

RELIGION, SCIENCE, SCIENTIFIC REASONING AND GURU NANAK

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ABSTRACT

Religion has been a matter of faith whereas science deals with systematic knowledge of the physical world gained through observation and experimentation. Scientific facts are subject to proof. Scientific knowledge gained during the last 100 years has dramatically changed the way we live. However, human nature has not changed over time. The tendency to believe in the divine also appears to be part of human nature. This is the basis of many religions, many beliefs and many contradictions. Guru Nanak has shown a different spiritual path based on reasoning. The aim of this article is to explore this path based on reason.

INTRODUCTION

Scientific reasoning is the process that must be adopted to arrive at facts/truths. However, all of our knowledge of the physical world is dependent on the ability of our senses and mind (brain power) and by the realm of possibilities. For example, our fastest particle accelerator and instruments used to make observations have their limits. Even the Hubble telescope has its limits. Since our mind is subject to being fooled, it is also important to adhere to the process of scientific reasoning to arrive at facts. Science of today is far different than that of Guru Nanak's time of more than 500 years ago. Humans are born with innate emotions that dominate our interaction with the world and these innate forces have not changed over time. Our emotions are influenced by a sea of forces depending on how we are brought up. We often stick to the beliefs of our community and when it comes to religion scientific reasoning is out of question, in most cases. Guru Nanak's hymns reveal reasons for rejection of ritualistic practices, racial and gender prejudices and many other beliefs and show a simple spiritual path.

DISCUSSION

Areas Where Science and Religion Cannot Meet

God (its presence or absence): Since God is not a physical entity even by religious definition, the scientific rules of investigation cannot apply in this case. It will remain a matter of faith.

Religious Mythology: Many religions teach mythology as historical facts even though no historical or scientific proof can be provided.

Soul and its transmigration: Since soul is also not a physical entity, scientific investigation cannot be done about it. It will also remain a matter of faith.

Heaven or hell after Death: One cannot even imagine a way to begin to investigate such a topic in a scientific way.

Miracles: A miracle is only a miracle as long as it is beyond the realm of possibility through natural laws. Most religions believe in miracles. However, I am not aware of a scientifically proven case of a miracle.

Mystical experiences: Scientific studies show that there are many physiological effects of meditation/ contemplation etc. on the human brain and body. However, the

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mystical experiences are very personal in nature and are difficult to study.

Areas Where Science and Religion Can Have Common Understanding

These are areas of philosophical nature and of the science of mind. Human nature has not changed over centuries and it behooves to understand human nature.

Many of the human ills are the problems of mind.

Let us consider areas where there can be some meeting of scientific and spiritual minds. It will be nice, if religions have no conflicts with scientific facts.

1. We do not control everything and we are products of many events and circumstances over which we have little or no control. In the ultimate analysis God's *Hukm* (command or Laws of Nature whatever else one may call it) prevails.
2. Human nature is very complex and it involves complex social interactions and complex control of physical environment around us.
3. We all feel the need to be happy and socially connected.
4. Humans are driven by innate emotions that often result in unhappiness and unfavorable environment.
5. Humans are also often driven by a sense of living by ethics, although our ethical behavior is the result of many factors that mold us.
6. We may never be able to define a perfect model of living, but most of us can agree on basic rights and wrongs that affect all of us.
7. Issues of universal ethics, social justice and personal responsibility are very important topics for human race.
8. We may define higher ethics as those that remain constant over time and across cultures. It is very helpful to understand some basic facts about human nature, although there can be different ways of describing those facts. Eastern religions in general and Sikhism in particular have described five basic human instincts of Lust, Anger, Greed, Attachment and Egotism that result in many of the ills that humans face.
9. There are some other instincts that play an important role. Fear is perhaps one such instinct.
10. Religions have played an important role in shaping our perceptions of the world and how we conduct ourselves.
11. Religions have played a part in causing wars, crusades and other turmoil around the world but have also played part in maintaining peace and in promoting arts & culture and in doing human good.
12. Religious philosophy can provide a higher sense of purpose to human life.

13. Religions have often created a sense of "They VS Us" mentality among different religious communities. Even today, this mentality continues to do a lot of harm to human race.

