

# GURU IN SIKHISM: CONCEPT AND RAMIFICATIONS

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## ABSTRACT

*The word 'Guru' has been discussed according to Hindu and Sikh traditions. Renunciations of Guruship onto Person and Panth and Granth have been discussed in depth.*

## INTRODUCTION

The word *guru* has been in vogue in Indian religious traditions since ancient times. The title, in a broader sense, is used for those who through their teachings deliver man from darkness to enlightenment, from the web of transmigration to *mukti* or liberation, from the pangs of suffering to eternal bliss. The Sanskrit-English dictionary of Monier-Williams says that the word *guru*, as a noun, stands for a spiritual parent or preceptor, author of a *mantra*, preceptor of the gods. Some other scholars explain the word as derivative of *gur* which means to lift, hurt, kill or eat: in this sense, the word *guru* means a person who lifts up a disciple by killing/destroying or removing his ignorance. The Upanishadic literature also uses the title for those who lead man from unreal to the real, from darkness (of ignorance) to light of knowledge (*Brihadaranyaka Upanishad*, 1.3.28).

## DISCUSSION

### Hindu Tradition

In ancient Hindu tradition, there were two traditions of the Guru: one tradition was that of the Brahmin *guru* based as it was on a Rig Vedic hymn [1]. In this hymn the Brahmins have been assigned the responsibility to study the Vedas and also impart higher knowledge to others. The *Manusmriti* says that a Brahmin has the right to study and teach the Vedas whereas the *Kshatris* (Khatris, in Punjabi) and *Vaishyas* have a right to study but the *Sudras* having been denied any access to spiritual knowledge. In ancient times, the initiate went to the Brahmin *guru*, studied Vedas and other religious literature for several years under his care, and served him in lieu of that. However, by medieval times (*Editorial note*) when Sikhism originated/evolved, the situation underwent a significant change: role of the Brahmin *guru* had then become limited only to sacred thread ceremony. Even to perform this ceremony, the Brahmin *guru* went to the house of the person to be initiated, and received material favors for this. Bhai Gurdas satirizes this degenerate social scenario in which the teacher goes to the house of the taught for material gains [2].

Alongside the tradition of the Brahmin *guru*, Hinduism also saw the growth and development of another tradition of personal spiritual experience. This tradition developed against the Brahminic stand that *Sudras* have no right to spiritual knowledge; therefore, they cannot attain *mukti*. These spiritual preceptors were manifestly enlightened and possessed ability to lead others to the position where they had reached. They rejected the Brahmin monopoly and some of them even rejected the authority of the Vedas. In ancient times, we have the examples of Gautam Buddha and Mahavira [3]. In medieval (?) times, the names of people like Kabir, Ravidas, Namdev, *et al* of the Bhakti movement, a renaissance movement in Hinduism, can easily be included in this category. Thereafter, Guru Nanak, the founder of the Sikh faith who was born in a non-Brahmin family, also had a mystic experience and received revelation direct from the Lord.

### Sikh Tradition

In the Sikh tradition, the title Guru is used for the ten person Gurus, from Guru Nanak to Guru Gobind Singh, and thereafter for the Guru Granth Sahib, or more precisely the Word as contained therein. Sikhism originated with Guru Nanak (1469-1539) who, just before his passing away, appointed his successor to provide continuity and consistency to the mission he had started. This succession continued for nine times until the Tenth Master. Guru Gobind Singh, put an end, just before his demise in 1708 at Nanded, to the institution of person-Gurus. In the Sikh tradition, no other person, however pious or enlightened, other than these ten Gurus can be given the title of the Guru or be accepted as such. Sikhs hold them in high esteem as their spiritual preceptors and bow to them in reverence, but they do not worship them as either divine incarnations or gods.

