INTRODUCTION

Mythology is defined as a group of myths that belong to a particular people or culture and tell about their ancestors, heroes, gods and other supernatural beings, and history; a body of stories, ideas, or beliefs that are not necessarily true about a particular place or individual (Encarta Dictionary).

Mythology is also defined as a traditional story about heroes or supernatural beings, often explaining the origins of natural phenomena or aspects of human behavior; somebody or something whose existence is or was widely believed in, but who is fictitious; and it also means an allegory or parable – a story that has hidden meanings, especially one that is meant to teach a lesson.

According to Storm [11] the themes of great myths are universal. The myth of creation had evolved in every culture with striking similarity. The other major myth, ‘Life after death’ originated in Egypt and Western Asia. The spirit/soul after death either goes upward (sky/heaven) or descends downward (underworld or netherworld or hell). In Western Asia and Egypt the concept of life after death remains almost in the same state where the deeds of the spirit/soul are to be evaluated by gods/angels and depending on deeds the spirit either goes to heaven or to hell for continuous torture. (However, the Judgment Day has not occurred for the last many millenniums and nobody knows when it is going to fall in the future).

The above concept of ‘Life after death’ was introduced in India by Aryans. Here this concept has gone further developments when the Upanishads were composed between 8th and 15th centuries BCE (Before Current Era). The deeds are examined by the Dharam Raj from the data collected by Chandragupta then the spirit/soul either goes to heaven or to hell or to 8.4 million life-cycles. The type of next life is decided according to the deeds of the spirit/soul.

The concept of reincarnation has been so strongly established in Eastern philosophy is apparent from the following observation of Storm [11]:

Although both Buddhism and Jainism deny the existence of a creator god, they have rich mythology and now Buddha has become the incarnation of Shiva.

According to Storm [11] now the significant feature of Indian belief is the desire to transcend the chaos and unpredictability of the world in order to find the truth, nirvana (spiritual ecstasy) or enlightenment. From earliest times, evidence suggests that people believe that they might achieve this goal through the practice of meditation.
Besides the above major myths there are many more myths and gods and goddesses reported by Storm [11] in her book, *The Encyclopedia of Eastern Mythology*. At the end of the PREFACE of her above book she writes as follows:

“Thus do the myths peculiar to each culture and religion point to the essential truth common to all humanity.”

While reciting the Gurbani from the Aad Guru Granth Sahib (AGGS) [1] one comes across a number of mythological references. The irony is that many theologians and scholars accept such references in Gurbani as true. Acceptance of these mythological references as true is eroding the uniqueness of Nanakian philosophy embodied in the Gurbani, which is incorporated in the AGGS.

The purpose of this article is to explore answers to the following questions:

i) Do the references of mythological concepts in the Gurbani of the Sikh Gurus make them true?

ii) If these are not true then why have such mythological concepts been referred to in the Gurbani?

In the present article only some of mythological references of Vedas, Yugas and Avatars (gods) have been discussed.

DISCUSSION

1. Vedas

i) Meanings of *Ved* (वेद)

The word ‘Ved’ (Veda) has been commonly used in the Gurbani. There are four Vedas in Hinduism and these have also been referred to a number of times in Gurbani. The word ‘Ved’ in Gurbani is interpreted as one of the four sacred books in Hinduism by many theologians. However, one has to be careful to interpret this word keeping in view in which context it has been used. In some cases it means Vedas (Sacred Texts of Hindus) while in other cases it means as ‘wisdom’ or ‘knowledge’. This meaning is also accepted by many Hindu scholars. Guru Nanak has used ‘Veda’ meaning ‘wisdom’ and/or ‘knowledge’ in his Bani. For example,

अथवादि भिन्न वेदन्त विधिनातु ॥
भागवन्, तथा, तथा, ध - त.

*Wisdom should be anvil, and knowledge should be the tools.*

AGGS, Jap 38, p 8.

ii) The Vedas – The Sacred Texts of Hinduism

(From Wikipedia, the free encyclopedia.)

