SIKH BROTHERHOOD

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A Thesis submitted to the Department of Sociology
and the Faculty of the Graduate School
in partial fulfillment of
the requirements
for the
Degree of Master of Arts

Approved
Department of Sociology

June 1919:
To my Fellow-brothers and Countrymen of India

With Great Desire and Earnest Prayers for the Restoration of Their Glorious Past.
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TABLE OF CONTENTS

CHAP. I.  (a). The political, social and religious conditions of India prevailing in the 15th century. 1
(b.) The rise of several reformers.
(c.) The birth of Guru Nanak and the success of his teachings to meet the need of the time.

CHAP. II.  17
(a.) The invention of a new alphabet to translate the books into vernacular for the masses.
(b.) The introduction of public kitchen system to break down the caste distinctions.
(c.) A central place for organization.
(d.) Compilation of Scriptures.
(e.) The growth of membership and organization.
(f.) Interference of the Government to check the growth of the new order.
(g.) Martyrdom of the Fifth Guru.
(h.) Military preparation for defense against the aggression of the rulers.
(i.) Peaceful teaching for three generations.
(j.) The martyrdom of the Ninth Guru for taking the cause of the poor.
CHAP. III. 38

(a.) The baptismal ceremony and the appointment of "Five-men's Council."
(b.) Along with religious and social side, importance was attached to the political independence of the brotherhood.
(c.) The wearing of sword was religiously sanctioned to insure self-government and to oppose aggression.
(d.) Military preparation for self-protection.
(e.) Attack by the royal forces and the beginning of war.
(f.) Siege at the fort of Anand Pur.
(g.) Martyrdom of the young sons of the Tenth Guru.

CHAP. IV. 54

(a.) Banda, as a great organizer and military general.
(b.) Success of the armies of Banda.
(c.) The splitting up of the army into two factions.
(d.) The death of Banda.

CHAP. V. 65

(a.) The rise of the Orthodox Khalsa. Khalsa (Pure)
(b.) Long warfare with the royal forces.
(c.) Regular persecution and oppression.
(d.) Final victory of the Khalsa army.
(e.) The establishment of Commonwealth.

CHAP. VI. - - - - - - - - - - - - - - - - - - - - - - - - - 84

(a.) The loosening of solidarity in the peace times.
(b.) The rise of Ranjit Singh
(c.) Corruption in the court after the death of Ranjit Singh.
(d.) Treachery of the leaders
(e.) Wars with the British forces and annexation of Punjab.

CHAP. VII. REVIEW - - - - - - - - - - - - - - - - - - - - - 94

CHAP. VIII. REVIEW - - - - - - - - - - - - - - - - - - - - - 116
PREFACE

I have tried to give a short account of the Religion of the Sikhs, one of the most interesting reforms, not only in India, but in the whole world. It is of a very late origin.

It was started with very simple ideas, having 'love' and 'service' its basic laws. But as it grew in its membership, the rulers of the country started oppression and persecution. To keep itself from annihilation, the order took to the wearing of arms as a means of defense, but later experience showed that political independence, freedom of thought, equal opportunity to all was necessary for the true development of its religious and new Social view, and these needs were met after some struggle.

Sikhism did not teach submissiveness, slavery and servitude to its followers. Social equality and political independence were the central points of its teaching. But for the last seventy years, all the writers on 'Sikh History' whether foreign or native, consciously or unconsciously have misrepresented the growth of this new religio-socio-political order. They have tried to show the religious and social process but the political side of the KhaSa and its independent spirit has been shamefully neglected.

The effect of this kind of impotent literature and empty writing has had its influence on the degeneration of the Sikhs.
Constant hammering on the "Religion of the Sikhs" but neglecting the true, independent, and political spirit of the "Khalsa" along with the teachings of the Tenth Guru, has brought it to the level of quarrelling sects and dissenting orders.

I have tried to connect up the whole religious, social and political process in its adequate form. I am deeply indebted to Mr. Victor E. Helleberg, Associate Professor, University of Kansas, for his valuable suggestions and going over the whole thesis with me and making corrections.

Author.
CHAPTER I

Before starting to write anything about Sikhs, it is advisable to give a bird's eye view of religions, social and political conditions of India at the time of the growth of this new order.

Nature worship and polytheism, the older forms of religion of mankind were the dominant faiths among the masses. Vedanta philosophy, the high ideal of monotheism, was confined to a few. Temples were decorated with some kinds of gods where the men of high birth had the exclusive right for worship. Buddhism, which had converted the greater part of the people into its faith at one time, had nearly vanished from the home of its birth; along with its departure, the worship of one God, equality of mankind was gone; San Karacharja brought the powers of the priests and the old Hindu order back to its place, but the spirit of Buddhism which had dominated the lives of the masses for one thousand years had left a permanent mark; submissiveness, piety, non-resistance and ascetecism, was the habitual life of the people.

The hard and fast lines of caste system were now observed with great rigidity; even the occupations, trades and industries were marked as separate birth-right distinctions and no inter-marriage or social connection was allowable.
The big universities, monasteries, schools and colleges which had been established by the Buddhists in every part of the land, where every human being without any distinction of caste and color was allowed to study, either had been ruined or had come under the exclusive control of the high-born Hindus.

Philosophy, religion, education and culture were in the hands of the priests and no body else had the right to read their scriptures. The whole land was divided into different principalities; the big offices, responsible posts, high officialism, ministry and administration of these states belonged to the aristocracy of high cast; men; land, property, money and commerce were held by princes and men of high birth.

The rulers were numerous, on account of the geographical isolation and number of the states, the transportation system was poor and the states were always disunited. The Hindu religion itself was based on division; unity was seldom known; all schools of philosophy and all developed thinking ignored the political side of life.

Since the departure of Buddhism in the ninth century from India, a period of new religious growths developed. Sankaracharya preached his new belief in a personal god named by him, SiYa or Happiness. After him in the eleventh century, arose Ramanuja, taking his deity Vishnu, mean-
ing "the pervadfr."

While these sectarian struggles were going on among the Hindus in the plains of India, Buddhism chased out of eastern and central parts, found its refuge in Punjab and retained its old power for a while in the northwestern section of the land; but its leaning towards idol-worship and the absence of its early simplicity, its non-resistance even for self-defense could not save it from decline but its missionary spirit, love for humanity and a noble desire for spreading the new idea of unity and equality preached by Sakyamuni found better fields in China, Tibet, Japan, Ceylon and other parts of the Orient.

The very people who had never previously left India, now inspired by Buddhism, became great adventurers, travellers, and missionaries; crossed Himalaya, travelled in foreign lands and gave to the people their new civilization.

At this time of great religious and social change, when Buddhism was vanishing, Hinduism was in revival, Mohammedanism, a strong militant religion of the world, set its foot on the soil of Punjab. The first invasion was made by Subaktagin in 996 A. D. Within a hundred years after the death of this new prophet of Arabia, the foundation of a big empire had been laid. Idol temples of Arabia became the centre of new light; fire-worshippers of Persia and Afghanistan became the orthodox followers of
Islam. Egypt, Syria, Armenia and Palestine submitted to crescent and quran. Spain had been reached, its land conquered, and the foundation of a new civilization laid, Arabian ambition did not limit itself to remain within Pyrenees; they crossed the mountain and Southern France was invaded; fear spread throughout Christian world when the onrush, was finally checked and Islam was forced to retire.

Now this religion with its sword in its hand, became the faith of hardy mountaineers living on the border of India; with a new desire of turning the infidels into 'faithfuls' by force or persuasion, with a country full of its riches and resources, the land of Arjans was a tempting prey; now Afghans or Persians, Arabs or Tartars found a suitable place in India for fulfilling their unlimited desires. Brahmans or Vedantists, Jogis or Sanjasis had never considered that a stronger nation would ever come from outside and their temples would be made the places of worship for the common brotherhood of Islam; low would be made high and the rights of equality would be within the reach of everybody.

At this time, Islam which no longer was a mere dream or fancy but a strong physical power with its tall and stalwart army of fierce fighters established itself firmly in the land; while the Hindus were still disputing over their new faiths the Mohammedans were advancing into the
country; fights were going on; a new leader with new ideas for combating the situation was needed. Ramanaud about the year 1400 with the belief in the fineness of heroism came forth under the name of an ancient leader, Rama. Krishna, a warlike king of Mathura, appeared at this very time.

Now Islam was dominant, and Buddhism was on the verge of its death in Punjab and a new Hindu movement was going on in central part, Gorakhnath founded his new sect in the thirteenth century in Punjab. His ideas seemed to reconcile Buddhism with newly reviving Hinduism.

The growing hatred of idols by Mohammedans, the persistent exclusiveness of priests and their antipathy towards low caste people, made it opportune for Kabir, a disciple of Ramanaud, to appear. His teachings were simple but not effective.

Nearly the whole country was overrun by Mohammedans; the temples were demolished, idols broken, mosques erected and the faith of the prophet was given both with sword and love; whatever happened, the priests did not move an inch from their old practices. They now became prominent in the courts of the new rulers as financiers and ministers; they did not suffer much, whosoever came, they maintained their ascendancy.

The whole fate of the land was dependant upon their teachings. They were the philosophers, intellectuals
and doctors of the old literature.

The whole trend of the teachings of ancient India was aggressively pessimistic and ascetic; whenever their philosophy of life was to be acquired, it was done in the usual way of retiring to the forests and leaving the world, as it was full of misery. The service of mankind, the defense of home and hearth, the opposition to a strong, corrupt and debauched prince was not part of the codes of Brahmans.

The courts of the rulers were full of ignorant, low, degraded and ambitious courtiers. Each prince was leading a life blinded by egotism. There was no initiative, no independance, no way of self-advancement for an ordinary, man; all the paths to power were barred by believers in high birth right. Every kind of knowledge was to be shared only among those of high birth. The result of this was, that the people were merely a mass of dependents; they were a class of servants, bound to respect higher authorities.

Questioning the position of the superior was irreverent; if a priest said that bathing in the Ganges was holy, then to deny it meant excommunication; if he said that this earth was supported by a bull, then no other proof was considered. Masses of humanity were led by ignorance, superstition and bondage.
Morally, people had become flabby. The plunder of the Temple of Somnath by Mahmud Gaznavi was clear evidence in our history of this fact. The great wave of brotherhood and equality of the early Buddhistic period had gone; unity and love for fellow-men was no longer visible.

The incoming of Mohammedans made great social changes in the life of the people; early marriages were found the only means of defending the girls from falling into the hands of new-comers. Seclusion of females in homes was observed as a mark of respect; the mixing of men and women in general was discontinued; old Swayamivar custom of choosing a husband by the girl was abolished. New literature, new art and sculpture, law and jurisprudence made their appearance.

Habits, customs and ways of living were greatly modified. The dress of men and women became more foreign than native, as females left their old saridress and began to wear Persian costumes.

The policy of the rulers was directed towards the spreading of their faith. Several succeeding families had been overthrown in their attempts to rule the empire. There was no sympathy between the ruled and ruler. But Mohammedans had built a huge empire; millions of people had been taken into their belief who had become the staunch supporters of Islam.
At this time, Guru Nanak (Guru here means true divine teacher, though generally signifies teacher) was born who laid the foundation of Sikhism, a religio-socio-political order.
GURU NANAK

The foundation of Sikh religion was laid in Punjab. From the early historic period of India, Punjab has been the centre of the greatest movements in the history of that land. The early Aryans, migrating from central Asia came to the fertile valleys of the five rivers in the beginning; vedas and the Sanskrit literature took its rise in Punjab; Alexander and all the other conquerors passed thru Punjab; Greek ambassadors passed to and thru for centuries; Buddhism in the end had an undisputed sway. The discoveries of Buddhistic remains attest to the account given by ancient writers.

Now in Punjab, the birth of Guru Nanak took place on the full-moon day of November in the year 1469 at Talwandi, in the present Lahore district of that province. Mehta Kalu Chand, the father of the child, was a weighman and accountant of the village. He was greatly respected by the villagers; as the accountant generally performs the duties of village-attorney also in the small village republics of India from the ancient times, and is considered the leader of the community. The landlord had a great respect for the family of Mehta Kalu. Early on the following morning, when the birth of the child was known in the village, folks came to congratulate the parents. Rai Bular, the landlord, also sent his message.
According to the custom of the high caste Hindu families, the family priest was sent for to draw the horoscope of the child and to find some auspicious name. The priest after preparing the horoscope, named the child Nanak. The father objected to this name, as it was common to both Hindus and Mohammedans and the bearing of such a name was not dignified for a child of a high caste family. The priest replied, that in his calculations, Nanak would be respected both by Hindus and Mohammedans as their religious leader. On the site of the house where Guru Nanak was born, now stands the shrine, called Nankana Sahab.