Guru Gobind Singh (1666-1708) had realized that both the *Udasis* and *Masands* could not truly communicate the Gurus' message to mankind at large. At the same

time he was also aware that the community had by and large developed an inner mechanism to keep up the process of remembering/reciting, reflecting and living the Name Divine. He had earlier put an end to the *masand* institution and now he resolved to formally put an end to the institutions of person-Gurus. He bestowed the office of Guru for all times to come on the scripture, or more precisely on the Word as contained therein. The tradition believes that the Gurus became spirit incarnate in the Word. According to a source, it happened on Wednesday, Katak *sudi* 4, 1765 Bikrami (6 October 1708), just a day before the Guru's demise [4]. Thereafter the holy volume came to be called the Guru Granth Sahib and venerated as the Guru. The scripture has ever since then been an article of faith with the followers who seek guidance and help from it in all ventures of their personal as well as social life.

The scripture was first compiled under the personal care of Guru Arjan, the fifth Guru of the Sikh faith, in 1604. This codex, written in the hand of Bhai Gurdas, comprised the hymns of the first five Gurus and of some other holy men including some from the Bhakti and Sufi traditions. It was then called *pothi* (literally, volume) or *pothi sahib* (the suffix *sahib* being an honorific) [5]. The text of the scripture, throughout its history, has remained inviolate except for the additions made to it by Guru Gobind Singh in 1706 when he included in it the hymns of his spiritual predecessor, Guru Tegh Bahadur. It was this codex, prepared under the supervision of the Guru Gobind Singh and written in the hand of Bhai Mani Singh in 1706 at Talwandi Sabo (now known as Damdama Sahib), on which was conferred the office of the Guru [6].

However, the original of this codex is not extant today. But the disappearance of this and such other valuable material can be well understood when we study history of the Sikhs in the decades following the death of Guru Gobind Singh in 1708. This was the time when prices were fixed on the heads of the Sikhs, uttering of the name of the Guru was prohibited and reading of *Bani* was a taboo; anyone found disobeying this decree was liable to be arrested and his belly ripped open. However, many manuscript copies of this codex had already become available and were being used by the devotees. The printed version of this is available in 1430 standard printed pages and is Aad Sri Guru Granth Sahib Ji.

Unfortunately however, some schismatic groups, prominent among them being the Kukas or Namdharis, refuse to accept the fact of the scripture receiving the status of the Gurus. They prefer to continue with the succession of person Gurus even though they pay reverence to the scripture as well. The recent mushroom

growth of *deras* with largely the Sikh following is also a dangerous development. In the name of the propagation of the Gurus' message, the leaders of some of these *deras* pose as person Gurus: instead of uniting the followers with God, such persons, called 'blind *gurus*' in the scripture, try to unite the followers unto themselves. In the process, they also prescribe a *rahit* or code for their followers different from the mainstream Sikhism. This not only violates the Sikh principles but also causes schism in the community. There is another view suggesting that the Guru did not bestow the *Guruship* on the scripture, but it was the community which did so later on out of some historical necessity. Both these views, however, are misreading of history to mislead the masses.

### Renunciation of Guruship onto Person

Apart from the strong tradition, there are also available several contemporary and near-contemporary sources to prove this point conclusively. One such source is an entry in the *Bhatt Vahi Talauda Parganah Jind* which clearly states that the Guru formally bestowed, on 16 October 1708, the office of Guru on the Word [7]. The author of this entry is one Narbud Singh Bhatt who was with Guru Gobind Singh at Nanded at that time. The Bhatt, hereditary panegyrist, genealogist or family bards, came into the Sikh fold in significant numbers at the time of Guru Arjan Dev, and some of them recorded events of the lives of the Gurus in their scrolls called *Vahis*. Some of these scrolls are said to have been extant even to this day in some Bhatt families.

Another such testimony is a letter issued by reference of Guru Gobind Singh's wife Mata Sundri. This letter exhorts all Sikhs to have faith only in ten human preceptors; to believe in any other human preceptor is called a mortal sin. The letter goes on further to say: "Go only to the Ten Gurus in search of the Word.... The Guru resides in *Sabda*. The Lord hath merged His own self in the Guru through whom He has revealed His Word. The Word is the life of all life, for, through it, one experiences God". The letter also makes a clear injunction against Ajit Singh (the adopted son of Mata Sundri) posing as Guru and some among the followers of Banda Singh Bahadur acknowledging their leader as Guru [8].