The Vedas refers to collectively a corpus of Old Indo Aryan religious Literature, the newest parts of which probably date back to around 500 BCE. There is some controversy about the upper limit; dates around 1,500 BCE have been advanced by mainstream scholars. The word ‘Veda’ means Knowledge, and is cognate with the word “wit” in English (as well as “vision” through Latin). They represent the oldest stratum of Indian Literature and are written in forms of a language which evolved into Sanskrit. Strictly speaking the use of Vedic Sanskrit for the language of the texts is an anachronism, but is generally accepted.

iii) Contents of Vedas

The Vedas consist of several kinds of texts. The core is formed by the Mantras which represent hymns, prayers, incantations, magic and ritual formulas, charms, etc. The hymns and prayers are addressed to a pantheon of gods (and a few goddesses), important members of which are Varuna, Indra, Agni etc. The mantras are supplemented by texts regarding the sacrificial rituals in which these mantras are used as well as texts exploring the philosophical aspects of the ritual tradition and speculative works, narratives, etc.

iv) Organization of Vedas

The Mantras are collected into anthologies called Samhitas. There are four Samhitas, the Rk (= Poetry), Sāman (=Song), Yajus(=Prayer) and Atharvan (=A kind of priest) commonly referred to as the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each Samhita is preserved in a number of versions, the differences among them being minor, except in the case of the Yajur Veda, where there are the "Black" and "White" versions, with the Black also containing explanatory material apart from the Mantras. The Rig Veda contains the oldest part of the corpus, and consists of 1028 hymns. The Sama Veda is mostly a rearrangement of the Rig Veda for musical rendering. The Yajur Veda gives Sacrificial Prayers and the Atharva Veda gives charms, incantations, magic formulas etc. Apart from these there are some stray secular material, myths, legends, etc. The next categories of texts are the ‘Brahmanas’. These are ritual texts that describe in detail the sacrifices in which the Mantras were to be used, as well as commenting on the meaning of the sacrificial ritual. The ‘Brahmanas’ are associated with one of the ‘Samhitas’. The ‘Brahmanas’ may either form separate texts, or in the case of the Black Yajur Veda, can be partly integrated into the text of the Samhita. The most important of the ‘Brahmanas’ is the ‘Shatapatha Brahmana’ of the White Yajur Veda.

The ‘Aranyakas’ and Upanishads are theological and philosophical works. Aranyakas and Upanishads often form part of the ‘Brahmanas’ (e.g. the Brhadaranyaka Upanishad). They are the basis of the Vedanta school of Darsana.
v) Reference of Vedas in the Gurbani
The following verse of Guru Nanak has references to all
the above Vedas and different reincarnations of God
during these Vedic Periods:

swm khY syqMbru suAwmI sc mih AwCY swic rhy
sBu ko sic smwvY
irgu khY rihAw BrpUir rwm nwmu dyvw mih sUru
nwie lieAY prwCq jwih nwnk qau moKMqru pwih
ujuj mih joir ClI cMdRwvil kwn@ ik®snu jwdmu BieAw
pwrjwqu gopI lY AwieAw ibMdRwbn mih rMgu kIAw
kil mih bydu AQrbxu hUAw nwau KudweI Alhu BieAw
nIl bsqR ly kpVy pihry qurk pTwxI Amlu kIAw
cwry vyd hoey sicAwr pVih guxih iqn@ cwr vIcwr Bau Bgiq kir nIcu sdwey qau nwnk moKMqru pwey 2

AGGS, M 1, p - 470.

Finally, Guru Nanak advises:
With loving devotional service to the humanity, being the
humblest, one can get salvation. 2.
AGGS, M 1, p 470.

Many Sikh theologians quote, to show that Guru Nanak has accepted that the four Vedas
are true by ignoring the next sentence, but after reading them critically one finds
four different doctrines. It means the philosophy in one
Veda is not in agreement with that of the other three Vedas. Read more about this aspect in Prof Ramendra Nath’s article at page 8. Therefore, Guru Nanak is not
preaching that Vedas are true. He explains that the Vedas
are considered to contain the truth but critical analysis
indicates that the Vedas contain different doctrines full
of various types of mantras, sacrifices, life styles of
various deities and different philosophies. Different gods
with different names appeared in different times of the
four Vedas. It means consistency in philosophy is
lacking. Guru Nanak says that it is not by repeating the
names of these gods but by developing humility (neech
sadaae) and serving the humanity one can get salvation*
(mookhantar).

*Salvation: Whenever this word is used in my
interpretation it means: Liberation from ignorance or
illusion; preservation from destruction or failure; and
deliverance from danger or difficulty.