14. Religious leaders have often used their authority to misguide and also to exploit others.

15. Like anything else religious scriptures are subject to different interpretations and misinterpretations.

16. Meditation has beneficial physiological effects on mind and body.

UNIQUENESS OF GURU NANAK

During Guru Nanak's time two religions, Hinduism and Islam were dominant in India and both claimed their superiority over the other. Within each religion existed different branches or sects with divergent views and practices. Thus there existed so much confusion. Guru Nanak brought clarity in understanding the right religious path and he expressed his views very boldly in the hymns he wrote and in conversations with the religious leaders of that time. Guru Nanak often used logic in expressing truth. He completed 4 travels over a span of 20 years to spread his message.

Guru Nanak confronted the corrupt religious establishment of Hindus & Muslims with boldness. Guru Nanak powerfully exposed the hypocrisy of Pundits, Mullahs, *Yogis*, *Sadhus* etc. and of many prevalent religious practices in his verses. He also spoke against the corruption of officials of the time.

Guru Nanak made understanding of true religion/spirituality simple to everyone including the ordinary people and in doing so he showed a true path for all.

Guru Nanak's Basic Spiritual Message

Guru Nanak preached three simple principals of spiritual living. (1) *Naam Japnaa* (meditation on God's name). (2) *Kirat Karnee* (Honest Living). (3) *Wand Chhaknaa* (Sharing earnings with others/less fortunate).

Interesting Stories about Guru Nanak:

There are many stories about Guru Nanak's life. Following three stories, which are usually depicted mythically, have been explained by reasoning and logic:

Hardwar episode: Once on Baisakhi day Guru Nanak visited Hardwar, which is one of the Hindu pilgrimage places on the bank of river Ganges. On that morning as the sun came out, Hindu pilgrims started throwing water towards the sun while bathing in the river. When Guru Nanak asked them as to what they were doing, one Hindu priest replied, "We are offering water to our dead ancestors in the region of Sun to quench their thirst". Upon this the Guru started throwing water towards the west. The pilgrims laughed and asked what he was doing. Guru Nanak replied "I am watering my fields in my village in the Punjab". On hearing this priest asked:

“How can the water reach your fields in Punjab that are so far away”? Guru Nanak then asked the priest “How far are your ancestors from here”? The priest replied: “In the other world”. Then Guru Nanak said: “If the water cannot reach my fields which are about four hundred miles away from here, how can your water reach your ancestors who are not even on this earth”? On hearing this, the crowd stood in dumb realization about their foolish ritual.

Mecca episode: Once like a Muslim pilgrim, Guru Nanak went inside the great mosque at Mecca where pilgrims engage in their devotions. When he lay down to sleep at night, he placed his feet towards the Kaaba. A Muslim priest, Jiwan kicked him and said, “why are you sleeping with your feet towards the House of God?” Guru Nanak then asked the Muslim priest to turn his feet to where there was no God. On this the priest came to the realization that God was everywhere.

Bhai Lalo and Malik Bago episode: During his 1st famous long missionary travel, accompanied by Mardana, Guru Nanak made his first stop at Saidpur and there he met a poor carpenter named Lalo and he stayed with him as guest for some time. The news reached a rich chief of the town named Malik Bhago who had amassed wealth through unfair means. Malik Bhago held a big gathering and invited all holy men of the area including Guru Nanak. However, Guru Nanak did not accept his invitation. Malik Bhago then made a special arrangement for Guru Nanak to come to his residence. On Guru's arrival Malik Bhago asked him why he refused his earlier invitation to dine. Guru Nanak replied: “I cannot eat your food because it has been made with money gathered through unfair means and I prefer Lalo's bread as it is made with hard earned money”. Guru Nanak thus emphasized a path of honest living through example.

Interesting hymns by Guru Nanak

On Mythical bull that holds earth:

As per Hindu mythology, the earth is supported by a bull. Guru Nanak questions this as follows.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

AGGS, Jap 14, p 3 [1].

What a great load there is on the bull!

Then there is earth beyond earth.

What power holds them, and supports their weight?

On theory of creation:

There are different prevalent mythologies of creation in Hinduism & Islam as to when universe was created. Guru Nanak questions all those myths.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

AGGS, Jap 16, p 4.

What were that day, what was that date, what was that season, and what was that month, when the Universe was created? The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas. That time is not known to the Qazis, who study the Koran. The day and the date are not known to the Yogis, nor is the month or the season. The Creator who created this creation-only He Himself knows.

