GURU AND GURUSHIP

The Guru is essentially an enlightened person who is competent to show the path towards self-realization which he has trodden after arduous devotion. After the revelation, his task is to establish a single community which could claim human allegiance guarding the revealed standards of moral and spiritual life. He also encourages the social mingling of the like-minded individuals and attempts to bring a social change in conformity with his ideals. It was with this coveted aim that Guru Nanak set on his udasis to preach what he received from the Almighty and directed his tirade against the caste system, the bane of Indian society for centuries, and succeeded in creating an egalitarian brotherhood, altogether different from the prevailing Hindu society. Guru Nanak himself showed the way to liberation: ‘In all creation shines Thy effulgence – Thou who art light. In Thy light shines all that exists. By the master’s Word is this light made manifest. Submission to His will is the highest prayer offering’.

Guru realized that his mission was to pass on or transit the experience of spiritual union and the attendant blissfulness to
neophytes. Thus did he emphasize the role of the Guru who could help his disciples achieve salvation, free them from the superstitions, beliefs and nescience that cloud man’s vision. These were to be replaced by the growing awareness and enlightenment with knowledge. But Guru Nanak was not a mere seeker of knowledge. His purpose was not the individual salvation, but the salvation of the entire social set up. The Guru exhorted individuals to seek self emancipation from egoism and its concomitant evils to attain the spiritual goal. The Master says: “This city with lust and wrath to overflowing was filled; Contact with the man of God these has removed. By pre-recorded Divine writ is the preceptor met; thereby is devotion to God in the mind fixed”. 

Guru Nanak knew that time was required to carry out his ideals to a satisfactory evolution and conclusion, for nothing could be achieved in a short span. So he started the institution of succession, so that the presence of the Guru should act as a leavening to his adherents and the institutions started by him may attain strong foothold.

In the Mul Mantra Guru Nanak postulates his ineffable revelation of the divine in ordinary human language for the benefit of the
common man. In this cradle statement, he not only attempts to define God but also dwells on the role of the Guru and his nadar or grace which alone can take a devotee to the portals of the Divine. His later bani, in fact, is the exposition of this cradle statement. Guru Nanak acknowledges: “The transcendent Supreme Being, Supreme Lord, has Nanak’s preceptor become³”. Guru Nanak’s aim was not mere individual salvation, but social emancipation. Teja Singh explain the role of the Guru in Sikhism in his inimitable way: “The Guru stands for two things: revelation of truth through the word, and the interpretation and practice of the truth through personal guidance⁴”. The function of the Guru is thus two-fold. He is to play a central role in human affairs around him. He is to bring intimation of the divine to the ordinary mind and exhort him to follow an ethical path to attain a status that the Guru himself has attained. The Guru in Sikhism is the spiritual guide to lead the disciple on the path of God and godliness and the Guru does not “claim for himself any special position in relation to the Sikh beyond that of a teacher⁵”. The Guru retains his status as a man with the only difference that he is an enlightened one and in turn can play the role of the enlightener to rouse the slumbering souls to divine effluge: “Guru is a raft by means of which one reaches God⁶”. 
The Guru thus enjoys a central position in Sikh theology. Guru was chosen by God to serve and guide His creation. Here the place of the Guru is next to God. He is essential for enlightenment. Guru Nanak says: "Absorbing the Master’s precept enriches the seeker’s mind, with qualities invaluable as pearls and rubies. My master thus has enlightened me". The head of the movement, the Guru, was assigned a pivotal position in the entire scheme of reform, and Guru Nanak undertook and established basic institutions out of which the Guru’s role came first as "one who made angels of men… An indispensable ladder, a boat, a raft to attain the vision of God".