In his early boyhood, he was sent to the village school, but he took to private studies at home; most of his time was spent in mixing with religious men; he had given some time in studying Persian with a Mohammedan teacher; the travelling monks, religious enthusiasts and wanderers who had renounced the world, seemed to affect the young mind of Guru Nanak and he showed a yearning for spiritual attainment. Noticing the attitude of the boy and of his habit of mixing with monks, his parents were greatly affected. Their anxiety grew and they thought that their son should be engaged in some business so that he could turn out to be a useful member of society. Several occupations were suggested in which he could be interested, but his indifference was in no way removed.
He left home and meditated in the forest near his village and spent most of his time in the company of the religious teachers, reformers, ascetics and thinkers of his day. At this time, he must have learnt the principles of all the prevailing religions and philosophers of his time, and gathered all his knowledge for his future development, and found out the differences between the principles of the Mohammedans and Hindu priests.

He belonged to the orthodox family of a high caste of Hindu religion. When he was nine years old, the priest of the family came to invest the boy with the sacred thread, (the ceremony of initiating a boy into his caste). All the relatives and friends were invited to the occasion according to the usual custom. But he protested and showed his determined stubbornness against the formalities of the priests, by means of a hymn:

"Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist.

"That would make a 1janeu for the soul, if thou have it. O Brahman, then put it on me.

"It will not break, or become soiled, or lie burned or lost

"Blest the man, 2Nanak, who goeth with such a thread on his neck."

1Sacred thread.

2In oriental poetry, it was the custom for the poet to address himself in the last line or lines. The name of Nanak has been used by all the subsequent Gurus showing that the same spirit prevailed thru all of them.
When he was fifteen years of age, he was given some money by the parents to train him in business, but he distributed the whole amount among the poor people and told his father, "I have invested the capital in so true a business that the interest shall ever increase. But such conduct of the boy was quite disagreeable to his elders, and was the cause of great discouragement. Several attempts to develop his interest in some prosperous business resulted in failure. Later he was employed in the service of a prince as a secretary to the department of supplying provisions to the army. The money which he received for his pay, he gave to the poor people after spending a small amount on his essential personal needs. About this time, he was married and had two sons. During his days of employment, he spent his leisure time in the company of religious people and in the morning, went regularly to the river for a daily bath and devoted early morning to meditation. Here it is said that he had a direct vision of God, then he entered upon his new career of reaching the people in the different parts of the world with his ideas of equality and unity.

He quit his work and began the new life of a preacher. Putting on the garb of a monk, his life was now for the service of mankind. His God was not something high, sitting alone in heavens, nor one that was to be found in forests or jungles, neither an omnipotent, nor awe-inspiring judge;
he was simply Love and Love alone; God of sympathy, God of piety and God of mercy, dwelling in the hearts of humanity. Love people, serve people and help people, was his fundamental principle. In his doctrines, there was not such a thing as a god for Hindus, a god for Mohammedans and a god for other peoples; for him there was but one God, indivisible, self-existent, timeless; all-pervading, adorable and all-loving. Such a belief in an impartial Creator broke down all the petty differences of creed, sect, belief and ceremony. There was an open field for human sympathy. His idea of Unity levelled all distinctions of creed and caste, as his Brotherhood of man swept away all the barriers of nation, tribe and station. He taught that all men are equal before God; that there is no high, no law, no dark, no fair, no privileged, no outcasts. All are equal both in political rights and religious liberties.

These two ideas—the unity of God and the Brotherhood of man, while combining all classes on a common basis, at the same time separated those who accepted them from the rest of their countrymen as an association of God-fearing republicans.

Now, Guru Nanak starts travelling to teach and reform the people. He went to different places and towns for removing the ignorance, superstition and burden of the priests.
Important places of the land were visited and discourses were held with prominent thinkers on different topics of religious and social reform. He had his minstrel Mardana with his rabab—a kind of violin with him as a constant companion in all his long travels. His first trip was in India which extended from Himalaya to Ceylon, but in his future journeys, he went as far as Tibet, China, Russian Turkestan, Mesopotamia, and Arabia. When he was in Mecca, he held discussion with priests on religion, who asked him whether the faith of the Mohammedans is superior to that of the Hindus; he answered that both of them are equal in the eyes of God but without good actions both of them shall suffer equally.

Guru Nanak said in a hymn:
"He alone is a true Hindu whose heart is just and he only a good Mohammedan whose life is pure."—"Be true, and thou shalt be free. Truth belongs to thee, and thy success to the Creator."

The Sikh Bible says:
"God will not ask man of what race he is. He will ask what he has done."

On his coming back from his travels, there was a great political change in the country. Baber, the founder of great Mogal dynasty, and a descendant of Changiz Khan, the Alexander of Asia, had invaded the country. The sight of the plunder, conquest and oppression of the poor people by
foreigners for their self-aggrandizement, and the constant exchange of the people from the hand of one absolute monarch to that of another must have produced a great effect upon his mind; merely consoling religious beliefs of Kabir, Namdev Sankaracharya and Ramanand did not keep their believers safe from outside attacks. Though in religion they might have found some difference from a political point of view, the people were bartered like cattle from one master to another. So Guru Nanak, with his new republican religion, laid the foundation of a political commonwealth which was completed ten generations after him by the Khalsa army.

He discouraged ascetic practices and taught that true religion was in the heart, whatever might be the walk in life. While low caste men were not allowed to read Vedas by priests, Guru Nanak held that all men are entitled to equal opportunities. He died in 1539.

He was loved and respected by all men equally. It was said that, "When men listened to Guru Nanak, they forgot that mankind had any religion but one." At his death, both Hindus and Mohammedans disputed for the disposal of his body; but according to the legend, before dying, he himself commanded the Hindus to place flowers on his right and the Mohammedans on his left. They, whose flowers were found fresh in the morning should have the disposal of the body. The next day, the flowers on both sides were found fresh,
but the body had disappeared. The sheet covering the body was divided equally by both parties and disposed of according to their respective customs. The same story was told about the death of Kabir. Whence there is a proverb: "Live so as to be claimed after death to be burned by the Hindus and to be buried by the Moslem." A shrine and a tomb was erected in honor of Guru Nanak on the banks of Ravi. He was followed by nine Gurus and the first of these was Angad. The spirit of teaching of all Gurus was the same.
CHAPTER II. GURU ANGAD

The chief contribution of Guru Angad was the invention of a new alphabet to be used for the writings of Sikh teachings. The whole literature of ancient India was in the Sanskrit language which was quite dead and not spoken any more. To use the simple language of the people was in accordance with the teachings of Guru Nanak. The new alphabet contained but thirty-five letters, whereas Sanskrit had fifty-two. He led a very simple life, while fulfilling and carrying out the mission handed down to him by his teacher. The number of followers increased and the new teachings spread without any great hinderance. He remained in Guruship for thirteen years and died in 1553.
GURU AMAR DAS

Amar Das was a faithful disciple of the Second Guru; he was attracted by the new republican faith in his old age when leaving his home came to Guru Angad for the acquirement of spiritual consolation. Most of his time was spent in the faithful service of the Guru while maintaining himself on his private earnings by engaging in a small business. His devotion and humility raised him to Guruship. He was just, wise, humble and patient. His simple writing, purity of thought, and sublime expressions made his hymns more attractive. He organized public kitchen system extensively. All men who came to hear the teachings had to dine at the same table whether they were high caste priests or the low class malefactors. All the contributions were spent in the Kitchen. Nobody was allowed to hear the teachings of Guru and see him personally unless he had eaten some food in the Kitchen. The men of high caste, for whom it was a great humiliation to eat the meals, prepared by low caste men, were obliged to consider their fellow-men, as their equals. The prestige of poor men was especially preserved. At one time, a prince came to hear the teachings of Guru; he was not allowed to see him unless he had eaten in the common Kitchen.

The age-old prejudices of all kinds were broken down. The pilgrimages to shrines and rivers were forbidden, and
the simple worship was ordained, but the priests were greatly offended and men of high castes could not bear the growth of this new order of equality. They wrote a petition to the emperor to stop the propaganda; antagonism between the priests and the Sikhs became inevitable; but the state remained aloof at this time and did not interfere.

Guru sent his chosen disciples into the different parts of the country to preach the doctrines of Guru Nanak and he himself went several times to the gatherings of Ganges pilgrimage to give his faith and abolish the superstition. He was Guru for twenty-two years and died in 1574.
GURU RAM DAS

Ram Das built an artificial lake and laid the foundation of the city of Amritsar and a temple was erected in the centre of the Tank and this place was made the centre of common gatherings by next Guru. The temple is generally known by the name of Golden Temple. Guru Ram Das was gentle, pious and humble in his manners; his hymns were simple and attractive.

The Sikhs were growing stronger; their faith in the old traditional castes was breaking down; their marriages and other social inter-relations within their own group without any distinction of birth was making them more liberal, but offensive to the priests. Outside pressure made them more united. Annual meetings were held at Amritsar, when they gathered from all parts of the land and discussed their religious and social questions and the obstacles and hardships, which they were encountering at the hands of the all-powerful priests and their followers.

Guru Ram Das died in 1581 after six years of guruship.
GURU ARJAN DEV

At the death of the fourth Guru, Arjan Dev was nominated the successor to the mission of Guru Nanak; during his time, a great change came among the Sikhs. He was possessed of remarkably handsome appearance and was a fine poet as well as a man of great practical ability. He completed the construction of Hari Mandar or Golden Temple and then he proceeded to compile the volume of hymns composed by him and his predecessors and other reformers whose ideas resembled the teachings of the new order. He did not spare any time or energy in collecting, compiling and editing the volume, which was called Guru Granth Sahab or holy Scriptures. There were two formidable opposing forces to the steadily rising power of the Sikhs. The increase of their numbers was not looked on without serious concern by the priests and the government. The growing influence was a thorn in the side of both. First were the priests who were losing their control and the breaking down of the caste was a serious loss of their prestige; second, was the state who looked upon the growth of a new brotherhood with some apprehension and was ready to crush it on the least pretense.

With the initiative of Guru Arjan, and by his completion of temple, and compiling the scriptures, the Sikhs were completely separated from their previous traditional faith. Their importance was gradually increasing and their
organization on a sounder basis was established. A taxation on tithe system was devised for the support of common kitchens. No Sikh was allowed to be a monk or mendicant to depend upon others for his living; everybody must be a useful member and pay one-tenth out of his income; Sikhs were urged to engage in trade and commerce.

Complaints were made to the Emperor Akbar that in the scriptures of the Sikhs, there are some verses which show contempt towards the established faith of the priests and of the Mohammedans. Their growing power was looked upon with great jealousy. Akbar upon hearing and examining the hymns was quite satisfied and could not find any verse that was impious, but rather was impressed with the simple teachings. Before long, Akbar died and was succeeded by his fanatical and suspicious son, Jahangir. This ruler believed that Guru Arjan was involved in a political rebellion against him, for which he was given over to the high-caste Hindu officials. The same old question against the sacred volume was renewed; erasing of some passages was insisted upon. But Guru Arjan refused to do so, saying that his object was to spread truth and that: "If in pursuance of this object this perishable body must depart, I shall account it great good fortune." He was tortured; burning sand was poured upon his body; red-hot iron and boiling oil were mercilessly used; his whole body was covered with blisters, but still he told them boldly,
"My soul is free and independent; your terrible cruelties can not divery me from the mission which has been handed down to me from Guru Nanak." He recited the hymn: "O, Lord! If Thou grantest happiness, I will repeat Thy name and in distress too, I must invoke Thee."

After severe torments and inflictions, he was asked to obey the biddings of his torturers, but his indomitable spirit could never be intimidated. He left his body on account of these sufferings, in 1606. By his martyrdom, and staying firm in his trials, he laid the foundation of the Sikhs on permanent footing. His example became a lesson to be given to every Sikh child; to stand firm and never to leave the truth whether death comes, made Sikhs a nation of martyrs.

At the death of Guru Arjan, a great change came into the modes of life of the Sikhs; up to this time, they lived as hermits in their daily lives; every Sikh woke up early in the morning, took a bath, recited hymns, then spent some time in meditation and at sunrise, started to his work; hitherto they were not bearers of arms, tho they had always valued fine physique and healthiness of mind and of body. They were forbidden to live in extremes of life; to be ascetic, retiring and pessimistic, on the one hand and to be excessively worldly, individualistic and selfish on the other. They lived a sane, natural, human life, believing in God in a simple way and having no mal-
ice or hatred towards any other sect or creed. They spent their spare time in the service of the poor and the needy; every group of Sikhs, wherever they lived, built Dharm Sala or community dwellings with public kitchen, a school for children of all castes, a well for bath, with a grove of shady trees for summer days. They did not use any intoxicant; wine and tobacco were strictly abjured. They had always an altruistic viewpoint. Guru Arjan at the time of his compiling holy Scriptures, had put into the book the hymns of all other reformers belonging to different faiths, religions and castes; the only test was of purity of thought and devotion to Akal (Timeless one.)