Bhai Nand Lal, one of the court poets of Guru Gobind Singh, in his *Rahitnama*, i.e. code of conduct, also testifies to the above fact. Nand Lal is believed to have spent long years at Anandpur under the care and patronage of the Guru and has been known for his elegant Persian poetry. According to a tradition, he was at that time at Nanded, though in the camp of Emperor Bahadur Shah as his minister. Some of the verses in his

*Rahitnama* sum up the last words the Guru are believed to have addressed to the Sikhs then present:

*He who would wish to see the Guru,  
Let him come and see the Granth. 14.*  
... ..  
*He who would wish to speak with him,  
Let him read and reflect upon what says the Granth. 18.*  
*He who would wish to hear his word,  
Let him with all his herd read the Granth,  
Or listen to the Granth being recited. 19.*  
*Consider the Granth as my own image  
And accept no distinction between the two.20. [9].*

Bhai Prahlad Singh is another of Guru Gobind Singh's disciples who has also composed a *Rahitnama*, or code of conduct, wherein he records the commandment of the Guru in the following words:

*By the word of the Timless One  
Has the Khalsa been manifested.  
This is my commandment for all my Sikhs:  
You will acknowledge Granth as the Guru [10].*

There have been some contemporary non-Sikh sources as well which testify to this fact. One example in support of the above contention is the Sanskrit manuscript *Nanakcandrodayahakavyam* by Devaraja Sharma: this has been published in book form by the Sanskrit University, Varanasi, a few years back. All these and several such other sources coupled with the strong Sikh tradition reiterate our statement that after the tenth Guru, Guru Gobind Singh, the scripture, now called Guru Granth Sahib, has been the Guru for all times to come for the Sikhs.

### **Guru (Word)**

No doubt, the scripture acquired this pontifical status only in 1708, but some internal references already pointed towards this future development. Several hymns in it make very clear statement to the effect that Word is the Guru. The scriptural hymns stress the oneness of God who is the Source of Word, and the Gurus are obviously the means to communicate the Word to the mankind. Guru Nanak, in his hymns, refers to himself as a *shair*[11] or poet who wrote and recited the *Bani* (conveyed to mankind) as it came to him from the Lord (*Khasam ki Bani*) [12]. Guru Arjan also reiterates the same idea when he calls his hymns *Dhur ki bani* or the Word coming from the Highest [13]. Guru Amar Das refers to the *Bani* as the cause of light (knowledge) in this world. Guru Ram Das makes an explicit proclamation saying that there is no difference between the Guru and God, and both of them are one. He clearly says that Word is the Guru and Guru is the Word [14].

Thus, God, Word and Guru become essentially one with each other in the Sikh metaphysics.

There are also instances in the Sikh history and tradition showing that the person Gurus held the Word or *Bani* in high esteem. We shall here refer to only two of them from the life of Guru Arjan Dev. As the Sikh chronicles say, Guru Arjan went to Baba Mohan to get from him the collection of hymns of his spiritual predecessors which, it is said, was available with him in two volumes. After getting this from him, the Guru respectfully placed the holy possession in a palanquin and took them to Amritsar where he sat down to compile the scripture. As the manuscripts were being carried in the palanquin, Guru Arjan Dev followed it bare foot as a mark of respect. The second incident relates to the days when the scripture was installed in the newly constructed Harimandar. The holy volume was placed there on *manji* (literally cot) *sahib*, but the Guru himself sat on the bare floor. Even during the night when the scripture was put to rest on the *manji sahib*, the Guru used to sleep on the bare floor. So highly was the Word respected by the Guru himself. Even later on, it is said that once Guru Gobind Singh was approached by certain Sikhs with the request to get both the Aad Granth/Guru Granth Sahib and the Dasam Granth bound together in one volume. The Guru, as says Chhibbar's *Bansavalinama*, forbade them saying that the former contained the revelatory hymns whereas the latter was his poetic pastime [15].