In Japuji, Guru Nanak raises the question at the very outset of the composition: How to attain truth? How to dispel the pall of falsehood that envelopes existence, and the answer is to learn to live in the Will Divine. In fact, Guru Nanak stressed truthful living more than even truth. "At God’s accounting-house the self only through truthful living finds liberation". Bhai Gurdas in his Vars clearly mentioned the need of the Guru and gives reason why Guru Nanak came into this world. He says: "No mystery could be understood without Guru" and "the sins of Kaliyuga on earth could only be delivered by the true Guru" and "the darkness could be dispelled with the help of the Guru who rose like a sun". Guru shows the path of
truth. Without him nothing is known. He tells you of the divine word\textsuperscript{13}”. The Guru in Sikhism is a perfect prophet or a messenger of God, in whom Light of God shines fully, visibly and completely. Tirlochan Singh traces the etymology of the word ‘Guru’ saying: “Gu: darkness, ru: light or revelation: Guru: is dispeller of darkness, revealer of light\textsuperscript{14}”. Guru Nanak says: “In the true Guru, He has installed His own spirit, through Him God reveals himself\textsuperscript{15}”. Again the third Nanak says: “The true Guru reveals the truth, it is a wealth which is priceless\textsuperscript{16}”.

Guru Nanak, of course, accepts the law of \textit{Karma} and transmigration, but \textit{maya} in the strict Hindu sense he vociferously rejects. The world is not an illusion: It is the true creation of the Lord. In \textit{Japuji}, he emphasized this point: “Countless Thy names, Countless Thy places, O Lord, Countless the spheres, beyond all thought\textsuperscript{17}”. The world as Guru Angad Dev says, “Is the holy Lord’s chamber; in it is his abode\textsuperscript{18}”. It becomes \textit{maya} only when man inordinately identifies himself with it and forgets that with truthful living he can transcend it, with Guru’s grace. His finitude constantly haunts him. The spirit is indeed the candle of the Lord: “In the body resideth He Himself, the transcendent Divine Being, but the gross-headed man of the world knoweth it not, and seeketh Him outside\textsuperscript{19}”. Again: “As fragrance in
the rose, and reflection in the mirror, Does the Lord in the self abide:
There seek Him, brother20".

The indispensibility of the Guru is again and again emphasized to seek the union with the Lord. “By the grace of the Guru do thou behold that within, thyself is the temple of God21”. This would be attained only by purifying the heart of all sins that bedim the sublime vision. Human life is indeed a boon, a rare gift conferred by the Almighty to man to practise *naam simran*, to seek liberation from the endless concatenation of births and deaths. Hence liberation depended not only on one’s own efforts to attain the status of *sachiara*, but on the grace of the Guru: “Lest any in the world be lost in doubt; None without the Master’s guidance liberation finds22”. Again, saith Nanak: Thus by the Lord am I instructed: Brother! none without the Master’s guidance liberation attains23. Without a gracious Guru, none can find the Lord, even if one were to perform millions of actions24.

While the Sikh Gurus hailed the Eternal Lord as their Guru, the Sikhs regard the ten Gurus as the messengers of the Lord who came to redeem mankind. “A true Guru is one who has in his spiritual transport realized the Ultimate Reality, and who can enable others to attain that Reality25”. Guru Nanak, in his usual aphoristic way, sums up the entire Indian spiritual wisdom in just two lines: “By man’s actions is acquired
the vesture of human incarnation, by God’s grace is attained the door of liberation. Man’s existence is a probation for the soul to perform good deeds to seek liberation from the endless cycles of births and deaths. Salvation does not mean the assurance of a place in any celestial realm where nymphs dance to every passional tune and rivers of milk and honey flow as we have in the Islamic conception of a Hereafter.

In Sikhism, salvation means the attainment of the spirit to attune itself to the Will Divine. It is to attain the status of a Gurmukh that is promised in the Sikh perspective. A God-oriented person returns not to seclusion but enters into the fray to help his struggling fellow mortals to attain the same status. He attains to a state of non-attachment. Non-attachment to world’s joys and sorrows; non-attachment to the fruit of one’s actions. Engaged in nishkam Karma or sewa, in the state of perfect poise, equanimity and peace is indeed the Gurmukh, the Sikh ideal of human personality. Such a man indeed acquires the status of a sage - a Gurmukh is the ideal Sikh. The Ninth Nanak has rightly described this ideal image of a Sikh in his bani. The Ninth Master says: “He alone has known the Essence, who meets indifferently pleasure and suffering, worldly honour and neglect, And has risen beyond joy and sorrow - such a one has realized the Essence in this world; who
indifferently receives praise and calumny, And seeks alone the state sublimes of transcendence. Such is the perspective that Sikhism promises to a would-be neophyte, the unregenerate man.