Now the death of Guru Arjan, roused the passions of the Sikhs. People, who were living a passive, silent, non-aggressive life, were forced to stand for their defense; to protect themselves against the aristocracy of priests and the absolute monarchy of the land. Those people who had never done any wrong to their fellow men, never sinned against anybody, but rather raised the standard of discarded, neglected and outcast humanity to a high lever, became the object of oppression. Those very priests who themselves were helpless to do any good to the country and the people, who were degraded in that they did not defend their own temples, like Somnath, from a foreign invader whose philosophy and teachings never united the country to
defend itself from invasion, whose selfish egoism for the
last several centuries, did not furnish any refuge for the
people from Mongol or Tartar, now joined themselves with
the rulers to exterminate the Sikhs.
GURU HAR GOBIND

The Sixth Guru was the first to protect himself and his Sikhs against the aggression of force; all their moral power in non-interference with other people, humility and piety, service and devotion, was unable to save them from the hands of the strong. He asked the Sikhs to bear arms for protection; and they were quite unused to them, but they were not lacking in courage or physical strength of a soldier. Guru himself, along with his spiritual teachings, began to spend some time in organizing them. To the quiet, industrious and peaceful lives of the Sikhs, now came the necessity of self-defense, calling for the bearing of arms and undergoing the military discipline.

New interest in every walk of life was aroused, and the mission of Unity and brotherhood was not overlooked but pursued with the vigor of a true man.

At the meetings of Amritsar, morning time was spent in religious devotion and discussion, while the afternoon meetings were held for social and political topics, the connection of state and society was openly discussed, individual responsibility to his home, and brothers of the land was greatly emphasized.

Thruout the history of India, not for the last centuries only, but for more than four thousand years, great philosophers rose, reformers came, new sects and religions
were established, but political philosophy or the science of government was never considered in a serious way.

Corruptions and mis-governments, persecutions, and plunders, went on unhindered; but never a serious thought was given either by Brahman or Sudra, philosopher or statesman to clear the land for safe living. History records the following invasions, which show that the inhabitants were either quite uninterested in their land or were too weak or cowardly to oppose them, or quite disunited, or a bunch of dreamers or forest philosophers for whom retiring to the groves of Himalaya was the true path of life.

1. Invasion by Sesostrio, King of Egypt, B. C. 1308.
2. Persian Invasion by Darius Hystaspes, B. C. 518.
3. Invasion by Alexandar the Great, B. C. 327.
4. The Scythian Invasions, B. C. 100--A. D. 500.
5. The Bactrian or Tartar Invasion, B. C. 126.
6. The Invasion of Mahmud of Ghazni, A. D. 1001, who came eighteen times.
7. The Invasion of Tamerlane, A. D. 1398.
8. The Invasion of Babar, A. D. 1526.
10. The Invasion of Ahmad Shah Abdahi, A. D. 1761.
11. The Dutch, Portuguese and other Christian invasions.

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1 Hurst, Indika P. 38.
To the quiet, industrious and peaceful lives of the Sikhs, now came the necessity of self-defense, calling for the bearing of arms and undergoing the military discipline.

This outside pressure of the state forced the Sikhs to bear arms; up to this period, they were merely a religio-social group; in future, political life became not only an essential but rather a vital point of their faith, and they became a strong, united, well-organized religio-socio-political combination.

Their success depended upon their brotherly feelings towards each other. Their bearing of sword was not for building an empire, conquering the lands and countries, robbing the poor, innocent people, taxing the masses and squeezing the blood for their selfish aims; neither was it like the army of Alexander or Chengiz Khan, Ceasar or Napoleon, but rather a brotherhood of sages who determined to stick to their faith, to raise the lower people and to turn the oppressing ruler out of the land. The stronger nations had made the native land of the Sikhs, a humiliating place to live in. Either there was annihilation or a prosperous future; death or life was the only alternative; so being obliged by these circumstances, a sword of defense was worn.

Now the Sikhs made political activity a necessary part of their existence and made it an essential point of their teaching; the common man of the land was taught that
political independance is a basic point for a true religious life; everybody must be ready to sacrifice himself for the protection of his home. Sikhs were asked to have arms and horses. Training in military tactics was given by hired experts.

At this time, the daily program of the Sikhs in Amritsar, was to get up early in the morning, to bathe and then to dress in full armour and then to go to the Harmandar--Gōd's temple--to worship. There reciting \(^1\) Japji. \(^2\) Asa di War was heard sung by musicians. After a sermon and short preaching, all went to the common kitchen for breakfast. The afternoon meetings were opened by singing hymns by musicians; the major part was spent on current events, history, social and political questions.

This movement was looked upon as a preparation for a challenge to the existing order. Warnings were given to the rulers that the Sikhs were openly ready to take revenge for their martyred Guru. It is advisable to check the growth of a young plant, if it is deep rooted, no ordinary power would be able to exterminate it.

Constant friction with the Sikhs was evident. The officials of the court were always mysteriously conspiring. The sudden death of Shah Jahan, brought Jahangir, his son to the throne. He was quite unexperienced; ministers told him that complaints from Punjab are pouring in and that

\(^1\) morning prayer. \(^2\) hymns sung in the morning time.
province is in danger of being overrun by a group of religious fanatics; if you want to have peace in your empire, is advisable to crush them at once.

A commander with his troops was sent, who experienced a humiliating defeat. The news of the defeat of the imperial army was immediately sent to the emperor. He was enraged, but the matter was left unsettled for a time; again the sleeping differences were roused. Several pitched battles were fought, but there was no sign of weakness on the side of Sikh fighters. It was the beginning of a centuries-long enmity, which did not die until the ancient empire, over one-fifth of the population of the world, was turned out of India by a group of newly inspired half monks and half soldiers.

The last days of the life of Guru were spent in preaching and mission work. He left behind him a loyal, faithful and devoted people, rigorous and well-organized. He had truly conceived the situation and read well the need of the period. He breathed his last in 1645.
GURU HAR RAI

Seventh Guru in his life was not disturbed by outside difficulties. He spent his whole career in preaching his peaceful teachings. He travelled in different parts of the land. Crowds of anxious people came to hear him. The attention of the state was in straightening out its new problems. Several sons of Shah Jahan, the emperor were fighting for supremacy. Aurangzeb, succeeded in the struggle and proclaimed himself the legitimate ruler. He was the first prince, who thru lack of diplomacy, laid the foundation for the disruption of the long-held prosperous kingdom of his ancestors. His period of reign and over-enthusiasm for the spread of his religion brought him in disfavor with the people. Just after ascending the throne, the first task he took, was the conversion of the religious and meek followers of the priests.

The Sikhs could not remain aloof without being in trouble with the emperor; Guru Har Rai was sent for to go to the capital of the empire but he declined, writing the emperor that I am a faqir, a religious reformer and servant of mankind; there is not anything common in our ideas and aspirations; he sent his eldest son to the court. He died in 1661 A. D.
GURU HAR KRISHAN

On the death of Seventh Guru, Har Krishan was given the duties of his predecessors; before long, he was asked by the emperor to come to Delhi and discuss the religious matters with the theologians of Islam. Sikhs anticipating some trouble gathered in great numbers in the capital while Guru left for Delhi, preaching and discoursing on his way. He fell ill just as he reached Delhi and died a sudden death.
GURU TEG BAHADAR

On the death of the last Guru, no direct nomination had been made. Dissensions arose as to the succession; but according to the legend, Guru Har Krishan at the time of his death, had made intimation, that the next successor would be found in the village of Baba Bakala. A man of gentle, meditative nature, by the name of Teg Bahadur was found dwelling in silence and retirement. He was made head of the faith in 1664. He spent some of his years in travelling and propagation of the faith. The repressive policy of the emperor against non-believers was carried on vigorously. Old teachings were discouraged and big temples in several towns were either changed into mosques or were demolished; those who believed in his faith, were exalted and given high posts in the state affairs. The passive religion of the priests was greatly persecuted; timid, weak and never-resisting Hindus were easy prey to the wrath of fierce Mohammedans. The emperor was a victim of religious mania. "He issued mandates to the Viceroys and Governors of provinces to destroy pagodas and idols throughout his dominions. About three hundred temples in various parts of Rajputana were destroyed and their idols broken. All servants of the state were ordered to embrace the Mohammedan religion, under pain of dismissal, those who refused were deprived of their posts." The above is an ex-
tract from the "History of the Punjab" by Sayad Mohammad Latif. Brahmins or priests were thrown into jails. The emperor, thinking that if they embraced the religion of the prophet, the rest of the Hindus would follow easily.

The oppression by the State had reached an unbearable point; innocent people were tortured and the sufferers were in need of some strong hand who could save the victims from the mad pursuit of an individual who was rejoicing in the bloodshed of the infidel and was anxious to provide paradise for them by converting them to his faith by the sword.

There was no force or power in the land which was ready to stand openly for the sufferers. A great change in the attitude of the priestly class appeared; those high caste Hindus who had looked upon the Sikhs as a danger to their birth right privileges, and who were always assisting the rulers as a check to the growth of the new faith, now found in the Sikh Guru and this new brotherhood, only a means of refuge and protection. To help the poor, needy and suffering was the main point, upon which Sikhism was founded. Those very people who were their bitter enemies, when they came for help, were embraced as brothers.

Sikhs took the cause of the Hindus. Brahmins (priests) from Kashmir appealed before the Guru for help. The oppression and suffering they were bearing were told. Guru Teg Bahadar determined to offer himself as a martyr to the cause of true religion and freedom of thought. He pleaded
for the persecuted Hindus deliberately embroiling himself with the emperor; told him that a new and simple faith of the Sikhs, separate from Hindus and Mohammedans, free from the prejudice of a caste or color, containing all that was best in them, has arisen; if you want a consolation for your burning mind, I beseech you, Emperor, to embrace it. On hearing this, he was inflamed and his whole attention was directed towards the prophet of third faith; he was called to the imperial court. Death or conversion to Islam were the alternatives offered to Guru Teg Bahadur. He was put into prison with his few disciples. Prominent doctors well-versed in the literature of the state religion were summoned to argue and convince the Guru of the justifiable action of the Emperor in converting the people by force.

Regular court sessions were held; and there was a unanimous opinion of the Mohammedan jurists for the execution of the defendant who has openly taken the cause of the Hindus. By his elimination, the path would be cleared and a universal religion of the prophet of Arabia would be given to the whole population of India. There would be no future danger of political rising against the rulers.

All Sikh prisoners and Guru were warned of their inevitable fate, if they failed to submit to the royal mandate. They had come here to be martyrs and not for conversion. They wanted to teach the people to die for free-
dom rather than to be cowed by fear of death. Offers of money, land, and a province for their separate residence were made, but to no avail. All these daily warnings were sent back to the Sikhs in Punjab from Delhi. Word came back that tho we would lose your spiritual guidance in such a critical time, the land stands in need of the martyrs' blood, as a fertiliser to produce a better crop of heroes. Sikhs were put in iron cages, and unbearable tortures were inflicted, then a royal agent came to ask, if they are yet ready to renounce their obstinacy. Mati Das, one of the Sikh prisoners was bound between two pillars and his body cut in twain with a saw. This horrible scene was insufficient to turn the other prisoners from their path.

Warrant was issued for the execution of Guru; courtiers, Mohammedan priests and officials of the State came to be present at the scene; again he was asked, why he is losing his life and unwilling to embrace Islam. The answer came, that you are mistaken in the notion of death; my spirit is indestructible; kill my body as you like, but still I am free. He was taken out of the cage and allowed to perform his ablutions at a neighbouring well. News of the execution spread in the city; crowds of anxious spectators poured in to see the tragic scene; thereafter, he sat under a \textit{harmjan} tree and performed his devotions as usual. He then told the executioner to strike the sword at his neck when he bowed to God at the conclusion of his prayers. It
is recorded that immediately afterwards, a strong storm came, when the eyes of the people were filled with dust. A Sikh, unobserved, by anyone, took the head of Guru and hastened back to Punjab as fast as he could run.

The news of the execution spread thru the country. The whole story was told by the Sikh with the head, in Punjab; the passion was roused and the silent and sleeping hatred towards the State was kindled. It was the death stroke of the supremacy of the rulers. A formidable army to cope with the royal army of the Emperor who was now determined to exterminate the weaker people was organized by the last and the tenth Guru. The martyrdom of the fifth Guru had already made some changes in their lives but now with the death of the ninth Guru, an invincible army came into existence.
CHAPTER III. GURU GOBIND SINGH

After the death of Guru Teg Bahadar in 1675, Guru Gobind Singh, the tenth Guru was given the responsibilities of the faith. During the time of the last three Gurus, the political side had been neglected. The Sixth Guru in his time, held daily meetings in Akalbungah in the afternoons for the discussion of state affairs, but after him as the rulers stood aloof from interfering with the affairs of the Sikhs, that custom was not observed regularly. The death of Ninth Guru was a warning that neglect of the political life is sure death to any religious growth in a true sense. Brahmans with all the high philosophies of ancient India, with different monotheistic religious beliefs were being persecuted and butchered without any mercy. Buddhism, a pious and noble religion was persecuted and had been expelled from India. Judaism had been oppressed in every land; wherever it went, it was taken as a curse to the people. Self-preservation is the first law of nature.

