INTRODUCTION
Sikh Gurus were concerned with the most foundational understanding of the entire cosmos. For them it could not be just an aggregation of the absurd and unrelated isolated events accidents contingencies. They were looking for underlying rationality of nature and history. On the face of it neither nature nor history seem to have any apparent system. Ordinary human beings are totally in their day to day fears, games, aspirations and are always at the mercy of unforeseen. It is this fear and lack of control over one's world of living and striving that does not give men any tranquility. The great Gurus firmly asked man to stand withdrawn from this mindless pursuit of momentary moods and whims and look for inner meaning of our personality. For this no other course of realization could be effective as one of seeking a bridge between one's inner most spirit with rest of the universe. Many Gurus have experienced this immanence of order in obviously depressing perspective of chaos, immortality, injustice and pain. Religion is not for Gurus a mere external form of traditional rituals to conventional mass, temples or other ceremonies like Yagna and pilgrimage.

Guru Nanak himself drastically questions many of these traditional forms of religions existing in his time. For him no substitute could be found for self-experience of God. However, even this does not come about instantaneously one must prepare
one self to he worthy fn ror:e i v I m | 1 hr r>ni Dimli'r rf GfMi'r llul;r-.wn
of Nad. It is for this purpose that it is advocated mind must be purified by simran.

Likewise, in the development of the doctrine of Shabad and Nam Simran, Sikh theory of God as well as man's relation to God step by step identifies the process of coming to directly encounter God and the problem of knowing His eternal transcendent nature.

Sikh Notion of God rises from several different positions concerning human curiosity about the way world its innumerable happenings, movements re regularities impinge on our finite mind. We are always forced to recognise gaps and discontinues in our knowledge of the world around us. Something within us goads us to think that all the world around cannot be just such a haphazard multiplicity. There has to be a key to these bewildering confusions. Our own knowledge based on sensation and reasoning needs contemplative fusion in order to render these unseemly crowds of unrelated informations into a well articulated unified picture of law governed reality. All religion of Gurus are in search of this immanent Hukam that we ordinarily miss in our life. So long as this is not fathomed we remain foreigners, outsiders in the phase of Agam and Agochar. How to overcome our total sense of forlorness? This is the search which no scientist can meet nor any physician could offer by a
drug. We have to earn faith by singularly liberating ourselves from the slavery of senses and our finite passions not allowing us to look with a stilling our ever disturbed minds. Guru tells us that how to escape the demons of these finitive conceptions of the sensuous experience.

After having likewise noted the heart rending injustices, sufferings and agencies of living creatures our feel that the whole universe is without reason and purpose and goodness. It is in the mood of pessimism and cynicism and immortality that man has to cleanse his will of unhappy Godlessness which cannot be removed by false rituals and other forms of everyday totemic chores as advocated by priests and tantrikas. One must have the coverage of infinite faith in the immanent Hukam inspite of all the seeming triumphs of evil. So met by our finite everyday experience. Guru have therefore reflected on the cosmic unity of moral order and our own values that give us strength to the repose faith in the objective bases of Hukam or the moral order. Such a moral order must be not an object of rational polemics but a constant struggle to put down one's own baser instincts and timidity which alone raises our will to entune our understanding.

To realize the divine and in so trying come to posses the real " Divine Hukam" :-

As we shall see in our studies in detail of the Sikh Canon
that it is not either a natural theology or a mere code of externally handed down commands of an autocratic divine being that Gurus are recommending to mankind. Instead they are inviting all of us to look deeply into our own concrete psychological, moral social circumstances without any prejudice or dogmatism and discover for ourselves the overall organic unity of our existence in the very bosom of the Divine Being.

Our studies of Sikhism shall naturally pick up various threads of their idea of God in terms of foundational ontology, cosmology, human person, freedom and Karma as well as a status of moral order. Following this, we will briefly also review the Gurmukh ideals that flow from a comprehensive, spiritual vision of the Sikh Gurus. Finally an attempt will be made to understand the Sikh notion of saved social order of Khalsa, Sanqat and Sarbat based on the divine experience of the each subject knowing in his own unique specific way. The concrete Hukam is historical time and the specific sewas entailed by for any Gurmukh.

As far as this thesis is concerned, I have scrupulously avoided any subjective opinion that I Shall express when I have properly given an objective enunciation of the 'Idea of God' as elaborated by Gurus with their interpretation provided by classical interpreters of the sacred texts such as Bhai Gurdas and Mani Singh. Of course we know in last hundred years and more,
number of novel and interesting interpretations have been provided to the sikh sacred texts by men of genius as poet Puran Singh and Bhai Vir Singh as well as political critics like Macauliffe, Princep, Dr. Trumpp and Sardar Kahan Singh. Some of these even border on political propaganda done for mobilising the community for specific purposes, in their struggle for political space.

However, our study has no such non academic axe to grind. Our Job is to scrupulously restrict to the classical texts of the Gurus and their authentic interpreters and bring a maximal degree of coherence and unity in the concepts of Sikh Theology, Axiology, Epistemology, Psychology and Theory of human liberation.