II

Sikhism recognizes God both as transcendent and immanent. The logical contradiction seems apparent only at the rational plane. To a mystic who transcends syllogistic truth, God appears as one – both Unmanifest or Absolute and Manifest-immanent in everything that He has created out of His Will. Guru Amar Das perceives this concept of God in three modes: “The Guru is God; The Guru is the voice of God; The Guru is the word, the truth of God”. He gave an injunction that there shall be one Guru, one word and only one interpretation, which became a guiding principle later on for the Panth. Bhai Nand Lal, Guru Gobind Singh’s court poet, a poet with rare, fervid imagination, wholly devoted to the house of Nanak, pious beyond praise, who conforms strictly to the most orthodox Sikh theosophical thoughts attempted to portray, “The spiritual power and personality of Guru Nanak under three heads: Guru, Shabad and God”. Guru Nanak conceives of God as the word: “The holy word is the preceptor: by devoted meditation on it am I its disciple”. Again, he says: “The Guru is God, ineffable,
unsearchable, He who follows the Guru, comprehends the nature of universe\(^3\). Guru Gobind Singh in *Jap Sahib* says: “I bow before You, You Who are formless and shapeless, Who are matchless\(^1\).” Bhai Gurdas too finds no distinction between God and Guru when he says: “The supreme God, the perfect God, primal being is the true Guru\(^3\).” Again, “Guru is the replica of the perfect Brahm who is unmanifest and indestructible\(^3\).”

The Guru, thus, occupies, next to God, the most exalted status in Sikh theology. The Sikh Gurus did not accept the Hindu belief in incarnation – the appearance of God on earth in human shape whenever evil and unrighteousness prevail. They, however, advocated the blending of one spirit with the next. Tradition states how Guru Nanak hailed Bhai Lehna, his successor, Angad - a part of his own self. This institution of unity of Guruship from one to the tenth proved of far reaching consequences in the consolidation of the Sikh religion. Gurbux Singh rightly comments: “In the absence of an organization like the institution of Guruship, the Kabir-panthis disintegrated and the Sikh nation too might not have made its appearance as a compact entity\(^3\).”

Guru Nanak and his successor were holy persons – intermediaries between man and God – to convey the import of *Shabad* to ordinary mortals. In *Bachitra Natak*, Guru Gobind Singh
rejects the incarnation doctrine in most uncompromising terms: “He who calleth me God will burn in the fires of hell, I am only the servant of the Supreme Being, came to witness his play\(^{36}\).” Earlier, Guru Arjan had said: “Burnt be the mouth that asserts, the Lord takes birth. He is neither born, nor dies; neither enters birth, nor departs\(^{37}\).” Guru is used to denote a divine institution of his eternal spark of the divine light which continuously and eternally shows in the form of divine Word through the chosen man to inspire and guide mankind. In this way, the Sikh Gurus gave the divine light a new lustre and shape.

Guru Nanak did not make Guruship a hereditary principle and conferred Guruship on Bhai Lehna, for he knew he alone could carry out his mission. Satta and Balwand rightly sang: “Over Lehna’s head, the umbrella he spread. And his canopy upon the sky was lifted\(^{38}\).” Similarly, Bhai Gurdas wrote: “During his life time, Guru Nanak waved the canopy of Guru’s seat on the head of Lehna and merged his light into him. Guru transformed himself and converted his body into new form\(^{39}\).” Guru Gobind Singh says in *Bachitra Natak*: “The generality of men take them as different from one another; very few recognize them as one in spirit. But only those realize perfection who do recognize them as one\(^{40}\).” Bhai Nand Lal expresses similar sentiments in *Jot Bikas*. Bhai Gurdas too wrote: “Guru Angad made Amar Das his...
successor who was followed by Ram Das on Guru’s seat. Similarly, Guruship entered into the house of Arjan. Mohsin Fani, a contemporary of Guru Hargobind, said about Sikhs that their belief is that “All their Gurus are Nanak”. J.D. Cunningham described Guru Gobind as “inheritor of the spirit of Nanak transmitted to him as one lamp imparts its flame to another”.