Had Sikhs remained mere believers of a certain fixed faith, there is no doubt that they would never have been better than the followers of Kabir, Gorakhnath, Rav Das or other religious reformers. Sikhism plus political life, being made obligatory during the life of tenth Guru, made them Khalsa, a separate, strong nation of arm-bearers.
The independence of the country was found to be necessary. The idea of government of the people, by the people and for the people was developed in a remarkably practical way. Tenth Guru after taking the authority of the mission of Guru Nanak in his hands issued a statement that keeping of arms and horses would be looked upon with favour. To keep ourselves alive and safe from annihilation by the Emperor's sword binds us to handle arms.

Ninth Guru who pleaded the cause of the undefended priests, has been martyred. To let the country run as it is, to keep aloof from the political side, to have the land governed by an absolute monarch, would not be suffered any more. The common man who works and plows, pays taxes and revenues, fights as a soldier or cavalier would be given the opportunity to hold the reins of the government in his own hands.

Passive life and mere dreaming in imagination would not be tolerated any more. Big meetings were held. According to the old Sikh custom, mornings were devoted to religious prayers. The afternoons were made the time to discuss the social and political side of man. The corruption of the court and rulers, centuries' old foreign yoke, caste privilege, slavery of poor man with all their ins and outs were clearly pointed out.

To take the monoply of education out of the hands of
priests and make it common, the tenth Guru employed scholars and poets to translate the books into common language. As low caste men were debarred from learning, Sikhs were sent to Bewares, the city of great learning from the ancient times, to educate themselves in Sanskrit literature. On their coming back, they served as teachers. Education and literature were spread among the common men; those who had been considered low, were made responsible and important.

Regular soldiers were kept ready for a conflict, at any moment with the royal army. Every disciple was enrolled as a soldier, instruction in the use of weapons was given daily. Repeating of the sacred name of Akal (Timeless one), open air preaching, singing of hymns, common kitchens, equality and brotherly feelings united them strongly. Honesty, truthfulness, piety, God-fearing sentiments, humble service, and religious devotion made them an army of fearless soldiers; unselfishness and common cause of the Khalsa nation gave them a vision of a bright future. To stand united for the common welfare was declared a sign of great victory.

The great event of the life of the Tenth Guru was the institution of Khanda-di-Pahul or Baptism of the Sword. At the time when there was a critical period in the fortunes of the Sikhs, Guru called all his disciples from every part to an annual gathering, to test their sincerity, he asked them
if they are ready to die for him. Five came out to do so. He took each one in turn into an inclosure and then came back with a dripping sword. None of the five, however, turned back from the severe test. When the fifth one had gone to this apparent death of a martyr, it was discovered that the blood of the dripping sword was that of a goat. These men were called "Panj-Payare" or "Five-Beloved ones." Then Guru declared, that Sikhism would never be annihilated. He poured water into an iron vessel, recited some hymns and prayers, when his wife came with some sweet meats, which he asked to throw into the holy water and then stirred it with a double-edged sword. In this great religious and historical ceremony, Guru granted equal rights to the women. He then gave five palmsful of prepared water to each of the five and sprinkled it five times on their hair and eyes and caused them to repeat "Wahguru ji Ka Khalsa, Wahguru ji Ki fatah"—"The Khalsa of God, victory to God." He told them, 'my brethren, you are in my form and I am in yours. He who thinketh there is any difference between us, erreth exceedingly.' All the Sikhs who received nectar or baptism of the sword were called Singhs or lions in addition to their own names. The Guru addressed the assembly by saying, that those who accept the baptism shall be changed from jackals into lions and shall obtain empire in this world and bliss hereafter. Following instructions were given:

Singhs must wear five articles beginning with a K,
namely Kes, long hair; Kangha, comb; Kirpan, a sword; Kachhera, short drawers; Kara, a steel bracelet. They were asked to practise arms, and when going to war, die in the field and never show their backs to the foe. They must not look with lust upon another's wife. All previous castes were to be considered erased and they were to think themselves all brothers of one family. They must not observe the superstitious practices of pilgrimage, idol-worship, and suttee. Meat might be eaten provided the animal were slain by one blow of a sword. Tobacco, wine and all stimulants were strictly forbidden. Faith in one God, who was loving, holy and omniscient, was necessary in every-day life. Prayers must be made five times a day. To get up early in the morning and daily bath was essential. To help the poor and the needy was one of the chief duties. Women to be regarded as better half of man. Seclusion of women and the face-covering was prohibited. All religious, social and political meetings to be attended equally by men and women. Austerities, asceticism, makedness, monkish life were utterly discouraged. Every man who wanted to devote his life for the service of Khalsa, should either serve as soldier, or work in the common kitchen, or plough the land of brotherhood or study or enter into some other useful work. Mere wandering life of a faqir, or Hindu Sadhu, begging and mendicancy were absolutely prohibited.
Love and sacrifice were the points which were insisted upon as key-notes to their development.

When Guru had thus finished the administration of baptism to the five Sikhs, he nagged them to administer the baptism in the same way to him as he had done to them. They first protested but he pointed out that baptism put all of them on equal footing, and in future all the baptized Sikhs would be called by the name of Khalsa. "The Khalsa is Guru in future. There is no difference between you and me. As Guru Nanak seated Guru Angad on the platform, so have I made you also a Guru. Wherefore administer the baptismal nectar to me without any hesitation." They yielded and Guru was baptised. He invested Khalsa with the dignity of Guru.

Guru sent letters to all of his Sikhs wherever they resided to come, to take baptism and become members of the holy Khalsa. Hill chiefs were sent for and asked to take baptism as protection against the corrupt rulers. The chiefs replied: "Each Turk can eat a whole goat. How can we who only eat rice, cope with such strong men?" Then Guru replied that his baptismal nectar could make one Sikh equal to many Turks and that he could kill hawks with sparrows. On this many men of high and low caste took baptism.

The democratic influence of treating man as man, and of opening the doors of opportunity for men of low birth, is no less than a miracle, shown by the teachings and or-
ganizing genius of the Tenth Guru. Up to this time, for the last several thousand years, in the whole history of India, if not of that of the world, no reformer, or organizer could have dreamt of raising an irresistible army from the dregs of humanity and discarded people of a race in such a short time. This whole magical change was achieved despite the hide-bound prejudices and conservatism of the old Hindu religious systems. The watchword and war cry of the Sikhs 'wahguru ji ka Khalsa, wahguru ji Ki fatah', the stimulating teaching of the Tenth Guru, the joy of being members of Khalsa brotherhood, altered weak, cowardly, submissive, pessimistic humanity into an army of brave ambitious warriors who now looked upon the chance of matching their swords with the armies of the reigning emperor.

Now Khalsa had three distinct basic principles, to which its growth can be attributed. First, their firm faith in Akal (Timeless one), whose worship five times a day must be made, Second, social equality, man of any race, caste or color to be considered as brother, third, to have political independence, to wear sword and to fight to the last breath unless the oppression is turned out of the land and the country is taken into their own hands. In other words, after the baptismal ceremony of the Tenth Guru, Sikhs were turned from a pure, religio-social in-
stitution, into a religio-socio-political combination of Khalsa.

The success of this famous institution brought new crowds to the Guru's standard. The popularity increased and the masses felt joy in being raised to a new caste of Khalsa warriors who were preparing to be the rulers of their land. The common man who up to this time was looked down upon as a born inferior, was now considering himself a man of importance. He had some ambition, that his voice was as good as that of any other member.

Five-men's council or the council of five beloved ones was the governing unit. In every walk of life, whether it was church or social institution, public farm or industry, village or town community, the governing body would be a council of not less than five men, chosen by the people. Khalsa army was not controlled by imposed officials, but rather by men chosen in their gathering by majority vote.

In place of old high born separate superiors, a spirit of individual responsibility and recognition was emphasized. Common good or welfare of Khalsa Panth, was declared supreme. Guru reminded his Sikhs in an assembly by uttering a hymn, "as long as Khalsa shall stand separate, I give them the whole glory, but when they follow the customs of unrighteous men, then I will lose faith in them." By this
he meant that to develop an independent spirit, to remain uninfluenced by the priests or to discard the old slavish life of caste obligations, would exalt them and make them more progressive, but if they fall into the old stationary, conventional, ultra-conservative and cumbersome machinery of their fore-fathers, their future is doomed; they would remain the drawers of water and hewers of wood for the foreign rulers. Strong nations would keep on invading their homes, and after robbing, plundering, and conquering, would never allow them to breathe the fresh and wholesome air of freedom and independence.

The land is yours, the country is yours and Punjab belongs to Khalsa and Khalsa is of Punjab; as mere religious devotees, we have not remained unmolested; fifth Guru has been martyred and the ninth Guru while helping the poor people had to suffer the same fate; they have set the example; to die for truth, helpless, for our own children and home is the need of the time.

While these open air meetings and preachings were going on, the number of the Khalsa army was increasing; discharged soldiers of the imperial army were enlisted.

Anand Pur was the centre of organization. Around that place were the possessions of hill princes. The increase of income, prosperity, arming of soldiers, manufactures of arms, and progress in education, social reform, new system of common kitchen, influx of Khalsa and other
Sikh disciples from different parts was an alarming aspect to the neighbours.

Friction between the two parties could not be delayed any longer; Hindu princes were always proud of their high caste; this conglomeration of all castes of people of the Sikhs was looked upon by them with a mixture of amusement and fear. They took the initiative in attacking the Sikhs. On their part, these men were just burning with anger to have their revenge upon the emperor for the murder of their Gurus and Sikhs. How could they tolerate the encroachment of petty princes who were at the same time, these ungrateful followers of the priests, for whose cause Guru Teg Bahadar was beheaded; Khalsa soldiers jumped upon these ungrateful people in a huge wave of fury and wiped them off in an encounter; the help of the provincial army of the emperor was called.

The state was already contemplating checking the growth and the prosperity of the Sikhs whose view points were reported as antagonistic to the established state; an army was dispatched and all the hill princes were asked to give a united blow; The fort of Anand Pur was besieged; but after a long struggle, Khalsa inflicted a heavy loss upon the invading army; it was the beginning of a constant and continuous struggle between the Sikhs and the emperor, which would not end, until one of them was utterly wiped
After this shameful defeat of the royal army, the Emperor issued stringent orders to his governors of the north, that the Guru of the Sikhs must be captured and all his disciples should be killed or imprisoned.

A huge army of the state was sent to execute the royal order; when this news reached Anand Pur, Sikhs from nearer parts of the country flocked to rescue the situation. Mohammedan armies had already heard the stories of the daring spirit, bravery and resoluteness of the Khalsa soldiers; but the number of the invaders was far superior to the Sikhs; the battles were fought but there was no victory on either side; Guru with his soldiers came out of the fort and inflicted a heavy loss; fort was besieged for several months; royal army was daily increased with fresh contingents from every corner of the empire. The number of the besiegers was enormous compared with the Sikhs surrounded in the fort who numbered ten thousand. The ration and provision of the fort army was daily diminishing.

The blockade was continued for several months; but for the Sikhs, it was the question of life and death. They generally came out of the fort and after inflicting heavy loss returned to their defense. They attacked with fierceness, fearing neither death nor capture. The invaders made desperate attacks but were compelled to retire with
heavy losses. The mettle of the Sikh was now accurately tested. For food, there was bark and leaves of the trees, with a handful of grain and for their encounter, there were fresh, superior type of Turk soldiers, the famous fighters of the world, but the bravery of the Khalsa was undiminished; those who had taken the responsibility of wearing arms to rule the country by themselves could never be discouraged by these hardships; they jumped upon the besiegers and died in the field with sword in hand.

At last the Sikhs were obliged to evacuate the fort in a dark night, leaving some garrison behind; enemy had promised to give safe passage to Guru if they were going to depart; on leaving the fort, Sikhs had to cross a river which on account of its flooded condition, detained their crossing; the enemy breaking their promise of safety, attacked in big numbers; all the books and literature which Sikhs had translated and collected at the fort of Anand Pur and were carrying with them, were either burnt by the attackers or thrown into the river.

Small number of the party crossed the stream. Two younger sons of Guru, eight and six years of age, with their grandmother were taken by a priest servant to a nearer village. Guru, with his two elder sons and a number of Sikhs after crossing the river, reached a small town, while still hard pressed by pursuers, entered into
a house and turned it into a small mud fortress.