To understand the true nature of the Guru in Sikhism, a special figure is employed to describe the transference of the office of Guru. The Guruship passes from one Guru to the other as one candle lights another. The metaphor has more than one connotation: one, the real and true Guru is God who is the source of all light (knowledge or *jnana*). Second, the same divine light was present in all the Gurus, thus being one spirit though different in body [16]. Third, Guru is not to be confused with the human form, i.e. the unlit body: it is not the body but the light within that is important. This light then merges with the Word as contained in the scripture, now called the Guru Granth Sahib. In other words, we can also say that the Guru becomes spirit-incarnate in the Word.

There are numerous references scattered throughout the scripture expressing the importance and role of the Guru. Among the most often used metaphors for him are the *tirath* or the place of holy pilgrimage; *dipak* or the lamp which lights up the entire world; *joti* or the light which illumines the world; *data* or the donor of wisdom; *paras* or the philosopher's stone which turns even the base material into gold; *sura* or the hero whose sword of knowledge rends the veil of darkness, and so on. There are no specific texts in the scripture relating either to the

concept or role of the Guru though there are numerous scattered references pointing toward the Guru's vital role in eradicating the darkness of ignorance and illuminating the seeker's mind with higher knowledge.

In several scriptural hymns, the words God, the *Sabda* or revelation/message and the *Guru* have been used synonymously. The focus in Sikhism is not on the person of the Guru; rather it is on the spirit which is believed incarnate in the *Bani* or Word. Thus, on the one hand, the Guru and his *Bani* are essentially one. On the other, God being the source of Word or revelation, the latter is also identified with Him. That is why in some scriptural hymns the word Guru has been used for the Divine (the source of the Word), for the message He gives to mankind through the human teacher or preceptor (*Sabda* or Word), and for the human preceptor (the instrument used by the Divine to communicate that message to mankind). Such explicit statements about the identity of Guru with God were perhaps intended to check the trend of popular devotion as we see today in the growth of many *deras*, etc.

However, this identification of the Guru with God is not the identification of the person of the Guru with God, but Guru conceived as *Sabda* or word as revealed by Him. Guru in Sikh tradition is neither God nor God's incarnation. There have been repeated references in the scripture to the effect that God never incarnates in any form: He is beyond time and death (*kal*). The scripture emphatically states that all gods, goddesses and incarnations are the creation of God: He has created and annihilated millions of Brahmans and Visnus and Sivas [17]. Guru Gobind Singh is unequivocal in his statement forbidding his followers from treating him or taking him as God: he who calls him God must suffer the pangs of hell, he warns: rather Guru Gobind Singh calls himself the son and slave of God. Obviously, this idea of God's son must not be confused with the Christian view of Jesus being the son of God.

The Sikh tradition takes the ten person Gurus to be perfectly realized souls whom God selected as His instruments to communicate His Word to humanity in general. It is through them that God's word or revelation enters human history because it is through them that God's word is revealed. In other words, Guru is the voice of God, God's self-revelation in mundane language. He is, no doubt, a vital link in man's spiritual progress, but he only shows him the way: he is the exemplar and guide, but man has to tread the path himself. In fact, the scripture reiterates that the guidance of the Guru is so essential that no spiritual gain can come without it. But at the same time it makes clear that Guru is not an intercessor and, as such, does not take the

disciple to a higher stage of spirituality as if on crutches or through miracle.

The body of the Guru is believed to be the repository of Light Divine. This body has been the medium for the articulation of the Divine Word or the revelation as it came from God. So this body is worthy of reverence, but what deserves a devotee's worship is the Word or the divine Word. That is why in Sikhism the Guru is taken as an object of veneration but not a deity to be worshipped. The historical Gurus or the person-Gurus, from Guru Nanak to Guru Gobind Singh, were the focal point of the congregations and the living examples of truth they happened to bring to light through the divine revelation. They received the divine message, articulated it and communicated it to mankind in mundane language and they themselves lived up to the message they imparted to others.