When the Tenth Master felt that his earthly sojourn was near its close, he did away with the office of physical Guruship and vested the authority of the Guru in the word of the masters as embodied in the Guru Granth Sahib, the Bible of the Sikhs. This imparts a sense of permanent succession and continuity to the office of the Guru, for now Guru was the word. The Sikhs, after the ardas, often recite two couplets of Giani Gian Singh: “Command came from the Timeless God, and then was established the Panth. All the Sikhs are commanded to recognize the Granth as the Guru. Recognize the Granth as the Guru - it is the visible body of the Masters. Those who wish to meet the Lord, may seek Him therein (in the Granth)”.

The concept of Guru in Sikhism attains a unique status when we drift from the physical presence of the Master to his revelatory Word or Shabad as permanently enshrined in Guru Granth Sahib. Guru, as a messenger has completed the ordained task and left his Word which is
eternal. The Sikhs are, therefore, enjoined to accept Shabad-guru and none else: “The Bani is Guru, the Guru in Bani manifested; in the Bani lie all immortal boons, the Guru in Bani expresses himself to which the disciple brings faith: Thus, does the Guru manifestly save the disciple⁴⁵”. Bhai Gurdas adorns this scriptural truth: “True Guru is revealed through the Word. Concentrate on the Guru and Word⁴⁶”. Guru Arjan acknowledges the veracity of this statement: “The holy Guru is His Word, the Word, the Holy Guru; this shall show the way to liberation⁴⁷”. This Shabad-guru is indeed something fair and rare in Sikh religion. Guruship does not end with the death of the Tenth Master, but continues till this day as Shabad-guru to inspire the Sikhs to attain, param pad or the Supreme status by learning to abide by the injunctions of Shabad-guru.

Shabad in Sikh theology enjoys an uncontestable position, for, in a way, it is the key to Sikh mysticism and the Sikh way of life: “The Guru’s Shabad is like a gem which reveals Thee by its light. One understands one’s ownself and through the Guru’s instructions merges in the truth⁴⁸”. The Shabad is the Guru’s Word, the revelation of God in the depths of soul. “The function of the Word is that it provides the
means whereby man can know both God and the path which leads to Him, the means whereby the individual may secure release from his bonds and so attain union with God\textsuperscript{49}. The Word becomes “the essential means of salvation\textsuperscript{50}”. By contemplating the Word, the individual rises above his self-centredness, haumai, attains union with the Lord, transcends death and the cycle of transmigration: “He has neither form, nor material sign, but He is revealed through the true Word\textsuperscript{51}”. Without the Shabad one is condemned to wander. Worldly affections cause many to sink. O man, apply your understanding to the Word and cross over. He who has not followed the Guru and has not understood the divine name, continues to transmigrate\textsuperscript{52}.

With Guru Nanak, Guru is Shabad. He says: “The Word is Guru\textsuperscript{53}” Again: “The Lord is bestower of merit and by the holy Word burns away evil qualities\textsuperscript{54}”. Shobarani Basu compares the Sikh concept of Shabad with other religions and finds certain similarities with the Logos of the Greeks and Christians, Om in Hinduism, Kun in Islam. All these words are in fact symbolic of the creative aspect of God. When He willed to create, He just uttered one word and everyone came into existence. He accomplished this divine fiat by just saying, “Let there be light and there was light”. Shobarani says: “The Word in
Sikhism carries the meaning of what God says. God through the Guru imparts the Word\textsuperscript{55}. 