Enemy surrounded it. They were happy to make Guru their captive and take him back to the emperor's court where they would be greatly rewarded. Singh's who were already exhausted by their several month's fighting in the fort, suffering still more from fatigue, hunger and disaster, showed their miraculous bravery in this encounter. The number of the attackers was far more numerous. Singh's came out in small squads with swords in the right hand and shields in the left, fought furiously and died on the spot cheerfully showing no weakness. Whole day was spent in the fighting. Squads after squads came out in turns and checked the capture of the fort.

In the evening, both the elder sons of Guru, seventeen and fourteen years old, left their place of refuge, and died along with the rest, as brave heroes. With the coming of night, Guru was persuaded by other Singh's to leave the fort, while they stayed in the place. Next morning, fort was captured by big army which was surrounding it and the heads of the garrison were severed.

The Governor of the province was informed of the presence of the two sons and their grandmother by the betrayal of the priest; the old grandmother with the young children was called to the court and put into the dungeon cell. Decision was made, that either they should be persuaded to embrace the state religion of Islam or should be executed.
They are like the sons of a poisonous snake, who would turn out as dangerous as their progenitor. Their father has established and organized a new order which is determined to destroy the present government and establish its own rule.

The children were called to the court and asked to embrace Islam; they denied it, but were threatened with death; suggestions were made by some sympathetic souls present in the court, that they were innocent young ones. Their murder could not make us safe from the danger of the Sikhs and their punishment is a horrible crime, but their voice was submerged under overwhelming opinion that death was a legal step for the execution.

They were asked several times to adopt the faith of the emperor, but they persistently denied and stood as immovable heroes of the Khalsa determination. They had been brought up in an environment where teachings were given day and night, that to die for self-protection was the true death of a sage. Let the body perish, but the ideal must be preserved. Death was nobler, than the wretched, miserable life of a slavish subject of a mean, degraded prince.

The time had come, when long-oppressed people must rise against the debauched rulers and the need was for the men who could set example by facing death smilingly.
Sikh Gurus started the movement of martyrdom while the children preserved the tradition with great faithfulness. The infants were questioned several times to change their viewpoints but they remained unmoved. Order for their execution was given and they were mercilessly put to death. Hearing of the death of her grandsons, the mother of the Tenth Guru who had been put into the dungeon cell with them, died of the shock.

Guru after leaving the fort, went to the remote parts of the Punjab, where he was informed of the death of his sons and mother. The cruel death of the children moved the congregation. Existing enmity between the Sikhs and the monarch was inflamed. Preparations for further combat were made; Governor of Sarhind with an imperial army was sent to follow the Tenth Guru and to put an end to the danger from Sikhs. A desperate battle was fought but the imperial army was utterly defeated.

After that Guru left Punjab for the Southern part of the country where Mahrettas were waging war against the emperor. While reaching Dakkan, he met Banda, a religious devotee, who lived a retired life on the banks of a river. Banda after adopting the Sikh faith left the ascetic life and took the active responsibilities of a leader to fight against the state armies and to take revenge from the oppressors who had murdered young children and thousands other
innocent people. Aurangzeb, the emperor was now dead; the succession to the throne was fought for among his sons; Bahadur Shah took the reins of the government in his hands; he was afraid of the Sikhs who did not let the state officials sit in comfort, and were preparing in different parts of the Punjab to make a sudden attack on the royal armies. Tenth Guru was wounded by a Mohammedan soldier and he could not well recover.

During his last days, future guidance of the faith was given over the Khalsa brotherhood; Holy Scriptures were made the source of spiritual knowledge. Both Khalsa and holy book would take the place of Guru. Councils of five beloved ones would be appointed in every place to decide all questions. The spirit of Guru would prevail where five Singhs would gather together.

Tenth Guru breathed his last in 1708.
CHAPTER IV. BANDA

During the lifetime of the Tenth Guru, Banda, an ascetic monk, had been made a Sikh and was given the future task of fighting against the aggressive state; he was sent to Punjab with a small band of Singhs as his escort. Letters had been dispatched at the departure of Banda, informing Khalsa in Punjab, about his mission; the enmity between the rulers and the Singhs was now deep-rooted. Both sides were determined to annihilate each other.

On his way to Punjab, Banda attacked the imperial army and fought the royal soldiers in different places; guerilla warfare was set on foot; state was quite unable to meet the situation; Singhs were demanding that the country must be ruled by the people; freedom of religion, freedom of speech and freedom of life was considered impossible under a foreign ruler.

Sikhs, starting as mere religious saints, by continuous persecution and oppression were converted into Singh warriors and were playing havoc in the land. The Governor of Sirhind, who had murdered the young children of the Tenth Guru, was the target of Banda. Singhs were pouring from all corners of the northern province to the help of the new organizer; while royal forces were being mustered on strategic points to oppose.

Battles on different fields were fought; there was a
great destruction in the land. Liberty, unity, equality and brotherhood was the motto of the new fighters. Several towns and districts were taken from the state control; councils were appointed to govern them; Banda fought very bravely and intelligently; wherever he went and whatever encounters he made, his arms were victorious. New gains in the field, made his name famous; military posts were established. The news of the defeats made the empire anxious; prominent generals were sent for to meet the rising danger; Sikhs were getting strong reinforcements from the dissatisfied masses; those who had political grievances found an opportune time to aid the rivals of the emperor.

Religious persecutions, social and economic inequalities had produced a general current of dissatisfaction; for some, mere change in the government seemed to be a new era of progress. Others were hopeful that Sikhs (themselves poor people), thru their ascendancy would remove the age-old bondage of the low-caste and down trodden people.

Those classes who had already nothing more than bread to lose, rushed to the help of rising Banda; every kind of men found a chance of fulfilling their ambitions; in some cases, robbers and dacoits started their plunder of rich towns and villages; and all the violence and disorder was ascribed to Singhs and Banda.
The fire of civil war broke out in the country; revolution started. There was no alternative for the state but to capture Banda and to give such a crushing defeat to Khalsa that they would never dare rise again. All the parties of Singh's coming from the North to join with the onward victorious march of Banda from the South were checked by the state armies; wherever the Singh's succeeded, they came with arms and ammunition, otherwise they died on the field.

Sarhind, where little innocent children had died as baby martyrs, was the meeting place of the revolutionary army of Khalsa and of the imperial soldiers; from Delhi to Sarhind, the whole country was subdued by Singh's; emperor sent his best generals, veteran fighters, elephants, horsemen and trained gunners with experienced footmen for this decisive battle. On one side, there were hirelings, while on the other, happy and cheerful soldiery; death or victory was their aim.

There was a long longed-for desire among Khalsa to have an open match with the monarchical power; A sanguinary battle was fought near Sarhind. In the first combat, both sides showed great bravery. Singh's advanced with swords in hand against the defensive line of elephants, notwithstanding the superiority of the royal army in numbers and guns, repeated attacks were made which shook the foundation
of the opponents; confusion burst forth, while Khals a rushed
with drawn swords upon the retiring army; money, baggage,
horses, elephants, ammunition and guns fell into the hands
of the victors; the whole province of Sarhind was occupied;
a court was held and those who were found guilty of the
murder of the young children of the Tenth Guru and of other
offenses against poor people, were executed. Governor and
other royal supporters whose life was surrounded by pro-
found riches and opulence, were the chief sufferers.

Challenges and ultimatums were sent by Khalsa army to
different surrounding royal agents and governors; either
surrender yourselves or you shall have to try your luck
with the sword. Defeat at Sarhind had already reached the
court at Delhi.

Banda with his army of nearly one hundred thousand
soldiers was marching for the complete conquest of the
North. The question was quite unsettled; the places taken
by Singhs were reconquered by state armies. Ruin, plunder
and devastation made the condition of the country miserable;
armies were marching and retreating throughout the land. Em-
peror sent a strong expedition to march against Banda. Sev-
eral battles were fought, but Singh army had the same per-
sistence and determination.

For a long time, bloodshed and massacre continued with-
out any slackening. From Delhi to Lahore, the whole coun-
try lay in pitiable condition. The expedition which had
tried to control the situation, was received by Banda in a competent way. Encounters on several occasions were made; loss on both sides was appalling, but in the end, at Ladva, Singhs came out victorious. The royal army of the South, which was quite unaccustomed to the winter of the North, died in great numbers.

Again the great emperor sent his son as a special general to chastise the Singhs. A heavy battle was fought which resulted in the entire defeat of Banda. Most of the Singhs entered the hills; when the royal armies retired, the Singhs came back again to control the land; the governors and royal representatives were killed and their own councils were appointed.

Royal proclamation was given, that all Singhs must be discriminately put to the sword wherever they could be found. Thousands of innocent people were murdered on suspicion of their associating with Singhs. Political independence and freedom was costing them their lives.

An open life was certain death, but they descended from the hills in great crowds and the whole surrounding country was run over by them; princes and petty rulers submitted themselves and paid their homage. Marching thru the land, Khalsa reached Amritsar, where a big darbar was held and a public announcement was made, that in future the country would be ruled by the people and Khalsa commonwealth
would be established as a representative body to govern the country.

The government at Delhi, after some deaths in the royal family, had come down to Farrukhsiari. Coming to the throne, he determined to exterminate the Singhs. Several governors and commanders were asked to march against Singhs and to give a sweeping blow to them. But all efforts turned out fruitless; battles after battles were fought, reinforcements and expeditions were dispatched, but Singhs neither submitted nor gave up the idea of the conquest of the land.

The state was in a despairing condition; the royal army was broken by repeated and harassing expeditions; the country was turning into a mere waste by constant struggle; daily reports and complaints of the distress in the dominions made the emperor hopeless. The condition was getting out of royal control; the throne was tottering and the crown was in danger; military resources had been exhausted; diplomacy was the last card to be played. The state clearly conceived that as long as Khalsa was united, their defeat was not easy. If some means could be found by which they would be divided, the whole problem could be solved easily.

The family of the Tenth Guru was residing at Delhi. The emperor persuaded some of them to dispatch a letter to
Banda, asking him to make terms with the state. He replied that everything must be suffered because submission of the Khalsa at such a time would frustrate all the plans; complete success was not far off when the whole land would come under the control of Khalsa. Such an answer at Delhi was not received favorably.

The Singhs who knew the use of sword, but were quite ignorant of diplomacy, were divided into two sections. Banda was excommunicated for disobeying the commandments of the Tenth Guru. First, he had began to call himself Guru, which was quite forbidden by the last Guru. Second, instead of the salutation of the Khalsa, he had introduced his own system, which was not bearable to the Singh soldiers. True Singhs or orthodox Khalsa separated from Banda; two parties were made and each of them took its own way.

Banda made several contrivances and efforts for reconciliation but he failed. He himself had made several blunders which were quite contrary to the Khalsa spirit. He made himself as Guru; instead of calling himself as servant of the brotherhood, he had become proud and autocratic by his successes in the field. The democratic spirit of equality was very strong among Khalsa; the leader was expected to be a true servant; as long as he remained humble he was supported wholeheartedly, but there was a chasm now.

But Banda did not lose heart and continued to perform
his mission of death or victory. He subdued the whole country round Lahore, and it was not long before the city itself was laid in siege; a desperate fight ensued. Thousands fell on both sides. Banda attacked the defenders with renewed vigor; the city was ready to surrender when the Governor prevailed upon Tat Khalsa to support him. Banda hearing the news of the coming of Singhs left the field, as he did not like to fight with the Singhs. A short time after, Banda did his best to induce the Singhs to join again, telling of the deception, treachery and diplomacy of the rulers as well as the destruction which was awaiting them on account of their division. The negative answer of Khalsa disappointed him, but he kept quiet and contented himself with his own resources.

When the emperor came to know that Singhs had been divided into two antagonistic sections, he sent a strong force to Punjab and ordered all governors to collect available army to capture Banda. The combined royal armies were far superior to the followers of Banda. The latter outnumbered by opposing armies gave way but a small number took shelter in a fort accompanied by Banda. The siege lasted for a long time; the garrison inflicted a heavy loss upon the besiegers. But food, ammunition and provisions were all exhausted. Banda might have escaped, if he had attempted to do so, but he waited for the help and rein-
forcement of the Tat Khalsa, but in vain. He had an impression that at such a time, they would make a common cause and attacking the enemy from outside, would destroy them. But once separated, they did not know how to combine again. They played into the hands of the enemy. The defenders were starving and were unable to stand on their legs any more. Banda with his hunger-mad companions sallied out of the fort and play havoc with the enemy.

Many of his companions, while fighting and ravaging were overcome by mere hunger and fell down unconscious upon the ground. The valor, courage and daring they exhibited was great. Those who were alive, were made prisoners while the heads of the dead ones were cut off. Banda was taken alive. The man, whose courage and organizing military spirit had shook the foundation for the biggest empire in the world, fell into the hands of the royal army. His name had made the princes and royal generals tremble with fear. His capture in 1716 was the end of all possible fears in the land.