The above theme of attaining salvation by repeating
particular name during particular Age is not accepted by
Guru Nanak. It is apparent from his advice in the above
verse. Guru Nanak has further strengthened this
principle in the following Verse (Pauri):

siqgur ivthu vwirAw ijqu imilAY Ksmu smwilAw
ijin kir aupdysu igAwn AMjnu dIAw ien@I nyqRI jgqu
inhwilAw
Ksmu Coif dUjY lgy fuby sy vxjwirAw
siqgurU hY boihQw ivrlY iknY vIcwirAw
kir ikrpw pwir auqwirAw 13

AGGS, M 1, p - 470.

I sacrifice myself on that true Guru (Satguru) by meeting
whom I could understand the Eternal Entity.
(Who is the Satguru here?)
(Satguru) Who has given me the collyrium (wisdom), by
putting that in my eyes it made me to understand
knowledge that how the world is going on
(under the Laws of Universe).

The researcher who ignores the wisdom of the True
Guru but follows that of others will be drowned.
The True Guru is the boat through which one can swim
across the sea of life, but only rare persons have
realized this fact.  
(The Eternal Entity) has blessed me to cross the sea of life with that wisdom.  
AGGS, M 1, p 470.

vi) Can God be Named?  
The critical analysis of above verse and the Pauri clearly indicates that Guru Nanak is condemning the repetition of any kirtam (descriptive or specific) name of God, mentioned in various Ages in Vedas, to attain salvation. According to Guru Nanak’s philosophy it is only the development of humility and service to the humanity, which would lead towards the path of attaining salvation.

The above Nanakian philosophy has been further strengthened by Guru Arjan as follows:

Your tongue recite the descriptive names of That (Almighty).  
That (Almighty) existed even before the beginning of the time and space.  
AGGS, M 5, p 1083.

In fact God existed before the appearance of time and space and throughout all Ages even when there were no humans during certain Ages. Moreover, God exists in the present and will exist in the future. Therefore, no name can be assigned to God according to any Age. Since according to Nanakian philosophy God is ineffable (अजुनी), therefore, no specific or descriptive name could be assigned.

Guru Nanak further explains that God is not only without specific or descriptive name, God is also inaccessible, ineffable, imperceptible, and without any form or feature:

God is inaccessible and ineffable and also without any form or feature.  
AGGS, M 1, p 838.

God is inaccessible, ineffable and imperceptible; Oh Guru-oriented! Understand this fact.  
AGGS, M 1, p 789.

Nanak says:  
“Oh dear Saints of the infinite (God)! The God is inaccessible and infinite”.  
AGGS, M 1, p 556.

The inaccessible, ineffable, Invisible and infinite (God) takes care of us.  
AGGS, M 1, p 795.

The inaccessible and infinite God will give (everything) without asking for.  
AGGS, M 1, p 934.  
(Meaning God has already provided everything in this world to be used by humanity.)

The inaccessible and infinite God will give (everything) without asking for.  
AGGS, M 1, p 934.

The Oh (God) is inaccessible, ineffable, and One and Only Creator.  
AGGS, M 1, p 1188.

Guru’s Teachings have made me seen (understand) that You (God) are imperceptible, ineffable, and inaccessible.  
AGGS, M 1, p 1291.

According to the above discussion it becomes very clear that God is inaccessible, ineffable, imperceptible, infinite and without any form and shape. Moreover, God is अजुनी (Ajuuni), meaning, which does not come into anthropomorphic form. Therefore, no descriptive or specific name can be assigned to God. Then Guru Arjan confirms that no kirtam (descriptive/specific) name can be assigned to God. This is also evident from the Gurbani incorporated in the AGGS that neither Guru Nanak nor
any other Sikh Guru has assigned any name to God.

vii) Introduction of WAHEGURU as the New Name for God

In spite of the above fact, that no name could be assigned to God, Bhai Gurdas has assigned a new name of his own, ‘WAHEGURU’, to God, which is being used to repeat again and again by many Sikhs to attain salvation.