\textit{Shabad} is thus the Guru, and in the Guru, the divine light is \textit{Shabad}. To quote Trilochan Singh: “The doctrine of the \textit{Shabad} is the single basic thought, the governing idea, and the essential doctrine which gives life to the great structure called Sikhism\textsuperscript{56}. It is the intermediary between God and creation, between Guru and disciple. \textit{Shabad} has been hailed as nectar (\textit{amrita}) of life. It is concentration on \textit{Word} or meditation on \textit{naam} that can help the soul transcend its temporal limitations to see truth in its full effulgence. The devotion to the \textit{Word} or \textit{naam simran} demands total surrender of the mind and body so that man’s entire self is imbued in its love and devotion.

Countless sins of the past life are washed away by the illumination of the \textit{Word}\textsuperscript{57}. Says Bhai Gurdas: “When the mind dives deeper and deeper into the \textit{Word}, all mental impurities depart, the wisdom of the Guru dawns on the soul, man attains equipoise, the Divine Light blazes in his soul, and fearlessness is attained in profound contemplation of the Divine\textsuperscript{58}. Death loses its sting: “But the King of death is the friend and servant of those who have attained enlightenment through the \textit{Word}\textsuperscript{59}.”
Shabad-guru thus emerges as a unique postulate in Sikhism. In no other religion of the world, God, the Guru, and the Word are spiritually linked as in Sikhism. The prophet remains above his followers and never becomes one with them. It is indeed a rare example in human history that a preceptor – the Tenth Master – supplicates before his disciples to initiate him into the Khalsa and says that wherever the five Sikhs would assemble, they would feel his presence amidst them and their decision would be the mandate of the Guru to his followers. This decision lead to the Gurmatta tradition which in turn contributed towards the consolidation of the Panth. Guru Gobind Singh also felt that the mission of Nanak had developed an inherent structure and force of its own for its survival and spread in the times to come. He decided to put an end to the institution of personal Guruship and invested the Guruship to the Granth Sahib or Shabad or Word as contained therein. Granth Sahib later came to be known as Guru Granth Sahib, which provides right guidance to the neophyte, who himself has to tread the path and can attain the ultimate goal of life. In Nanak’s system, the Godhead, Name and Guru are in essence one, though operationally distinct. Godhead is transcendental, unknowable, formless; Name is the Godhead as actually communicated, as presented, and the Guru is the mediator.
who brings the Name to the devotee. There is a mystic unity involved in this triad – Godhead is abstract, Name concrete and Guru human. In the great liberation, the three are resolved into one60”.

_Shabad-guru_ as Jagjit Singh says, “placed principle above personality and diverted the religious devotion to serve social and political ends”61. As the spirit of Gurus dwells in _Guru Granth Sahib_, it is to be accepted as the institution of the living Guru. “The unity as well as the end of personal Guruship which today is the fundamental belief of the majority of the followers of Guru Nanak, may be regarded as their most creative response to the greatness of the founder of Sikhism”62.

The institution of Guruship has played a dynamic role in the evolution of Sikh religion and society. Constant personal guidance of the Sikh Gurus from Guru Nanak to Guru Gobind Singh congealed the Sikhs into a perfect unity. The Sikh community acquired its distinct, separate identity totally different from the prevailing social Hindu order. The Sikhs are not Hindus because the Sikh gurus had imparted distinct teachings to them. Sikhism recognizes no incarnation of the divine in human form, forbids the worship of stocks and stones, shuns casteism and regard all men as equal and rejects superstitious beliefs like
pollution and purity and has evolved its own rituals and customs regarding birth, initiation, marriage and death.

Guru undertook the most important task of converting the ordinary man into Gurmukh or God-oriented. There were two concepts, one was manmukh and the other was gurmukh. The disciple who obeyed the commands of the Guru was called gurmukh. The gurmukh was a perfect man who lived a godly life. Bhai Gurdas says: “The God-oriented move upon the simple and straightway and mind-oriented (manmukh) go astray. The gurmukh get across whereas the manmukh gets drowned in the world of ocean. The gurmukh forsakes ego, whereas manmukh burns himself constantly in the fire of egotism”63.