Banda with one of his infant sons, and about one thousand Singhs and two thousand heads stuck upon spears reached Delhi in chains. Prisoners were put in iron cages and the heads were fixed on poles along the road leading to the royal court. At the time of entering the city, a big procession had been arranged; royal armies in military
display, prisoners in chains and heads on spears were passed through the main streets of the capital. Banda was conspicuously shown to the spectators as the arch-instigator of the revolutionary Khalsa in the Punjab.

Royal proclamation was made that one hundred Singhis would be daily beheaded in a public place called Chandi Chank. Crowds of visitors gathered at day-break near the square; prisoners were brought in heavy irons to the spot; before execution, each was questioned about joining the rebel army of the Singhis and offered a chance of saving his life by renouncing his connection with them. But without any fear of death, or remorse, they died cheerfully.

Banda's execution was left for the last day. He was dragged from his cage like a wild beast. The heads of his companions were arranged on pikes around him. According to the royal orders, his son of very young age who had been made a prisoner along with him, was offered for murder by his own hands. He complied with the imperial decree without the least hesitation. After that, he was brought before the court; the offences under which he was indicted, were the raising of a seditious army against the established government, the murder and destruction of property, foundation of a separate commonwealth and the use of force to overthrow the present rulers.

He was brought to the public square; when the execut-
ioner was standing with a drawn sword behind him, the emperor asked him what kind of death he preferred; he replied in a resolute way that the emperor was doomed to die in the same way as he would be and therefore he would leave it for his Majesty to choose for himself the way he preferred. This answer enraged the emperor and he ordered that his flesh should be torn piecemeal with red hot pincers and it should be continued until he died. Without any remorse, he suffered it with utmost indifference. Finally he was asked to embrace Islam for which, offer of release was made. But his rejection of life and condemnation of the royal belief brought the order of dragging him to death behind an elephant, throughout the city streets. When he was considered dead, his body was thrown on the banks of the Jamma river as a prey for crows and wild animals. In reality, he was not quite dead as yet; there was still some breath of life in him. Some people at night brought him to their home and nursed him; he was recovered and passed his remaining days in Kashmir.

He was asked by some Singhis to be their leader again but on account of the difference between Khalsa and his companions, he declined to comply with their scheme. He led a religious life in Jammu state where he died in 1741.
V. TAT KHALSA

When Banda had been thrown dead on the banks of Jamna, Government officials directed their attention towards the destruction of orthodox Singhys. They had sepearated themselves from Banda and had not come to his help during any of his difficulties. They took to agriculture. Many went to Rajputana and the whole army was scattered. This was an opportune time to weaken their strength for any future organization.

A proclamation was made that all persons who had suffered during the campaigns of Banda, should file their claims with the government. Offices were filled with the petitions of the claimants. Decrees were passed against the Singhys. All properties of the defendants were confiscated and sold for nominal value. Those who had no property for payment, were put into dungeons. Jails were filled. Thousands were executed in the charge of conspiracy against the government. According to the account given by Sayad Muhammad Latif, the Mohammedan historian, drastic measures were adopted by the emperor to exterminate the Singhys. He writes.—

"Having humiliated the Sikhs and caused the destruction of their leader Banda, now, vigorous steps were taken to destroy their power and to extirpate the nation. A royal edict was issued to put all who professed the religion of Naulak to the 3word and a money reward was offered
for the head of every Sikh. Wherever a Sikh was found, he was butchered unmercifully.----These extreme measures of resentment and persecution spread terror and consternation throughout the whole Sikh nation. Those who remained of them fled to the mountains to the north-east of the Punjah, or concealed themselves in remote jungles. Those who could not abandon their homes changed their external appearance and gave up their outward form of worship".

When the news of this oppression reached the Sinhgs in Rajputana and in remote parts of Punjah, they rushed back to the land of five rivers. Couriers were dispatched, and Malwa was made the meeting place. Leaving their farms and homes, they poured in to take the Swords against those who had made their brother Khalsa homeless, had seized their lands and property and thrown them into dungeons. Thousands had been murdered without any trial or inquiry. It was determined, that revenge must be taken and the Sword would never be sheathed unless the guilty were punished and the question was decided one way or the other. Either Khalsa shall rule the land or die for the cause of freedom. Banda had left the whole task unfinished, now it was resolved to decide it forever. They rushed in like a storm; the whole northern country was run over in a short time;
jails were opened wide, prisoners released and those who had been converted to Islam by force, were baptized again. All the officials, persecutors, informers and royal agents who had tortured the Singhs in various ways, were made to suffer the same punishments.

Their punitive expedition brought havoc in the land; they made visits to Amrit Sar, which had been forbidden by royal order for any Sikh gathering, on account of frequent incursions, and retaliatory measures adopted by Singhs had been desolated. Crops failed. People sent applications to the royal court asking for peace and law in the land. A large army was sent to hunt the Singhs down.

After several battles and encounters, Singhs were obliged to give way before the superior number of the opposing army. They went again to the hills, took shelter in forests, and organizing themselves in small numbers continued their incursions on the surrounding country. Mighty invasions were made; royal forces were taken by surprise; treasuries were seized and big cities were attacked. The rebellion still increased and no crops could be raised properly.

The lands remained unproductive. Revenue could not be collected from the people. For three years, royal treasury did not get anything. Old proclamation
was renewed. Rewards were offered to the people who would help the government in capturing Singhs. Those who could themselves make captives were paid better remuneration for their bravery. The head of a Singh was still priced high.

During such a dark period, Khalsa did not dare live in towns or villages; they clung to the hills or forests, banks of rivers or streams. No royal army was able to bring order. According to the suggestions from the capital, all the forests giving them shelter were set on fire. The occupants were either killed or forced to evacuate Punjab even to a single member.

The next year, when the imperial army went back to Delhi, Singhs came out of their resorts and began to infest the Punjab again. Royal supporters and sympathizers were punished and executed. This guerilla warfare was a great perplexing problem; when the royal army was brought to fight, Singhs if out numbered by their enemy, left the field and took shelter in the distant hills. Imperialists were sent for again to the scene; arms and ammunition were distributed free to the people who were loyal supporters to the crown. All those places were besieged and surrounded
by the army where Singhis were suspected to be sheltered.

Khalsa was now encamped in a dense forest of a lake named Kanuwan. After a short siege, forest was set on fire; the besieged were forced to leave their shelter. Several encounters were made and royal army considering itself victorious retired to Lahore, when on their way, a night attack was made and nearly the whole army was massacred. The immense booty of ammunition, provisions and war materials strengthened the Khalsa army.

On the occurrence of this catastrophe, and great defeat to the royal arms, the situation seemed to be hopeless to the officials; the progress of the Khalsa could not be checked by force. Reconciliation was the only alternative. Suggestions were made to offer some grants of lands and a fixed annuity. When the royal request was made through an ambassador to the leaders, they refused to accede to any proposal remarking that they did not have any desire for land, money or title; they were fighting for freedom, for an independent empire of their own. As long as they could not be the masters of the soil, to lead a restful life must not be expected from them.

Drastic measures were taken by the Governor of Lahore, to check their-proud ambitions. Amrit Sar was
the center of religious, social and political movements of the Singhs. There were free kitchens and rooming houses around the Sacred Tank. Meetings were held at opportune times and discussions of the future commonwealth were often held on the suggestions of certain people, it was considered advisable to guard the city of Amrit Sar. If the Singhs could not gather there, they would not be able to organize themselves. A strong military force was posted around the city to prevent the entrance of the pilgrims. But Singhs continued their visits to the place.

Bhai Mani Singh, who was the head priest at Amrit Sar, was taken prisoner for political activities; was sent to Lahore. When brought to the court, he according to the Singh rule, neither bowed nor made any humiliating salutation to the Governor. The general custom in those days, was, that ordinary men must bow low before the high officials. It inflamed the State officials. When questioned about his bold and inscient attitude he replied, that it was permissible for me only to kneel before Akal. Your tyranny and murder would never discourage the Singh army. The more destructive measures you adopt, the more defiant we become. What punishment you like, you need not refrain from inflicting upon us. We are determined on depriving you of your imperial powers while your full faith
is that you will crush us without any difficulty.

For disrespect to the court and the charge of conspiracy against the emperor, Bhai Mani Singh was sentenced to be executed in the public square. His whole body was cut into pieces and the joints of the body were separated one by one by the sword. He suffered it very quietly and calmly showing no pain or fear of death. When the news of this cruel deed reached Khalsa, they burned with rage. An immediate expedition started to take the revenge. All the officials who were connected with the arrest, prosecution, passing judgement and execution were taken prisoners and murdered. No body escaped their double-edged sword. Again the country was run over and the cry for stable peace from every corner of the land came to the Governor.

There was a great turmoil and the people were living in a precarious period. Stringent orders for the indiscriminate murder of the Singhs were issued. Every village and town was notified, that who-so-ever tried to help the government in their extermination would be highly favored. The men who would give any help or harbour to the Singhs would be heavily punished. All places were hunted down and the country was completely cleared of them. Men, women and children were unmercifully put to the sword. And it is stated that in
districts, not a single Singh was left alive except a few pregnant women who concealed themselves in the hills or distant and dense jungles. The public kitchens of the Khalsa brotherhood at Amrit Sar, romming houses, residential places, traveller's homes and assembly buildings were controlled by the government; the Temple services and the divine songs which purified the minds of the pilgrims, were discontinued.

At this time, Nadir Shah, the King of Persia, invaded India in 1738. Since the time; we have any historical record of India, Punjab has been the gate for the invaders to pass. Every time, ambitious conquerors and plunderers came and returned without being molested for their incursions. Mahmud came eighteen times, Greeks, Bactrians and Scythians had visited the land in the early period. Since the rise of the Islam Tartars, Mogals Persians and Arabians, were the welcome guests of the mild and philosophic inhabitants of India.

Since the rise of the Khalsa and for growth, Nadir Shah was the first man to pass through their land. After defeating the royal army at Delhi and collecting indemnity and other compensations in gold and silver, he retired to his country. Singhs leaving the tops of the hills and forests came to the open land to meet the army
of the conqueror. Though for half a century, murders, persecutions and constant combat with the emperor had reduced them to a small number, they came to fight the invading army.

Though quite inferior in number, they were not discouraged in their enterprise against a formidable enemy. They attacked in small numbers and injured the army in various ways. The caravans of booty and plunder were detached and severe losses were inflicted. Nadir Shah victorious over the royal forces, was humiliated by them. He was hardly safe to escape with his precious stores of booty, the greater part of which had been taken by Khalsa. Full of anger, he asked, who are these barbarians who dare to molest me? Destroy them and their homes. "Their homes are the saddles on their horses back", was the reply. He returned to his country without having any future plan of coming again.

The persecution was still continued by the government. Life in the towns or country was quite impossible for them. Wherever they lived, they lived in groups. Civil war and revolution made the country miserable. The Singhs were neither exterminated nor did they give up the idea of the conquest of their land. After a long struggle when they had lost hundreds and thousands of their brothers for the freedom, they finally took the
northern country in their hands in 1759 A. D.

The long-dreamed of commonwealth was established. Punjah was divided into twelve misals or confederacies. Each confederacy had a local parliament; men were sent from districts to this house. The smallest unit of government was the village council and the village was divided into agwars or wards, with headman as the presiding officer. The Jathedar or president of the confederacy was elected from the district members of the house. The qualifications for all officials and members were the firm belief in equality of man, true service of humanity, and devotion to the cause of the commonwealth.

All the prominent leaders who had fought and sacrificed every thing during the dark period of their struggle were appointed as chiefs for the time being of the confederacies. No central government had been established. The power was held in the hands of the people. Twice a year, people gathered from every part to settle their vital national questions; each confederacy had its own army for local defense, but when the danger was common, all armies were joined together to fight the situation.

When Ahmed Shah Abdali invaded Punjah in 1759, they fought against him with their old spirit; but when out-
numbered by the enemy, they went to their mountain resorts again, after a short repose, returned to their confederacies.

For several years, fighting with Abdale went on. On one occasion when Khalsa was encamped near Raipur and Gujarval numbering 30,000 strong, the enemy with his newly collected army and hordes of camp followers came for encounter. They gave battle, but retiring and fighting and covering their retreat reached a safe place where a historical sanguinary battle was fought with an overwhelming number of the invader at Hathur. Enemy lost 17,000 and the Singhs 13,000 in their dead in this combat.

