL CONCERNS

During the present time, modern industrial civilization is colliding violently with our mother earth's ecological system with horrid consequences⁷⁻⁸. Global warming, greenhouse effect, depletion of the Ozone layer, deforestation, soil erosion, pollution (air, water, soil, noise and radioactive) are making our planet sick day by day. If not checked and treated in time, she may become a lifeless desert incapable of supporting life.

In SGGS, man and nature are no more seen as external to each other, being involved in an inter-dependent relationship, reciprocally conditioning the life of each other. Guru Nanak stresses this kind of relationship in his composition 'Jap(u)';

ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥ (ਮ. 1,
ਪੰਨਾ 8)

*Air is a vital force, Water the progenitor, the vast Earth is the mother of all, Days and
Nights are nurses, fondling all creation in their lap. (Mehl First, SGGS, p 8)*

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It is interesting to note that though the awareness about the environmental pollution and its ill-effects became more prevalent only in the last 100 years, but the Gurbani hymns authored about 525 years ago, appraises us of such a situation.

ਸੂਤਰੁ ਅਗਨਿ ਭਖੈ ਜਗੁ ਖਾਇ ॥ (ਮ. 1, ਪੰਨਾ 413)

Pollution is the burning fire, which is consuming the world. (Mehl First, SGGS, p 413)

ਸੂਤਰੁ ਜਲਿ ਥਲਿ ਸਭ ਹੀ ਥਾਇ ॥ (ਮ. 1, ਪੰਨਾ 413)

Pollution is in the water, upon the land, and everywhere. (Mehl First, SGGS, p 413)

ਜਲਿ ਹੈ ਸੂਤਰੁ ਥਲਿ ਹੈ ਸੂਤਰੁ ਸੂਤਕ ਓਪਤਿ ਹੋਈ ॥ (ਭਗਤ ਕਬੀਰ, ਪੰਨਾ 331)

There is pollution in the water, and pollution on the land; pollution is being produced. (Bhagat Kabir, SGGS, p 331)

Guru Nanak enlightens us to tackle such a situation. He emphasizes that acquiring the knowledge (of its causes, effects and control measures, and then taking suitable action to rectify the situation) can help us to set right the situation.

ਨਾਨਕ ਸੂਤਰੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥ (ਮ. 1, ਪੰਨਾ 472)

O Nanak, the impurity cannot be removed in this way; it is washed away only by knowledge and wisdom. (Mehl First, SGGS, p 472)

Thus, Nanakian philosophy teaches us the importance of living in harmony with nature. The concept of the interrelatedness of man and nature places a tremendous responsibility on all of us for addressing the problems of safety and protection of earth and its eco-system. The eternal message of SGGS is that we should love our mother earth and nature. This is highly relevant to the contemporary environmental concerns and survival of life on our planet. Also, it is unequivocal in inspiring all of us towards tackling this menace for achieving world peace. Sant Balbir Singh Seechewal, the man who restored a dead river, Baba Sewa Singh Khandoor Sahib, the man who planted nearly 3,46,000 trees to date, and EcoSikh, with a global target of planting one million trees to celebrate 550th Birth anniversary of Guru Nanak, are shining examples of Nanakian philosophy in action, in this field.

THE MENACE OF CORRUPTION

Corruption⁹ is a form of dishonesty or criminal activity undertaken by a person or organization entrusted with a position of authority, often to acquire illicit benefit, or, abuse of entrusted power for one's private gain. Forms of corruption vary, but include bribery, extortion, cronyism, nepotism, parochialism, patronage, influence peddling, graft, and embezzlement. Corruption affects us all. It threatens sustainable economic development, ethical values and justice. It destabilises our society and endangers the rule of law.

The prevalence of large-scale corruption in modern society is a great social evil. It is capable of causing distressing effects among masses, leading to unrest on a mass scale. The concept of social responsibility is fundamental to the message of Nanakian philosophy. It urges¹⁰

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us to keep the social environment clean by avoiding the company of power mongers, evildoers, and slanderers. It lays great stress on good conduct in worldly affairs as it enunciates:

ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ (ਮ. 1, ਪੰਨਾ 62)

Truth is higher than everything, but higher still is truthful living. (Mehl First, SGGS, p 62)

It condemns living by exploitation, bribery, and corruption. It asserts:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ (ਮ. 1, ਪੰਨਾ 141)

To deprive others of their rights ought to be avoided as scrupulously as the Muslims avoid the pork and the Hindus consider beef as a taboo. (Mehl First, SGGS, p 141)

It exhorts us to avoid malpractices.

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ (ਮ. 1, ਪੰਨਾ 15)

Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass. (Mehl First, SGGS, p 15)

Nanakian philosophy¹⁰⁻¹² emphasizes that the exploitation of others is like eating a dead man's flesh. All beings are counseled to lead a life of contentment and to respect the person, property, and dignity of others. These social ideals of Nanakian philosophy can help us to eradicate the menace of corruption and other malpractices from our society, leading to an era of world peace, harmony and happiness.