On Vastness of Universe: There are different descriptions of the Universe in Islam & Hinduism. Guru Nanak questions those descriptions:

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 1, p 9

O my Great God of Unfathomable Depth, You are the Ocean of Excellence. No one knows the extent or the vastness of Your Expanse. ||1||Pause||

About Hindu Gods - Brahma, Vishnu & Shiva:

As per Hindu mythology three gods (Brahma, Vishnu & Shiva) are responsible for creation, sustenance & destruction of the Universe: As per Guru Nanak only one God is the doer of all:

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ ॥੧੨॥

AGGS, M 1, p 908.

Brahma, Vishnu and Shiva are manifestations of the One God. He Himself is the Doer of deeds. ||12||

About everyday Hindu Practices that are Fruitless and the True Practices:

ਪਤਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥2॥

AGGS, M 1, p 470.

You read your books and say your prayers, and then engage in debate; you worship stones and sit like a stork, pretending to be in Samaadhi. You speak lies but

you adorn yourself with precious decorations, you recite the three lines of the Gayatri three times a day, you wear a rosary around your neck and use a sacred mark on your forehead and you wear 'dhotee' (two lion clothes) and a turban on your head. If you knew the nature of God, you would know that all of these beliefs and rituals are in vain. Says Nanak, meditate with deep faith; without the True Guru, no one finds the Way. ||2||

About Many Other practices that are Fruitless:

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪਤਿ ਪਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

AGGS, M 1, p 465.

The Muslims praise the Islamic law; they read and reflect upon it that: those who bind themselves to see the God's Vision are true men of God. The Hindus praise the Praiseworthy God; & seek the Blessed Vision of Him whose form is incomparable. They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols. The Yogis meditate on the absolute God there; they call the Creator the Unseen God. But to the subtle image of the Immaculate Name, they apply the form of a body. In the minds of the virtuous, contentment is produced, thinking about their giving. They give and give, but ask a thousand-fold more, and hope that the world will honor them.

About Body Torturing:

ਤਨੁ ਨ ਤਪਾਇ ਤਨੁਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥

ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ ॥18॥

ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥

ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥19॥

AGGS, M 1, p 1411.

Do not heat your body like a furnace, or burn your bones like firewood. What have your head and feet done wrong? See your Husband God within yourself. ||18|| God the Cosmic Husband dwells within all hearts; without Him, there is no heart at all. O Nanak, the Gurmukhs as virtuous soul-brides are the happy; the God is revealed to them. ||19||

About those Who Claim that They Believe in One God But Act Short of That:

ਏਕੋ ਏਕੁ ਕਰੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥

AGGS, M 1, p 930.

Everyone says that God is the One and Only, but they are engrossed in egotism and pride.

About Bathing at Sacred Shrines:

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥

AGGS, M 1, p 61.

But what is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride is within the mind?

About Scripture Reading:

ਪਤਿ ਪਤਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥ ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

AGGS, M 1, p 152.

The Pandits, the religious scholars, read and read endlessly; they stir up arguments and controversies, but they do not know the secret deep within. ||3||

ਪਤਿ ਪਤਿ ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥

ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ ॥

ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥7॥

AGGS, M 1, p 226.

You may read, recite and study the scriptures, the Simritees, Vedas and Puraanas; but without being imbued with the God's essence, the mind wanders endlessly. ||7||

ਕਥਨੀ ਬਦਨੀ ਪਤਿ ਪਤਿ ਭਾਰੁ ॥

ਲੇਖ ਅਸੰਖ ਅਲੇਖੁ ਅਪਾਰੁ ॥1॥

ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੋ ਜਾਣੁ ॥

AGGS, M 1, p 412.

Words, spoken and read again and again, are useless loads. There are innumerable writings, but the Infinite Lord remains unwritten. ||1|| Know that such a True God is the One and only.

ਪਤਿ ਪਤਿ ਗਡੀ ਲਦੀਅਹਿ ਪਤਿ ਪਤਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪਤਿ ਪਤਿ ਬੋੜੀ ਪਾਈਐ ਪਤਿ ਪਤਿ ਗਡੀਅਹਿ ਖਾਤ ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥1॥

AGGS, M 1, p 467.

You may read and read loads of books; you may read and study vast multitudes of books. You may read and read boat-loads of books; you may read and read and fill pits with them. You may read them year after year; you may read them as many months as there are. You may read them all your life; you may read them with every breath. O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego. ||1||

ਸਮਝੈ ਸੂਝੈ ਪੜਿ ਪੜਿ ਸੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ ॥

AGGS, M 1, p930.

If one understands, realizes and comprehends what he reads and studies, in the end he shall realize that the True God dwells deep within his nucleus.