After this Abdale returned to Kabul. On his way, he stayed at Amrit Sar. The Sikh Temple was blown up with gun-powder and several pyramids of the heads of the executed Singhs were made. After his return, according to the usual custom of the Khalsa, all the agents and representatives of Abdale were persecuted and the country was put under the old regime of the brotherhood. But the question was not settled; even after the death of Abdale; the old struggle went on. In the battle of Gujerat, the grandson of Abdale, came with a big army when Khalsa losing 30,000 soldiers in dead, routed the enemy badly.
The Tenth Gurn had spent twenty-six years of his life in opposing the attempted destruction of Singhs by the royalists. After his death, for sixty-six years, Khalsa had never been allowed to live a peaceful life. For this long period of ninety-two solid years, the sword of execution was working day and night for their annihilation. The whole Khalsa history is a remarkable period in the annals of the world. It seems miraculous for a group of people, to have been able to survive the test of such a lengthy pressure of a strong Kingdom. The more severely they were tested, the better they thrived.

The Hundred Year's was between England and France was in no way, so remarkable as this continuous struggle between the Singhs and Mogul empire. One was the contest between two nations of equal power and resources while the other was between a mighty ruler and a handful of fighters. Thirty year's war of Germany between Protestants and Catholics was a great destructive force but comparing it with Khalsa, it would lose much of its frightfulness.

The last battle was fought with the governor of Lahore whom Abdale had left behind him. The whole country was cleared of the old rulers. New coinage was struck and the flag of freedom was hoisted, and the people took the government into their own hands.
As regards the administration of the country the state-affairs were controlled by "Gurmattas" (resolutions) of the cabinet-council.

The Public assembly, the representative body had the full power of ruling the country. The Council of ministers was made up of delegates from each confederacy for bi-ennial meetings. At these sessions, a Jathedar or chairman was chosen to conduct the affairs. (Everything was done by the consent and majority vote of the common man of the assembly, when any important matter was under discussion). The less important matters were conducted and settled by the ministers, but vital questions were left to the assembly. The whole responsibility of governing the country was everybody's business. No particular group or party had any special privilege or control. There was a complete political, social and economic freedom. He who fought the wars, paid the taxes, ploughed the land was not the slave of any stronger power, but held his fate in his own hands. There was thorough independence for the local, district and provincial councils in their internal affairs. These confederacies or provincial republics were twelve in number. The country was in bad condition. War for the last hundred years, had ruined the normal production. Agriculture, in-
dustry and trade had not been pursued on account of unsettled conditions of the country.

The soldiers and farmers, sincere in their desires, faithful to the cause of freedom, country and brotherhood of man, were carrying on their government with great simplicity. They were not trained diplomats nor crooked politicians. The success of their commonwealth was dependent upon their leaders. If they were true, honest and straightforward, the followers were always ready to do the supreme sacrifice. Unity, love, and equality was the key note of their success. Had selfishness, individualism and greed entered into their minds, all those big storms of persecutions and warfare would long ago have turned them out of existence.

It was the beginning of a new life, a new system and a new politics. The power of the republic was increasing, and its ideals were making success.

It was the first commonwealth in the Asiatic world. It was the revival of Buddhism in religion and brotherhood while Spartan discipline in military training and kitchen system. A hundred year was had killed its best intellects. All the leaders had been destroyed. Enthusiastic, self-sacrificing and patriotic members were dead. In the period of reconstruction, there was a need of men like Bhai Mani Singh who died
as a true martyr when the joints of his body were
being cut one by one. All those Singh martyrs who died
cheerfully were always conscious that by their death,
Khalsa would always prosper.

No leader up to this time, was so selfish as to
enrich himself at the expense of his fellow brothers.
Never a covetous eye was cast upon the property of
others. No body had ever conceived of making himself
supreme by crushing others. It was a complete brother-
hood. Those who were the chiefs, were always elected
by the common consent of the assembly.

There were free chances for the individual develop-
ment. Those who were naturally fit for a position
were fixed in that place. The whole army was organized
on a communistic basis. In their daily and weekly
diwans or gatherings, all members met in the same place;
no body had any special privilege over the others.
Any complaint, grievance or wrong was publicly told
in the general assembly; a council of five was appointed
to investigate the matter and report it to the meeting.
All the high officers were under the direct control of
the general, public gathering. Each army was organized
on the same basis. Honest, true, and sincere members
had more chance for progress. In every walk of life,
public assemblies were the direct and primary councils
for controlling the political, social and economic problems. To adapt themselves to the situation and to change the attitude of centuries' old traditional life of the masses and induce them to take up the new ideals was a matter of slow progress. Several reactionary forces were working against them. Caste believers, imperial sympathizers, prestige-losers and ambitious princes were a constant danger. Disruptive forces were actively working.

Khalsa commonwealth was legally established in 1764, when the governor of Lahore, the representative of Ahmad Shah Abdale was turned out of Punjab and the whole country was divided into provincial republics or misals, up to 1801, when Raujit Singh, one of the chiefs of confederacies broke the sacred alliance and proclaimed himself in a durbar at Lahore, the Maharaja of Punjab. For 37 odd years, commonwealth with all its new experimental life opposing forces had made a remarkable progress. Revenue had reached to fifty million dollars a year; 150,000 ready army of volunteer soldiers to meet any foreign attack was maintained at all times and it was one of the biggest and the strongest armies in the world at that time. A navy in the Indian ocean was the possible future step to strengthen the defensive power of the country. Some river might have been made
navigable from the heart of the country to the ocean for big boats.

But all the future hopes and expectations of the people were lost, when Raujit Singh, the Napoleon of India, crushed all the confederacies and instead of Khalsa commonwealth, the government of the people, by the people and for the people, in its true sense, was replaced by the autocratic government of czardom. The old oriental trend of monad for an individual supremacy came to the front, and the whole future of the country was utterly ruined. The people have always made more progress under the republican form of governments than under monarchs, emperors, Kings and autocrats. India was not lacking in princes and their debauched courtiers. It was full of them. It was not a one man's government, neither a combination of rulers which had stood against a great Mogul's empire for 75 years, it was the noble spirit of equality and brotherhood. When Raujit Singh crushed the old power, it was the beginning of the downfall which came after the death of this aspirant. Khalsa had severed its connection from Banda, because he was tending to become an independant and proud leader. Since the baptism of the Tenth Gurn, a council of five beloved ones had distinctly shown, that a government by one man would never be permissible among the Singh's. Before the time of Raujit Singh, co-
operation, unity and sympathy were the ties that were keeping the commonwealth alive, but when he started his conquest, he jumped upon the confederacies of his brothers. The only safe-guard for them was to make alliance with some other power to protect themselves and this was actually done by Phul Kian States by joining with the agents of the British East India company.

This difference and splitting into two parties doomed their whole future career. It seems to be advisable to give a short history of Raujit Singh who on account of his diplomatic and military career is called "The lion of Punjab". Though personally, he was a great administrator, his greatest blunder in establishing his own empire, was an inexcusable error.

Thousands of great heroes, martyrs and saintly persons had died for the sincerity, devotion and earnest cause of freedom and equality. No one had shed his blood, that, one man might become supreme ruler and by the quarrel of his descendants and ministers, Khalsa should become a permanent slave of some other power. Had Raujit Singh remained contented within his holdings and had co-operated as a true servant of the brotherhood, it was possible that by his genius, the commonwealth would have been strengthened. Just after his death, when the quarrel rose between his successors, Japan was waking up and at present time, the common-
wealth would have been a great asset to the world's progress.

Asia would have been much more sound and the whole history of India would have been written in different colors. War of supremacy in the orient, war of conquest and spheres of influence would have been eliminated. The constant friction between the European powers for the exploitation of the oriental resources of mature, trade, commerce and industry would have been lessened. The burning desire for extracting the money from the backward races and people might have not reached to such a height of excess.
VI. Raujit Singh.

Raujit Singh was born in 1780; he belonged to the confederacy of Sukarchakian. His father had died when he was ten years old. When he was eighteen, Shah Zaman Durani, had invaded Punjab and was a constant menace to the peace. The Singhs fought him in different places, when he returned from Punjab in 1798, he lost his 12 guns in the flooded river of chenale, Raujit Singh succeeded in extricating them. He sent them to the Durani. By his help and promise, he came to Lahore and turned out the agents of the local confederacy. By his constant fighting and political tactics, he gained strong power in a short time. With some he made alliance, while others who resisted, were defeated.

Districts and provinces were annexed and put under his control.

Several chiefs of confederacies joined together to oppose him but were defeated. All the old misals or provincial republics were broken. He had great organizing powers and was invariably successful on the battlefield. But this whole ambitious scheme failed soon after his death.

When at the age of 29 years, he had conquered nearly the greater part of the old commonwealth. Now he made up his mind to cross the river Sutlej and to annex the
remaining confederacies of Phul Kian States. The Singhs chiefs were afraid of the aggressor and being obliged by the circumstances they make an agreement with the representatives of the British government. This selfish nature of Raujit Singh broke their old traditional unity and they were so separated that none of them was able to maintain his old independence.

He produced several prominent Singh generals in his army who helped him greatly in extending his power. He organized his military department and employed several Frenchmen who after the fall of Napoleon had left their country to seek employment in foreign countries. They were made generals with handsome salaries. They introduced the European methods of drill and discipline. In a short time, the cavalry, Infantry, and the artillery were greatly improved.

The whole life of Raujit Singh was spent in extending his dominion. He was a great commander and diplomat but at the same time, greedy and avaricious. His blind egoism was quite unable to foresee the result of the disintegration of the commonwealth. He died in 1839 and left behind him a conglomeration of ministers and agents who felt a great joy in pulling the reins of the government in opposite directions. He was fond of squandering the public money in extravagant ways as in
general, all the uncontrolled princes and autocrats are.

After his death, the court which was full of sycophants, idle-talkers, ignorant loafers and post-seekers could not remain in its control any more. Six members of the royal family and heirs to the throne of Raujit Singh were murdered. Plots and counter-plots were hatched and Lahore was the scene of intrigues for supremacy. The very class of people who were the advisers of the princes for the last several centuries, were predominant in this royal house. The very type of priests, whose determined object was to keep the people down, had been employed by Raujit Singh while during the time of commonwealth, they were never trusted for holding a responsible post.

Prime minister and commander-in-chief both belonged to this caste. Disorder in the court put the whole country into confusion and commotion and no revenue could be collected. Large arrears became due and the royal treasury was emptied by payment of heavy salaries to the court officials.

During the time of Raujit Singh, though he had destroyed all the confederacies, but the army, was still controlled by its council system. The head of the military department only was appointed by the state but the internal power was in the hands of the whole army
itself. The confusion in the court, prejudiced the mind of the soldiers. They demanded peace and order. Several years passed in this disturbed condition, there was no responsible and wise head to save the situation.

The seed of destruction which Raujit Singh had deeply sown, was now ready to bring its fruit. Instead of worthy, pious and sacrificing leaders, the ship of state was now in the hands of women, and selfish ministers. Plans for controlling the army were made. Though Khalsa had lost its old independence but their loyalty was unflinching. Still they had hope of bringing back their government of confederacies, and to make Lahore, the central part of their regime.

But now it was too late, there were several new problems. On the one hand, christian nations of Europe were struggling for the supremacy and at the time when Rajuit Singh was in power, British East India company had taken great advantage by the quarrel of princes and now was a strong power in India.

Punjab since the early invasion of the aryans has been a most productive and fertile country. The valleys of the five rivers of the land with its black soil and temperate climate are a precious prize for any ambitious people. Kashmere, with its every variety of fruits, and mineral resources is a great asset to the ruler.
The accounts left by the Greek writers and the Chinese pilgrims testify to the above facts. Since old time, cotton, sugar-cane, wheat and other crops have been raised. The land is rich with every kind of fanna and flora. Double-crop system proves the vigorous power of the soil. For fifteen years of disturbed conditions at the court, no body was able to avoid the inevitable fate of the empire established by the merciless iron hand of Raujit Singh, the so-called "Lion of Punjab". The queen and a few priests were playing the political game. The red-blooded Khalsa army was quite helpless. They were seeing with pitiful eyes the misery of their land, for whose safety and freedom, their fathers had shed their blood profusely. Though Raujit Singh, himself being the head of a confederacy, had been a traitor to the Khalsa commonwealth, when he crushed the republic, but still it was due to the faithful army that he had made such a remarkable progress. At this time of disaster also, it was the army that was burning with anger at the game that was being played by a host of enemies of the land. ¹To give an idea of the power of the Sikhs, their army on the 1st of July, 1844, according to a statement made by British adjutant-general on the north-western frontier, was as follows: --101,020 infantry; 33,925

¹Grant, History of India, Vol. 2 P. 167.
cavalry; artillery, 5,180 men, 552 guns, and 995 camel swivels. The number of the soldiers given shows that military preparation of the Sikhs was of very high standard. Napoleon, in his Italian campaign had but 38,000 soldiers when he had crushed the Italian and the Austrian soldiery and was advancing upon Vienna. The allied nations of England, France and Turkey had 60,000 men in the crimean war when they attacked the Russians with their entrenched soldiery of 50,000 strong, on the heights of Alma. France had brought into the field in the great Franco-Prussian war at the commencement not more than 310,000 men. In the historical Russo-Japanese war, at Mukden, the Russians had about 200,000 men and 650 guns and the Japanese 220,000 men and 700 guns.