Bhai Gurdas has coined, ‘Waheguru’ by combining the first letters of various deities of different Yugas in Vedantic philosophy in his Pauri # 49 in Var # 1 as follows:

vwihgur mMqR
siqjug siqgur vwsdyv vwvw ivSnw nwm jpwvY
duAwpr siqgur hrIikRSn hwhw hir hir nwm iDAwvY
qRyqy siqgur rwm jI rwrw rwm jpy suK pwvY
kiljug nwnk gur goibMd ggw goivMd nwm jpwvY
cwry jwgy chu jugI pMcwiex ivc jwie smwvY
cwroN ACr iek kr vwihgurU jp mMqR jpwvY
jhW qy aupijAw iPr qhW smwvY]

Bhai Gurdas, Pauri 49, Var 1. [9]

Bhai Gurdas says:

Satsarguru (Nanak) in Satyuga was Vasdeva and his name as ‘Vava’ Vishnu Nam was made to be repeated by people.

Satsarguru (Nanak) in Duapar Yuga was Hari Krishna and his name as ‘Haha’ Har Har was made to be repeated by people.

Satsarguru (Nanak) in Traeta Yuga was Rama and his name as ‘Rara’ Rama was made to be repeated by people.

In Kali Yuga Guru Nanak was Gobind and his name as ‘Gaga’ Gobind was made to be repeated by people.

He (Nanak) gathered four letters (Vava, Haha, Rara, and Gaga of all the reincarnated gods) created a Jap Nam ‘Waheguru’ as mantra to be repeated by people.

Those who will repeat this Jap Mantra ‘Waheguru’ will be merged back into God.

Although S Gurmit Singh, S Jarnail Singh of Australia (Personal communications) and many other theologians do not accept that the above Pauri, Waheguru Mantar, was written by Bhai Gurdas, they do accept that at pages # 153, 226, 514, 521, 565, 754, 788, 947, 1276 and 1421 of the AGGS ‘Gur’ and ‘Wah’ are found as separate words but not as ‘Waheguru’ as one word for God anywhere in the AGGS. But many theologians say that this word, Waheguru, will stay in the psyche of the Sikhs.

viii) ‘Waheguru’ in Bhatt Bani

On the other hand many Sikh theologians also misunderstand Bhatt Gyand’s Swayiae for Guru Ramdas at pages 1402-1403 of the AGGS that ‘Waheguru’ has been used to address God. However, critical analysis of Swayiae indicates that Guru Ramdas has been addressed as MandirS, MandirS, MandirS kriin giriI, tibI rohu rohu, and rohu rohu va kram aamg as follows:

MandinS rohu mih parch hunts mir sri moo rambhum andh bhur ||

kriin kriin kriin kriin vaahGuru kriin giriI ||

kriin kriin kriin kriin vaahGuru kriin giriI ||

MandinS rohu rohu rohu rohu vaahGuru kriin giriI ||

rohu rohu va kram aamg ||

rohu rohu va kram aamg ||

MandinS rohu rohu rohu rohu vaahGuru kriin giriI ||

MandinS rohu kriin giriI ||

MandinS rohu rohu rohu rohu vaahGuru kriin giriI ||

ix) Some Questions

a) Can one reach God through repetition of some descriptive or specific name?

Guru Nanak says no one can reach or comprehend God
by repetition of any descriptive or specific name in his following phrase:

Guru Ramdas has strengthened the above philosophy of Guru Nanak as follows:

Guru Nanak has strengthened the above philosophy of Guru Nanak as follows:

b) Then how can one reach God?

If according to Nanakian philosophy one can neither use descriptive nor specific name to praise God; cannot practice austerity and self-discipline to attain salvation then how can one reach God? In fact Guru Nanak has already posed this question in his Bani as follows:

When the waves of ego, greed and avarice subside, then one finds the gracious God.

Nanak says: There is no pilgrimage which can be compared to the True Guru. 3.

AGGS, M 1, p 436.

Further Guru Nanak explains that the best service (pilgrimage) to Guru is to comprehend his philosophy and do good deeds:

The service1 to the Guru is to comprehend2 the philosophy3 of the Guru.

What is that philosophy?
Getting rid of ego and to do good deeds (is the philosophy of the Guru).

What is the benefit of good deeds and getting rid of ego?
Doing good deeds and knowing the Almighty is equal to all types of meditation, austerities and reading of Puranas.

AGGS, M 1, p 423.