Ego and selfishness are the two obstacles in the spiritual evolution of man and lead to unnecessary psychological conflicts. Moreover, man is ignorant of the causes of his separation from the Ultimate Truth. From the Guru, “man obtained the word and merged himself in it which could help him meet the Lord64”. Shabad (Guru) helps the seeker in gaining knowledge in contemplation and in following the way of religion with the help of Guru, gurmukh knows the fact that, ‘God permeates among all’65, ‘pervades all round’66, ‘responds to the caller’67, ‘operates according to the needs of the creatures’68, and Lord alone makes the gurmukhs liberated69.
With the help of the Guru the gurmukh attains the sense of discipline and service\textsuperscript{70}, effaceth the ego\textsuperscript{71}, filled himself with love for others. Gurmukhs are liberated from selfhood and l-ness, and serve the Sangat by bringing water and grinding corn, etc\textsuperscript{72}. Guru has repeatedly tried to educate men to avail themselves of this opportunity of becoming God-oriented beings – sachiara – the ultimate ideal of Sikhism. To attain this status altruistic deeds and sewa alone would help man. The Guru laid down the message of hope, right efforts and progress. Guru Arjan said: “With the gift of human incarnation granted to thee, now is thy opportunity to have union with the Lord. Nothing else shall avail thee. In the holy company on the Name immaculate mediate”\textsuperscript{73}. Similarly, Guru Amar Das said: “At God’s accounting house the self only through truthful living finds liberation”\textsuperscript{74}. So by living a truthful life, man attains the spiritual goal.

Guru is the communicator of the word through which deliverance can be attained. As Nanak said: “Laud ye the Name; thereby shall your mind and body be joyful; and in walking, sitting, sleeping shall ye be in bliss”\textsuperscript{75}. Bhai Gurdas also writes that Guru by giving the technique of knowledge, meditation and remembrance to the Sikh, liberated him for ever”\textsuperscript{76}. Guru provided the human mind with peace and eternal bliss and the holy Word. Guru Amardas says: “Daily I am robbed by five
evils, how could I save my house?"77 and then he answers himself that through the power of holy Word, these evils can be destroyed. Guru is also the enlightener, the instructor, who shows the way and puts us in direct contact with the Supreme Being. 'He is the ship which graciously ferries us across the sea of the world'78. Similarly, in Asa di Var, Guru says: "Should a hundred moons rise and thousands suns, - with all this illumination, without the Guru’s guidance, all remains pitch darkness"79. By reading books, reciting prayers, worshipping stones, wearing rosaries, putting on sacrificing marks we could not find the way. They are all futile. As Guru Nanak says: “None has reached God without the true Guru, without the True Guru, none so far”80. With the Guru’s instructions man could be emancipated as Guru Nanak said: “The holy preceptor is the ship – this rare ones alone have realized: By his grace the seekers he takes across”81. Guru shows the way to the seeker of the path to righteousness.

Guru also lifts the veil of ignorance and shows the light. The creator is known through the Guru. The seed of divine light is there in every heart. It remained hidden, but God reveals it to man through the magnetic touch of the Guru. In Japuji, Guru Nanak emphasized that there is only one benefactor of all creation who should not be forgotten. It is Guru who reveals the mysteries of the unknown and
unsearchable. Guru Amar Das says: “May I be a sacrifice, time and again to any, who lodges God’s Name in the self”\(^\text{82}\) and again says: “By the preceptor’s teachings is the heart centred in God, and in joy in the Eternal dyed”\(^\text{83}\). So the presence of Guru as the functioning force in the Sikh links him to an inexhaustible source of power and virility.