The words *Sabda* (the message thus articulated) and Guru are found juxtaposed in some scriptural hymns: they have, in fact, been used synonymously and also as one word (*Sabdaguru*). As the *Sabda* in the Sikh context is believed to be spoken by God, it implies the voice or the utterance is divine. And the utterances as received from the Lord are communicated in mundane language by the Guru for the benefit of the mankind. This means that the word or *Sabda* originally belongs to God and that the Guru is only the instrument or the vehicle through whom it is articulated and communicated. As we said above, Guru Nanak calls his own speech as *Khasam ki bani* or the utterance of the Lord. Similarly, the following Gurus also reiterate Guru Nanak's view with minor differences in phraseology. Since the Divine voice and the *joti* within the person of the Guru are the same in essence, the scripture identifies one with the other - *Bani guru guru hai bani* (*Bani* or the utterances of the Guru are the Guru, and Guru is what he utters), says Guru Ram Das.

### **Panth and Granth**

Let us here refer briefly to the relationship between the *Panth* and the *Granth* or the Khalsa Panth and the Guru Granth Sahib. When Guru Gobind Singh created the Khalsa in 1699, he related the Khalsa directly with the Guru and God: he created the Khalsa in his own image. Guru Gobind Singh, in one of the compositions attributed to him, says that Khalsa is his own image and that he ever resides among the Khalsa. However, this identity between the two remains intact only so long as the Khalsa retains its distinct entity which includes cultivation of certain spiritual and moral values besides maintaining the prescribed outward symbols. So long as this distinct entity is retained, the Khalsa is blessed with all the power and glory of the Guru, but as it deviates from the path shown by the Guru, it is sure to lose both the identity with and blessings of the Guru.

It seems the Guru created a very viable alternative for the institution of person Guru which for obvious reasons could not go on forever. The presence of such realized beings, the role models for the entire community, was ever a source of inspiration for others to feel envious of and to emulate them. Also, the creation of Khalsa was a step from singular to collective leadership, indicating the Sikh inclination towards democratic republicanism - qualitative rather than quantitative as is the modern-day democracy. In other words, the Khalsa Panth (created by the Guru in his own image) was meant to be the 'agency' through which the teachings contained in the Guru Granth Sahib (a kind of constitution to guide the Sikh way of life) was to be put into practice.

## CONCLUSIONS

The Guru Granth Sahib, the scripture is both the result and the foundation of the belief-systems of the Sikh religion. It is the result because it verbalizes the revelation as experienced by the Gurus or spiritual preceptors of the faith. It is perceived to be the foundation because this revelatory experience, as uttered in mundane language, becomes the permanent point of reference for the creedal articulations of Sikhism. We have used the words 'perceived to be' because the real foundation of the religion is the experience as recorded in the scripture: the subtle but very significant difference between the scripture as such and the Word or message as contained therein needs to be kept in mind. Besides, the scripture is also normative as it serves as the basis of the code of conduct and ethics for the followers as well as the bond to keep the community together. The former helps in the creation of a social set-up wherein prevail the values of equality and love, justice and self-respect, compassion and altruism. The latter provides the community a separate and distinct identity.

Guru Granth Sahib is, however, not just a scripture, a holy book, or an anthology of hymns for the Sikhs: it is a lot different and much more. It is the spiritual mentor, the preceptor, the living Guru for the Sikhs. They hold it in deep respect, but do not worship it. Any injury or harm to it is invariably taken as an injury or harm to a living being. It is the presiding deity in all Sikh shrines but it is not the object of worship at an altar. It is the guiding principle for a Sikh in all spheres of life: he seeks guidance from and prays to it while starting a new venture, for the successful completion of an auspicious ceremony in one's life or family, to tide over a crisis in individual or communal life, and so on.

## Editorial Note:

- Holy Granth of the Sikhs is addressed with different titles by different Sikh and non-Sikh scholars/researchers. The Shiromani Gurdwara Parbandhak Committee, Amritsar uses "Aad Sri Guru Granth Sahib Ji" for the Holy Granth being

printed by them. The *Institute for Understanding Sikhism* has standardized its title as "Aad Guru Granth Sahib" since 'Sri' is redundant after 'Aad' and 'Ji' is redundant after 'Sahib'. It is abbreviated as "AGGS".