The service to the Almighty is, comprehending the Sabd (Nanakian philosophy) and practicing what is given there. The main principle of the Nanakian philosophy given here is that performing good deeds for the humanity are the greatest service of all.

From the above discussion it is evident that according to Nanakian philosophy God is inaccessible, ineffable, imperceptible, infinite and without any form and shape. God is also AjunI (Ajuuni – God does not come into anthropomorphic form, such as Rama, Krishna, Gopal, etc.). Moreover, repetition of descriptive or specific name does not help to understand God and to attain salvation. Understanding of God and salvation can only be achieved through good deeds by following message (philosophy) of the True Guru (Guru Nanak).

2. Yugas

In the previous verses Guru Nanak is referring to the prevalent and accepted concepts about the appearance of various reincarnations of God during different Ages of Vedas. Since it is a myth, thus, he emphasized that salvation cannot be achieved by just repetition of various names of these reincarnations of God during different Vedic Periods. Moreover, Guru Nanak does not believe in reincarnation of the God (Avatavat) as is indicated in his Bani, for example, the Commencing Verse (commonly called as Mool Mantra). Guru Nanak says that God is AjunI (Ajuuni) (does not come into anthropomorphic form, such as Rama, Krishna, Gopal, etc.).

AGGS, M 1, p 436.

AGGS, M 1, p 437.

AGGS, M 1, p 436.
Albert Einstein also admits that God does not come into anthropomorphic forms [5]. Guru Arjan also confirms this philosophy of Guru Nanak that God does not come into anthropomorphic form while explaining the birth of Krishna as the reincarnation of God:

Let that mouth be burnt, which says that God comes into anthropomorphic form by taking birth.

In the following verse Guru Nanak again explains that the brain controls the body and development of humility and service to the humanity can achieve salvation and all other methods are in vain.

Nanak says that there is one great (complex) body, which is a chariot, and it has one charioteer (brain) to drive it. (All complex thoughts originate from the various actions of neurons and synapses in the brain command the body. The centre of consciousness that generates thoughts, feelings, ideas, and perceptions and stores knowledge and memories is the mind.)

During various Ages the body and brain evolved steadily to higher states of development of thought; this fact is known only to wise men.

When the body (chariot) is contented; and righteousness in the brain (mind) is the charioteer then it is called as the Age of Truth (Sat Yuga).

When the body has full control over passion (morality) as directed by the power of mind then this is called the Silver Age (Traeta Yuga).

When the body is in penance (who gives self punishment for evil committed) and ability of mind, Charioteer, to distinguish right and wrong (to find the truth) then this is called as the Age of Calamities (Kali Yuga).

According to Hinduism:

1. **Sat Yuga** or **Krita Yuga** was of 1,728,000 years.  
2. **Treta Yuga** was of 1,296,000 years.  
3. **Duapar Yuga** was of 864,000 years.  
4. **Kali Yuga** is of 432,000 years. It started 3,102 BCE and now it is 5,107 years old and the world would end in 426,993 CE. But scientific evidence indicates the life may disappear from earth after about 500,000,000 years however the earth may take about 7 billion years to disappear.

There are some differences in the age of Traeta Yuga between the two above sources. Ignoring these differences, and according to the above Yuga-system in Hinduism:

- ‘Saetember’ appeared about 3,893,207 years ago;  
- ‘Rama’ appeared about 2,165,107 years ago;  
- ‘Krishna’ appeared about 869,107 years ago; and  
- ‘Mohammed’ appeared sometime during Kali Yuga, which started about 5,107 years ago.

It is worth noting that in the **Kali Yuga** of Vedantic philosophy, which started about 5,107 years ago, there is no mention of Buddha (560-483 BCE), who appeared about 2,565 years ago, and Jesus, who appeared about 2,005 years ago, the founders of two great religions of the world. But only Mohammed, who was born recently in 569 CE about 1,436 years ago, has been mentioned in the **Kali Yuga**. On the other hand Bhai Gurdas has mentioned that it was Gobind who appeared in Kali Yuga and there is no mention of Buddha, Jesus and Mohammed. One can easily guess how much truth could be there in this Vedantic Yuga-system when there is no truth even in the latest Kali Yuga.

**ii) The Origin of Man [6]**

Now let us consider the Origin of Man according to the evidence of fossils.