DRUGS ABUSE AND AIDS

At present, human society is suffering from the various ill effects of the widespread abuse of intoxicants and narcotics. The demon of drug abuse has taken a stronghold on the young people, giving rise to various social and physical ills. The overexposure to the unethical, melodramatic soap operas, the preponderance of obscene pop-music and the rise of materialistic culture has provided a fertile ground for the growth of illicit/adulterous relationships among human beings. This has caused a severe setback to the physical, moral and spiritual health of the society. Consequently, the curse of AIDS and drug abuse is taking its toll on humans. But, even in this field, Nanakian philosophy is capable of providing us a beacon of light. It proclaims;

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ (ਮ. 1, ਪੰਨਾ 16)

Friend, all that food and pleasures are vain, which fills the mind with evil and makes the body writhe in pain. (Mehl First, SGGS, p 16)

The Sikh doctrines forbid us to take intoxicants and narcotics and warn us about the ill effects of their usage as well.

ਦੁਰਮਤਿ ਮਦੁ ਜੇ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥ (ਮ. 5, ਪੰਨਾ 399).

They who drink the wine of vice, their mind is turned. (Mehl Fifth, SGGS, p 399)

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The duties related to chastity and fidelity are enjoined to regulate marital relations and to ensure respect for fidelity in the family and avoidance of adultery. SGGS proclaims;

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥ ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥ (ਮ.
1, ਪੰਨਾ 1255)

To covet others' wives, to desire others' wealth, to have greed and egotism, is sinful; shun the evil passions, slander of others, lust and anger. (Mehl First, SGGS, p 1255)

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ (ਮਹਲਾ 1, ਪੰਨਾ 932)

Lust and anger waste the body away. (Mehl First, SGGS, p 932)

Thus by imbibing the ethical principles as laid down in Nanakian philosophy, our society can get rid of the evils of intoxicants, narcotics and drug abuse. Even the monster of AIDS can be controlled and eventually destroyed by adhering to these principles in our lives.

RACISM, TERRORISM, AND WAR

In modern times, man is very well equipped intellectually and materially. Yet, the class conflicts among people and struggle for supremacy among different nations, the world over, are still raging. Consequently, several nations are at war with each other giving rise to terrorism, racism, and misery for mankind.

Nanakian philosophy expounds that the *Haumain* (egoistic consciousness) is the cause of man's all problems and limitations. It is the root cause of the entire conflict between man and man, between one society and the other, and between one nation and the other. The altruistic tendencies developed in man as the result of cultural conditioning over the years are only superficial. The moment the struggle for existence becomes keen, the basic self-centeredness of man comes into play. Thus start all conflicts of man, social as well as national and international. Nanakian philosophy emphasizes¹⁰⁻¹² that man is capable of transcending this ego-consciousness. The remedy is to develop a higher consciousness by linking one's consciousness with God, *Naam*, or the Basic Consciousness. The Guru proclaims;

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥ (ਮ. 2,
ਪੰਨਾ 466)

Ego is a chronic disease, but it contains its cure as well. If the Lord grants His Grace, one acts according to the Teachings of the Guru's Sabd. (Mehl Second, SGGS, p 466)

Treating all human beings as spiritually one, and ethnically equal, notwithstanding their different religious backgrounds is the pre-requisite for maintaining a harmonious relationship between different communities and nations. If we want the world to be set free from the siege of distrust and disharmony, oppression and violence and the reign of terrorism, we have to see others as our brothers and sisters. We need to discover how to affirm our own identity, without threatening the identity of others. SGGS advocates:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ (ਮਹਲਾ 9, ਪੰਨਾ 1427)

Singh, D. P., *Nanakian Perspective on World Peace and Brotherhood of Humankind, in Philosophy of Guru Nanak -Searching Peace, Harmony & Happiness*, Edited by Sucha Singh Gill, Oct. 2020, CRRID, Chandigarh, India p.177-192. *Neither threatens others nor be afraid of anyone. (Mehl Ninth, SGGS, p 1427)*

It vouches for the spirit of universality as;

ਨਾ ਕੇ ਬੈਠੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥(ਮਹਲਾ 5, ਪੰਨਾ 1299)

None is my enemy, and none is stranger, I am in accord with everyone. (Mehl Fifth, SGGS, p 1299)

The Nanakian philosophy, as expounded in SGGS, is focused on the creation of a just, liberal, universal and altruistic social order. It is committed to promoting mutual love, striving for high moral conduct, social equality, harmony, happiness and world peace. The basic principles are not only highly relevant to contemporary concerns but are practical as well.

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