Guru brought discipline among his disciples. Macauliffe gives us information of Guru Nanak’s daily routine at Kartarpur. “The Guru has divided the day into four pahar and bani was recited in each pahar and breakfast and dinner was served”\(^\text{84}\). Thus, routine life was given to the Sikhs. Similarly, Guru Ram Das also codified the daily code of conduct. He said that his disciples must rise early, take bath, meditate on naam and inspire others in this direction and then only Sikh could win the Master’s pleasures\(^\text{85}\). Later on, Rahit maryada was also provided by Guru Gobind Singh. In this way the solidarity and integrity of the Sikhs remained intact and they suffered no distraction. Thus it provided the base for the Sikh society which was in the process of evolution.

The Guru inculcates a profound sense of devotion among his Sikhs. The Sikhs must cherish devotion, faith and love for the Gurus. The Guru said, “Inside the self is placed the jewel of devotion: through the preceptor’s teaching is its worth known”\(^\text{86}\). The Sikh should endeavour to attain the likeness of his master by obeying him and
carrying out his command. The Guru says: “Devotion to Thee is real only if it pleases Thee, Thou dost alone confer it. Never regretting afterwards the gift”\(^{87}\). Even Bhai Gurdas says: ‘only by becoming dead in life, one can become true disciple. He should be just like a slave, who is ever busy in the service of the master’\(^{88}\). So one should completely surrender oneself to God. With master’s grace, man gets absorbed in devotion and gets sanctified.

Guru also performs the role of a caretaker of his disciples and looked after their needs and desires. As Bhai Gurdas said, “The Sikh who has comes to the shelter of Guru, his lust, anger, resistance were eradicated, his greed, infatuation and ego erased. He helped him to practise dharma, truth, charity and naam\(^{89}\). Guru is a perfect physian who cures all the five chronic ailments\(^{90}\). Guru catches hold of his disciple from the arm and helps him cross the world ocean. Thus Guru is in a position to prescribe virtue and duties for leading a life of truthfulness and also to impart instructions to competent seekers and disciples so that they may regulate their efforts to discover the truth\(^{91}\). The Guru is the true instrument of His Will and is commissioned by God to reveal His truth to humanity.

For the Sikhs, the Divine Guru was a companion, a dispeller of spiritual ignorance, Guru was a giver and teacher of God’s name, and
provided peace, truth and wisdom. He was a philosopher who guided man. He was the creator, the remover of all sins and purifier of the impure. The institution of Guru was a great source of unity and cohesion among the Sikhs. The Sikh Gurus believed in the brotherhood of man the fatherhood of God and imbued mankind with a sense of equality and provided a base for democratic ideals. They provided moral strength to their disciples by inspiring them to lead an honest and truthful life. They preached dignity of labour and hardwork and built their characters. They were the source of inspiration to their disciples and brought discipline among them. They shaped their personality and provided them a sense of direction in life. Now Guru Granth Sahib is accepted as the institution of the living Guru. This fact has been established by the recent decision of the full bench of the Supreme Court of India, which has proclaimed the Sikh Scripture as Juristic Person. Thus institution of Guruship provided permanence and continuity to Sikhism.
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71 Ibid., Var 3, Pauri 13.

72 Ibid., Var 3, Pauri 8.

73 S.G.G.S., Reharas, Mohalla 5, p. 12.

74 Ibid., Raga Majh, Mohalla 3, p. 112.

75 Ibid., Raga Gauri, Mohalla 5, p. 321.

76 Gurdas, Bhai, Var 11, Pauri 9.

77 S.G.G.S., Raga Majh, Mohalla 3, p. 113.

78 Ibid., Raga Bilawal, Mohalla 5, p. 108.

79 Ibid., Raga Asa, Mohalla 1, p. 463.

80 Ibid., Raga Asa, Mohalla 1, p. 466.

81 Ibid., Raga Asa, Mohalla 1, p. 470.

82 Ibid., Raga Majh, Mohalla 3, p. 110.

83 Ibid., Raga Majh, Mohalla 3, p. 111.


86 Ibid., Raga Majh, Mohalla 3, p. 112.

87 Ibid.

88 Gurdas, Bhai, Var 3, Pauri 18.
89Ibid., Var 11, Pauri 3.

90S.G.G.S., Raga Asa, Mohalla 1, p. 414.