1. The ancestor of man, the primate, who walked on four legs (from which modern apes and man appeared) appeared about 40,000,000 years ago.  
2. Ramapithecus, who walked on his two feet, appeared in Siwalik Hills in India about 14,000,000 years ago.
3. Australopithecus, Man-like ape appeared in South Africa about 5,000,000 years ago.

4. “1470 Man” appeared in East Africa about 2,500,000 years ago.

5. Homo erectus is the first representative of the genus, Homo. It was widespread in Asia, Africa, and Europe. It appeared about 500,000 years ago.

6. Homo sapiens, the first form of wise man, appeared in Europe, Asia, and Africa about 250,000 years ago.

7. Neanderthal Man (between Homo sapiens and the Modern Wise Man), that could not survive, appeared in Europe about 70,000 years ago.

8. Homo sapiens sapiens, the Modern Wise Man (the present man belongs to this species), appeared outside of Europe about 35,000 years ago.

The above evidence based on fossils indicates that the new genus (Homo) and its first species the ape-like man (Homo erectus) appeared about 500,000 years ago and the Homo sapiens sapiens, the current species of man appeared very recently, i. e. about 35,000 years ago.

iii) Appearance of Civilization [6]:

The Modern Wise Man started farming about 12,000 years ago and stopped roaming from forest to forest in search of food. This was the first sign of civilization:

First civilization appeared in Near East about: 10,000 BCE

In South East Asia about: 6,000 BCE

In Mexico and Peru about: 5,000 BCE

In Far East about: 3,000 BCE

In Indus Valley about: 2,500 BCE

The earliest civilization in India is of Indus Valley civilization. The Aryans settled in North Western India (Punjab and Sindh) about 1750 BCE. Hindu state were developed during 1,000 - 600 BCE. Therefore, the Hindu philosophy could be only 2,600 to 3,000 years old. Under these conditions it is inconceivable that Vishnu, Krishna, Rama, etc., the Hindu deities could have appeared about 1.3 to 4.6 million years ago (as reported in Hindu literature about various Yugas). During this period there was no man or any civilization. Therefore, it is inconceivable to understand that these deities could have appeared during this Yuga-system.

iv) Geological Time [13]

Let us examine the Geological eras, which are based on scientific evidence:

1. Cenozoic Era: From today to about 70,000,000 years. Evolution of man from a primate occurred during this era starting about 40,000,000 years ago.

2. Mesozoic Era: From 70,000,000 to 230,000,000 years. Placental mammals and grasses and cereals appeared during this era.

3. Paleozoic Era: From 230,000,000 to 620,000,000 years ago. Mammals, bird, insects, reptiles, amphibians, fishes, and conifers, gymnosperms, vascular plants appeared during this era.

4. Proterozoic Era: From 620,000,000 to 1,420,000,000 years ago. Invertebrates, spore-forming marine algae appeared during this period.

5. Archeozoic Era: from 1,420,000,000 to 3,800,000,000 years ago. Single-celled microorganisms, the first organic molecule, and the DNA appeared during this period.

6. The earth and our solar system were formed about 4.5 billion years ago.

7. The Big Bang occurred about 15 billion years ago.

3. More about Yugas in Gurbani

i) Four Yugas

This period symbolically used to indicate 'long time'.

Byas (Vyasa Rishi) recommends to study the Bani of Brahma in Vedas.

But Guru Nanak says:

Hey sages and devotees, imbibe the treasured principles in the attributes of the Nam (God).

I sacrifice on those who have understood the Truth (God).

AGGS, M 1, p 57.

Those who have not understood Nam (God) they are soaked in the filth of the four Ages* (long time).

Those who failed to understand God will repent for their evil deeds.

Nanak says:

Those who have understood about themselves and got rid of ego have understood Nam (God) by conducting research after research with devotion (strong desire); their faces radiate their purity.

AGGS. M 1, p 57.

* 'Four Yugas' symbolically used to indicate 'long time'
not as Yuga-system.

In the following Sloka Guru Nanak has used a number of stories found in Hindu literature. Let us find out why these stories have been used in this Bani?

Guru Nanak has quoted above examples from ancient literature that everybody whether one is a god or a king or sheik or pir (Muslim spiritual person) or Pundit or as powerful as Pandavas or an ordinary person, wept for their bad deeds. Keeping in view the above stories Guru Nanak declared that:

It looks as if the whole humanity is suffering with some sort of a problem.