ਪੰਡਿਤੁ ਪੜਿ ਨ ਪਹੁਚਈ ਬਹੁ ਆਲ ਜੰਜਾਲਾ ॥

AGGS, M 1, p1012.

The Pandit, the religious scholar, reads, but does not reach the God; he is totally entangled in worldly affairs.

ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪੜਿ ਪੁਸਤਕ ਭਾਰ ॥

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੪॥੧॥

AGGS, M 1, p 59.

No one is saved by mere talk and speech, nor by reading loads of books. The body does not obtain purity without loving devotion to the God. O Nanak, never forget the Naam; the Guru shall unite us with the Creator. ||8||9||

Who is Spiritual as per Guru Nanak?

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥

AGGS, M 1, p 55.

Those who have realized the Truth are at peace throughout the four ages (forever). Subduing their egotism and desires, they keep the True Name enshrined in their hearts.

ਹਉਮੈ ਵਿਚਹੁ ਦੂਰਿ ਕਰਿ ਸਚੁ ਮੰਨਿ ਵਸਾਏ ॥

ਸਚੁ ਬਾਣੀ ਗੁਣ ਉਚਰੈ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥

AGGS, M 1, p 719.

Who drives out egotism from within himself, and enshrines the True Name (Lord) within his mind & deliberates on the Truth revealing hymns, finds true peace.

On Haumay (Egotism, Arrogance):

ਹਉਮੈ ਮਾਇਆ ਦੂਖਿ ਸੰਤਾਪੇ ॥

AGGS, M 1, p 342.

Egotism and Maya (lust, anger, greed, and attachment) are source of suffering

ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥

AGGS, M 1, p 466.

Spiritual path is known after getting rid of ego.

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥

AGGS, M 1, p 432.

One who recognizes the One God among all beings does not talk in ego. ||4||

ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥

ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥੬॥

AGGS, M 1, p 750.

One merges in husband God when one gets rid of ego and only then one obtains the nine treasures of the Beloved. ||6||

On Kaam, Krodh, Lobh, Moh, Hankaar (Lust, Anger, Greed, Attachment and Pride):

Many hymns in Adi Granth deal with these human ills.

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥

AGGS, M 1, p 223.

The duality of Maya (lust, anger, greed, attachment) dwells in the consciousness of the people of the world and they are destroyed by sexual lust, anger and egotism. ||1||

ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ ॥

ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥੧੭॥

AGGS, M 1, p 1411.

Whoever practices greed, possessiveness and falsehood, shall receive the fruits of his own labor. ||17||

ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ ॥

ਕਾਮ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ ॥

AGGS, M 1, p 153.

Those who are committed to the Naam, see the world as merely a temporary pasture & their sexual lust and anger are broken, like a jar of poison.

On the Difficulty in Being Spiritual:

ਸੁਣਿ ਸੁਣਿ ਗੰਢੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥

ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥

AGGS, M 1, p 20.

Again and again, we hear and tell stories; we read and write and understand loads of knowledge, but still, desires increase day and night, and the disease of egotism fills our mind.

On Oneness of Mankind:

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

AGGS, Jap 17, p 6.

Consider all mankind as one sect, and thus win yourself and the world.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

AGGS, Jap 9, p 3.

Those who accept the true path do not follow sects.

On Meditation:

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥
ਰਹਾਉ ॥

AGGS, M 1, p 728.

Meditate on such spiritual wisdom, O my mind, and become the slave of the True God. ||1|| Pause||

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥
ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥

AGGS, M 1, p 27.

When one's light merges into the Light, and one's consciousness is joined with the ultimate consciousness, then one's cruel and violent instincts and egotism depart, and skepticism and sorrow are taken away.

On Truthful Living:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

AGGS., M 1, p 62.

Truth is higher than everything; but higher still is truthful living. ||5||

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

AGGS, M 1, p 1245.

One who makes an honest living and shares earnings with others, knows the path.

About Outlook on Good and Bad People:

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

AGGS, M 1, p 728.

I am not good; no one is bad.

ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ ॥

AGGS, M 1, p 1015.

I am not called good, and I see none who are bad.

CONCLUSION

Guru Nanak has a unique place in history in that he seems to have had thoroughly analyzed religious practices of his time and rejected what was false and grasped the true spiritual path. He then preached it fearlessly using logic in discourses and in the hymns he wrote.

REFERENCES

AGGS = Aad Guru Granth Sahib. 1983 (reprint).
Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/ Bhatt for their Bani, p = Page of the AGGS).