- *Bani* from AGGS is referred as shown in references numbers: 11-14, 16, 17. And explanation of this system of referencing Bani is shown in Reference # 18.
- 'Medieval time' ended and Renaissance Period, 14<sup>th</sup> to 16<sup>th</sup> centuries, started during Guru Nanak's time. Therefore, to call the time of Guru Nanak as 'Medieval' is not right.
- **Abstract** was missing. It has been added briefly by the editor.
- Since the author has used references and notes together, therefore, it has been addressed as '**Notes**' rather than as '**Reference**'. This is as an exception to our standard.

## NOTES

1. This is known as the *Purush Sukta* hymn and states that the four *varnas* into which the Hindu social order is divided owe their origin to their birth from different limbs of Brahma. It says that the Brahmins were born of Brahma's forehead, the Kshatriis (Khatris) of his arms, the Vaishyas of his thighs, and the Sudras of his feet. Thus, divine sanction is ascribed behind this hierarchical division of society. While referring to the rights and duties of these four *varnas*, this hymn assign the Brahmins the duty to study and teach the Vedas.
2. *Varan Bhai Gurdas*, I.30
3. Both Buddha and Mahavira belonged to the Khatri caste; so was Guru Nanak born in a Khatri family.
4. See *Bhatt Vahi Talauda Parganah Jind* as quoted in Harbans Singh, *The Encyclopaedia of Sikhism*, Vol. IV (Patiala: Punjabi University, 1998), p. 243
5. The volume, believed to have been written in the hand of Bhai Gurdas and now preserved in a family of Kartarpur, has this fact inscribed in the hand of the scribe himself. Also, see Bhai Jodh Singh, *Sri Kartarpuri Bir de Darshan* (Patiala: Punjabi Universit, 1968)
6. This codex prepared in the hand of Bhai Mani Singh is not extant today. It is believed to have got lost it might have got lost or destroyed during the turbulent period of eighteenth century when the Sikhs had to abandon home to the safety of forests and deserts.
7. A free rendering into English of the relevant entry in this *Vahi* would read as follows:  
Guru Gobind Singh, the Tenth Maser, son of Guru Tegh Bahadur, grandson of Guru Hargobind, greatgrandson of Guru Arjan, of the family of Guru Ram Das, Surajbansi Gosal clan, Sodhi Khatri, resident of Anandpur, *parganah* Kahlur, now at Nanded, on the Godavari bank in the Deccan, asked Bhai Daya Singh, on Wednesday, *shukla chauath* of the month of Kartik, 1765 Bikrami [16 October 1708], to fetch the Granth Sahib. The Guru placed before it five pice and a coconut and bowed his head before it. He said to the congregation: 'It is my commandment: "Own Sri Granth Ji in my place. He who so acknowledges it will obtain his reward. The Guru will rescue him. Know this as the truth."'
8. The *hukamnama* is preserved in a family of village Bhai Rupa in Bathinda district of the Punjab.

(Continued on page 11)

over time. A drop in following will reduce the incentive for such unscrupulous individuals to pursue their selfish objectives. Gurdwaras can also play a significant role in this regard by doing their due diligence and ensuring that they do not become inadvertent accomplices by opening up their facilities to them. On a proactive approach, Gurdwaras should educate the *sangat* on a regular basis about how toeing the line of such individuals is inconsistent with our philosophy.

(Continued from page 3)

Dinner time was started with a beat of *Dhol* (drum) played by Master Vicky Kaura. During Dinner a Poetic Seminar was arranged by Mr Surjit Singh Pahwa on SABD GURU.

The readers will find a lot of diverse opinion on various topics in the papers presented by various authors. The editors are of the opinion that each author has the right to express his/her views but they must follow the format of the IUS Journal. The IUS is following a scientific research format of International Journals on Biology and other Life Sciences and strictly maintains this system. Mr. Gurdev Singh Sangha was unable to submit his paper in English since he was too busy in writing his PhD Thesis. However, the Abstract of his paper is appearing in the Journal.