Guru Nanak further says:

Those who have comprehended God and the Laws of Universe will understand that for every suffering there is a cause. Bad actions bring problems. The above examples are quoted to show that everybody suffered because of the action of their bad deeds since such bad deeds are not beneficial at all.

AGGS, M 1, p 953-954.

Here are some more examples on the use of ancient

philosophy to show to the Sikhs that bad deeds begets bad

consequences:

God Indra wept when thousands of marks of vulva appeared on his body.

(Rishi Gautam cursed Indra for having illicit union with his wife Ahalya.).

Paras Ram returned home crying.

Ajai wept when he was made to eat the manure he had given, pretending it was charity.

Such is the punishment received in the Court of Justice for evil deeds.

Rama wept when he was sent into exile, and separated from Sita and Lakhshman.

The ten-headed Rawana, who kidnapped Sita in disguise of a saint with the beat of his tambourine, wept when he lost his Lanka (kingdom).

The Pandavas once lived in the Presence of the God. They wept when they were kept as slaves.

Janmaja wept, that he had lost his way.

With one mistake he became a sinner.

The Sheiks and Pirs (spiritual teachers) wept when they had to face agony in their lives.

The kings wept when they had to make holes in their ears for earrings as the code of Jogis for begging from house to house.

The miser wept when he saw that all his wealth is lost.

The Pundit, the religious scholar, wept when his literature, Holy books, were lost because he could not use his holy books to perform various ceremonies for his clients to earn his living.

The young woman wept because she has lost her husband.

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The miser wept when he saw that all his wealth is lost.

The Pundit, the religious scholar, wept when his literature, Holy books, were lost because he could not use his holy books to perform various ceremonies for his clients to earn his living.

The young woman wept because she has lost her husband.

Guru Nanak has quoted above examples from ancient
(Here again *Awip* is applicable to the second part of the sentence meaning as ‘himself’. Many interpreters consistently interpret *Awip* as God irrespective of context in this phrase and in other phrases.)

Hari Chand, the king and ruler of earth, gave so much in charity that cannot be written on papers. If he had known the ineffectiveness of such charity he would have not given so much that nothing is left with him. Then he was sold as a slave in the market since his ‘given charity’ did not help him in adversity. 2.

God Vishnu took the form of a dwarf, and begged a piece of land about 2.5 steps. If Bal, the king, had recognized the disguised god Vishnu, he would have not been deceived, and sent to the underworld. 3. (Notice the deceitfulness of the god (Vishnu) of ancient philosophy.)

Vyas taught and warned the king Janmayaja not to do any Yag (feast) even then he performed yag and also killed eighteen Brahmins; such actions cannot go away without leaving their reactions. 4.

After quoting ancient philosophy now Guru Nanak explains his own philosophy as follows:

One cannot keep up the account of Your Laws of Univers. I ask you to make me understand these laws so that I can understand what is going on according to these laws. I praise You for that attributes. 5.

The Gruu-oriented is free from illusion since he always understands and follows Your Laws of Univers (symbolizing under Your shelter). 6.

God, the Creator, is performing every action under these laws. We cannot get rid of ego until we comprehend the God. 7.

Everyone can err but the God is free from such errs. It is through the wisdom of the Guru that one understands the Ever-existing Nam (God). 8. 4.

AGGS, M 1, p 1344.

In the above verse Guru Nanak has indicated that even gods like Indra cheated a Rishi Gautam to have illicit union with his wife, Ahalya, by disguising as Gautam. And god Vishnu deceived king Bal by disguising as dwarf and demanded only 2.5 steps of land from his kingdom. Then he took his whole kingdom by covering it with one step by enlarging his legs.

The Effect of Influence of Vedantic philosophy on Interpretation of Gurbani

Let us take an example of interpretation of the following verse. It has been interpreted by many theologians under the influence of Vedantic philosophy in which recitation of Name of God is important to attain salvation:


**AGGS, M 5, p - 266.**

Recitation of name of God and making your character pure is the greatest religion of all.

Giani Harbans Singh [8]
The greatest religion of all and greatest karam (duty) of all to recite the Name of God.

Gopal Singh [7]
Of all the religions, this one is the purest.
That one Meditates on the Lord’s Name and does what is holy.

Talib [12]
Of all religions the most exalted,
And of all the ritual actions, the purest,
Is contemplation (meditation) of Name of Divine.

Dr Sant Singh Khalsa [4]
Of all religions, the best religion is to chant the Name of the Lord and maintain pure conduct.

In Vedantic philosophy recitation / repetition of name of God or of certain deities or certain mantra is considered the highest of all religious duties. But according to Nanakian philosophy all such acts are of no avail. Conducting a good deed is the highest social responsibility. Under the principles of Nanakian philosophy the above phrase would be interpreted as follows:

The highest religion of the human is to do good deeds. The above action is equivalent to the repetition* of God’s name.

AGGS, M 5, p 266.

* **jpu:** Means repetition as well as comprehension und understanding as discussed by Chahal [3]. Here **jpu** means repetition since Guru Arjan is equating it with form, such as Rama, Krishna, Gopal, etc.). Moreover, repetition of descriptive or specific name does not help to understand God and to attain salvation. Understanding of God and salvation can only be achieved through good deeds by following message (philosophy) of the True Guru (Guru Nanak).

2. The service to the Almighty is, comprehending the Sabd (Nanakian philosophy) and practicing good deeds for the humanity are the greatest service of all.
The above phrase is from the eighth *Pauri* of third *Ashtpadi*. If we look into the first *Pauri* of the same (third) *Ashtpadi* it will become clear that Guru Arjan is condemning the repetition/recitation, meditation, reading of *shashtra*ns, etc but emphasizing to comprehend God.

**CONCLUSIONS**

1. Appearance of various incarnations of God, for example: Vishnu or Saetember during Sat Yuga; Hari Krishan, Krishna or Kahna, or Yadva during Traeta Yuga or Duapar Yuga; Rama during Duapar Yuga or Traeta Yuga; and Muhammad or Allah or Gobind during Kali Yuga, is a mythological work. Because scientific evidence indicates that wise man appeared about 35,000 years ago and Hindu philosophy started about 3,000 years ago. It is inconceivable that above various reincarnations of God could have appeared during these Yogas when man has not appeared on this planet, the earth.

2. According to the available scientific evidence there is no such Yuga-system and it has no place in the scientific system of Geological Time of the earth.

3. According to Nanakian philosophy no *kirtam* (specific or descriptive) name can be assigned to God and there is no effect of repetition of such *kirtam* names. Even then Sikh theologians have assigned their own new name, WAHEGURU, to God by ignoring the principle of Nanakian philosophy. Now this new name, WAHEGURU, is repeated by the Sikhs instead of the names of different Vedic Periods, like Rama, Hari, Krishna, Gobind, etc. However, now ‘WAHEGURU’ has become a part of Sikh psyche.

4. Unfortunately, many Sikh and non-Sikh theologians take such mythological works as truth and interpret Gurvani accordingly. Interpretations of Gurvani under the influence of Vedantic philosophy, is eroding the originality and uniqueness of Nanakian philosophy.

5. Guru Nanak has referred to mythological stories allegorically, metaphorically, and symbolically to explain his philosophy.

6. Whenever, Guru Nanak used the mythological work or ancient philosophy in his Bani, he never meant that he believes in that philosophy.

7. It appears that many Sikh theologians have not understood Nanakian philosophy in its real perspective that is why there is misinterpretation of Gurvani and misrepresentation of Sikhism.

8. The irony is that after 536 years of Guru Nanak the Sikhs are doing exactly contrary to the basic principles of Nanakian philosophy.

9. By doing so the Sikh theologians have encouraged some Sikh and non-Sikh scholars to portray Sikhism either as syncretism (Islam & Hinduism) or a sect of Hinduism.

Now there is a big question: Is discovering truth from the Gurvani a Blasphemy?

We, the authors, have discovered the above truth from Gurvani, which is contrary to the way the Gurvani is generally understood by the majority of the Sikh and non-Sikh theologians. We leave it to the readers, Sikh theologians, Sikh researchers, and the custodians of Sikhism to do further research to decide whether the above finding is truth or blasphemy? However, in the past many blasphemies proved to be great truth as pointed by George Bernard Shaw, the great philosopher of 19th and 20th centuries:

*All great truths begin as blasphemies.*

- George Bernard Shaw (1856-1950)

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