The readers must note that it is not necessary that the views expressed by the authors are endorsed by the IUS. For example, different views about '*Dhur ki Bani*', '*bestowing of Guruship onto the Granth*' and meanings of '*Sabd Guru*' have been expressed by some authors. Moreover, the same Bani has been interpreted differently by various authors. We feel that the study on Gurbani and Sikhism is passing through a critical stage where every individual author is trying to force his/her views on others. That is not the way to study Sikhi. The IUS has adopted a very novel method where the Editor works with each author to help him/her to modify the paper according to the format of the Journal. To maintain consistency and

As we celebrate the 300<sup>th</sup> anniversary of the Gurgaddi Diwas, let us rededicate our efforts to get back on track and live by the edict "*Guru Maneo Granth*."

#### 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

continuity of the theme, cross references are checked and duplication or author's own contradictory statements are removed. It must be noted that the IUS hold no authority to declare any statement of any author as wrong or right and it is true with any other individual scholar and Sikh Organizations. However, if there is any statement which is considered contrary to the basic principles of Nanakian Philosophy a note by the Editor-in-Chief is added at the end of the paper but the statement of the author is not changed.

It is true that no body has authority to decide what is right and what is wrong. This problem has not been resolved during the last 404 years since the time of compilation of the Aad Guru Granth Sahib (AGGS) that who is the final authority to declare any interpretation right or wrong. And it is difficult to say how long it will take to decide whose interpretation is right. The editors of the IUS Research Journal believe that only the collective effort of at least five scholars expert in each of the following fields: Physical and Natural Sciences, Philosophy, Psychology, Neuroscience, Sikh History, Languages, especially the Archaic Punjabi, etc. may be able to interpret Gurbani that may be very close to the real theme/philosophy of Guru Nanak.

Devinder Singh Chahal  
Editor-in-Chief

Avtar Singh Dhaliwal  
Associate Editor

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9. Ganda Singh, ed., *Bhai Nand Lal Granthavali* (Malacca, Malaysia, 1968), p. 192 [*jo sikh guru darsan ki chahi/ darsan kare granth ji ahi/...jo mam sath chahe kar bat/ granth ji parhe sune bichar sath/jo mujh bachan sunan ki chai/granth ji parhe sune chit lai/mera rup granth ji jan/ is me bhed nahi kujh man*]
10. 10. The *Rahitnama* by Prahlaad Singh says: *akalpurakh ke bachan siun pragat chalayo panth/sabh sikhian ko bachan hai guru maniahu granth*. See Piara Singh Padam, *Rahitname* (Singh Brothers, Amritsar, 1974 [rpt. 1995]), p. 67
11. AGGS, M 1, p 660: [*nanaku sairu ev kahatu hai sache paravadgara*]
12. AGGS, M 1, p 722: [*jaisi mai avai khasam ki bani taisara kari gianu ve lalo*]
13. AGGS, M 5, p 628: [*dhur ki bani ai/jin sagali chint mitai*]
14. AGGS, M 4, p 982: [*bani guru guru bai bani vichi bani amaratu sare*]
15. Kesar Singh Chhibbar, *Bansavalinama Dasan Patshahian Ka* [Ed. Piara Singh Padam] (Singh Brothers, Amritsar, 1997). p. 161 [*adi guru hai granth/ih asadi hai khed juda rahe man manth*]
16. AGGS, Satta and Balvand, p 966: [*joti oha jugati sai sahi kaia pheri palatai*]
17. AGGS, M 5, p 1156: [*koti bisan kine avtar/koti brahmand ja ke dharamsal/koti mahes upai samae/ koti brahme jagu sajan lae/aiso dhani guvindu hamara/barani na sakau gun bishthara*]
18. 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 Guru Nanak, but M is replaced with the name of Sufi or Bhagat, p = Page of the AGGS).