The reason for opening hostilities with the British government was the massing of great forces on the frontier, together with the appearance of fifty-six large boats brought up from Scinde to Feerozpur, had kindled the suspicion of the Sikhs and led them to "anticipate our views" according to Grant, the English writer.

It was one of the strongest army of the world at that time, against whom the British soldiers had to fight. At the time, when the war was declared, in a short period of 4 days, "full of the highest enthusiasm and religious rancour, 50,000 Khalsa soldiers, with 40,000 well armed
camp-followers and 155 guns of the largest calibre poured across the Sutlej and by the 16th of December were in front of Ferozpur, as Grant says, where Sir John Littler held that fortress of Ferozpur with a small number of 15,000 troops and 31 guns, but Lal Singh and Teja Singh, the leaders of the Sikh army were traitors of the deepest dye; both at heart were willing to see the Sikh battalions mowed down by British artillery in order that they might secure their own personal safety and the continuance of their own government at Lahore.

But if the Sikh generals had only been true to the Khalsa, they might have surrounded Ferozapore, overwhelmed Littler's forces, and pushed on to the heart of Hindustan. As it was, Littler marched out of Ferozapore and offered the enemy battle; but the Sikh generals declined it and divided their forces.¹

It is undoubtedly true, that had the supreme commanders not been unfaithful to the loyal army, they were sufficiently strong to run over the whole country of India. Both the men who were leading the armies, wore the name of Singhs but they were priests and according to their natural instinct of individual supremacy, the defeat of the Khalsa army seemed to insure a bright

¹Wheeler, 'Short History of India', P. 595.
future for them. They left the field but the army did not move and stuck to their positions. Wheeler says that "the soldiers of the Khalsa fought with the valor of heroes, the enthusiasm of crusaders and the desperation of zealots sworn to conquer the enemy or die sword in hand."

Both Teja Singh and Lal Singh had been bribed and they caused the destruction of the forces. Several faithful and true leaders as Sardar Sham Singh of Attari had been looking on the whole affair with deep concern. He did not favor war but when once entered and saw the treacherous deed of the generals, he commanded the army to stay in the field and die there as a true Singh. He took a winding sheet and wrapped it round his body, and rallied the forces again and again, and under the rain of bullets, galloped his horse from end to end of the field encouraging and exciting his troops for advance; he was severely wounded, but did not leave his sword until he was dead on the field. The whole Khalsa army with all its officers fought with unprecedented courage and bravery and met its pre-arranged and treacherous fate.

On several occasions, when the fight was fiercely raging, and the army was advancing, the traitor generals suddenly abandoned the field, with a view of making the whole army a general flight. Notwithstanding such a
favorable condition, the British forces had encountered an enemy, whose formidable stubbornness shook their hearts and the conquest of Punjab was found a gigantic task. In the first battle, the Sikh army made overwhelming attacks; English and native battalions shivered and the fire of the Sikh guns showed their accurate marksmanship. Though they were without generals and strong leaders, but the fact was clearly known that the treachery of the ministers and the officials at the Lahore court, was driving them towards their annihilation. The defeat of arms was the end of all their lofty ideals of commonwealth. Punjab, which they were considering their own would be a foreigner's land. The souls of their martyrs and heroes would curse them forever.

The sacrifices of their fore-fathers were compelling them to die at their posts. Though deceived and cheated, onward rushes were made, and with joyous shoutings of "Sat Sri Akal" (True is the Great God), they advanced on and on. The dispersed Knalsa troops rallied again and a push was made. The supply of food was not reaching; ammunition was slow and the treasury did not send much. The whole scheme of dishonesty and piracy was exhausting their energy. The fury of the war and the misfortunes of the field were increasing their misery.
The supply of gun powder was not only stopped but wrong material was supplied. The cannons were stopped, and the gunners entered into the conflict with hand to hand fight. Every inch of land that they gave, was besmeared with blood. When the ammunition was exhausted, and the supply was stopped, Khalsa gathered in the field and council was held. The whole matter was discussed, and a unanimous vote was cast for retiring.

Second battle was considered advisable to decide the matter. When the army was ready for retiring, the bridge of the river was found destroyed. The loss of the army was great, and the disloyalty of the supreme generals humiliated the strong, proud soldiers who were able to crush any opposing army, had the supply been amply made and the leadership been faithful. The current of the flooded stream caused a great loss when they plunged into it for reaching the other side. The first Sikh war was fought at Firozshah and Mudki in 1844. The third and the last Sikh war was fought in Gujiret. Thousands of men were lost and Punjab was annexed in 1849 by the British government. The young prince Dalip Singh was deported to England and the whole state property was confiscated.
REVIEW

CHAPTER VII.

We have now covered the history of the development of the Sikh commonwealth, let us review the process and try to make it clearer, the cumulative steps of the development.
It is advisable to give a short account of the physical features of Punjab "The home of the Sikhs" with its strategical importance as a Key to India.

Punjab is the triangular tract of land between the Sutlej and the Indus rivers. On the north-east side is the margin of the Himalayas, on which there are beautiful Sanitoria or hill Stations. The country between Jhelam and the Indus is known as the Salt range, as it contains inexhaustible mines of rock salt which have been worked for many centuries. It is abundantly irrigated by six rivers. The rivers of the Punjab divide it into five districts or doabs (countries between two rivers).

The Bari Doab, has a large surface under cultivation and is the most populous and important of all, containing the large towns of Amritsar, Multan and Lahore; while Jullundhar Doab is highly cultivated, well-peopled and excelled in climate and productions by no province in India.

Speaking generally, the plains east of Lahore are the most fertile, wealthy and populous of the province and the granary of the province while on the west, since those plains have been irrigated, Punjab has become one of the even great wheat
producing countries of the world. Many English grain-dealers like Rally Brothers have been made millionaires by the rich crops of this country. Indigo, sugar-cane, cotton, tobacco, oil seeds and several other crops are raised. Among the fruits are date, orange, fig, vine, apple, mulberry, banana, and mango which are commonly found.

Long before the discovery of the sea route to India, caravans carried on their trade with Punjab, connecting with Samarkand and Bokhara. Spices, jewels, silks, satins, rugs, glass, tapestries, Kashmere shawls, glass and porcelain were taken by Arabians to Bagdad, Aleppo, Cairo and Alexandria from various manufacturing houses of the land. Punjab is the connecting link between Asia Minor and Persia by its two famous passes Khyher and Bolaw. All the foreigners have had to pass thru these two gates of a strong mountain wall bordering India.

When the Aryans came from Asia Minor, they settled first in the fertile valleys of Punjab and then kept on extending towards Central India. Here the first hymns of Vedas were uttered and the foundation of Ramayan and Mahabharat was laid. The Sanskrit literature had its origin in this rich land of Punjab and the epic-making war between Kaurawas and Pandavas took place at Kuruchetra.
When Alexander visited Punjab, a vast number of villages, big towns beautiful cities were found in this tract, according to the account left by the Greeks. All the crops which are raised at present, were described by the writers of Alexander to be raised at that time. The rivers were flowing thru the country, coming from the summits of Himalaya, the Home of Snow, loftier than that of any other mountain system in the world.

The climate was found ideal, allowing every variety of product, wonderously fecund in plants, animals and several new varieties of parrots, beautiful peacocks, pheasants and other tropical birds were seen.

Kashmere, the "Paradise of the East", with its vast belts of forests, rich with all kinds of fruits and flowers, mines and natural resources, water-falls and electric power, enhances the importance of Punjab.

Punjab is the Key to India for land invasions. Once the mountain passes crossed, the valleys of the five rivers traversed, the whole plain of India is open. Alexander's forces had exhausted their
power in the fights and crossings of these rivers and he was forced to retire from this place without going further into the country. All the Mohammedan invasions have been made thru this land. Whosoever holds Punjab, he controls the keys to the gates connecting Asia and India.

The Mohammedans had invaded India for their conquest and supremacy. Political expansion in this land increased their power very much. Asia, Africa and Europe had already been invaded. Since the time of invasions made by Mahmud Gaznavi, religion was spread with great enthusiasm. The people of India, who had never been trained for military opposition, became the easy victims of the conquerors. Hinduism was itself a very mild religion, but Buddhism had still made the inhabitants much more softer, passive, ascetic and non-resistant.

The conversion of people to Islam by force, breaking the idols and pagodas, demolishing temples was exciting the people. Children, girls and young women were forced to embrace the faith of the rulers. Centuries old ways of worship, customs and habits of
the Hindus were looked down upon by the new comers. The low caste men were adopting the new religion. They attended the mosques and received the equal privilege of worship and education. The oppression and suffering of the non-Islamic people were great. Every prince and governor devised a new way to loose the grip of the Brahmans from the masses. Persia, Kabul and Turkestan were the centres for collecting a horde of some nomadic tribe and make a fresh attack upon Hindustan.

But Hindus the more they were oppressed, the more conservative they became. Caste rigidity was observed with more strictness. Neither they touched the Mohammedans nor had any social connection with them, but rather looked on them as low caste men.

In this political, religious and social struggle, years passed. A number of leaders came forward to solve the problem. Sankaracharya succeeded in weakening the power of the Buddhists, but his teachings and followers were not strong to meet the strong Mohammedans. Ramanuj, Ramanand and Kabir started
their faiths and beliefs to meet the crisis, but they could not control the complicated situation. Though Kabir and his teachings were an attempt at conciliation between the Mohammedans and the Hindus, yet his success could not outlive him.

All these new reformers gave no practical solution to the suffering humanity. Rulers, governors and princes were quite inattentive to the prevailing conditions of the country. Still the trend of the new thoughts was towards abstract doctrines and asceticism.

Gorakhnath in Punjab started his new sect of monks and mendicants. Instead of discouraging the wanderer's life, he took those people his disciples who resigned the world and led a retired life. To the Mohammedans this world was as true as their coming world but to all the new Hindu reformers, this flesh and blood was a burden. No interest was possible in the service of mankind. No love for humanity was preached. No temples were built for the common worship of all castes. Nobody was ready to call all people as one brotherhood. All these new leaders rose but their following became stagnant: there was no increase in their
numbers. The solution was not practical. Indifference for life, disinterestedness, absolute apathy for all things of this world were the main reasons for the failure to interest the people in the cause of their fellow brothers and all the castes and birth distinctions remained strong as ever.

At such a time, there was a need for a man who could give practical ideas to solve the religious and social problems of the period. Guru Navak with his unity of God and Brotherhood of man came forward to unite all people in one fold. He protested against the distinctions of caste and color. He offered the idea of equal opportunity to all.

Retiring to the forests, austere ties, bodily inflictions, asceticism, bathing in Ganges, pilgrimages, mendicancy, monkishness and wanderer's life were utterly discouraged by Guru Navak. He said that God can not be found by making outward appearances, nor by having a mendicant's bowl or by wearing a cap or holding a staff.

If by bathing in a river, God is found, then all the frogs should get salvation, if wandering is the unity with Him, then all the deer of the forest should be saved. If shaving a head means a religious consolation, then all the sheep should be exalted.

By his hymns and preachings, Guru Navak refuted
the argument of all those sects and beliefs who deceived the people by teaching outward practices.

His religion and God was love, sympathy and service of mankind. Live in this world; be interested in daily work and out of your earnings, feed the poor people and serve fellow brothers, were the main points of his ideas.

He laid the foundation of a God loving community on a basis common to both Hindus and Mohammedans. He broke with the present and the past, rejecting all formality and dogmatism, teaching the penitent heart to look up to all-merciful God. He criticised all who went astray from a true, honest and pious life. He was thorough and consistent, prudent and enthusiastic, inoffensive yet urgent and as gentleman in manner so he was strong in faith. Guru Nanak was one of the great reformers of the world; for he clearly perceived the errors of his predecessors and had the boldness to proclaim the truth, even against the opposition of the prejudiced and the interested, whether exalted or humble.

His claim of equality before God, individual responsibility before Him, and Fraternity of mankind
shattered the sophistries of the theologian and the quibblings of the dialectician.

During the time of the Second Guru, the mission work of Guru Nanak was continued with great devotion and piety. Forbearance and charity were impressed, but the epoch-making work done by Guru Angad was the invention of an alphabet. The whole literature of India up to this time was written in Sanskrit, even then a dead language. The whole system of education was in the hands of the learned Brahmans. No low caste man was allowed to study Sanskrit. Big educational centres like Benares, were the strongholds of high-born priests, where a low caste individual was never permitted for the acquisition of knowledge.

This greatest and noblest task of the Second Guru of the invention of an alphabet laid the foundation of a tremendous change. All the books were to be translated in the vernacular and to be published in the spoken language of the masses. His alphabet was very simple containing thirty-five letters while the Sanskrit had fifty-two.

In reality, he was the founder of intellectual brotherhood. Social equality was incomplete as long
as the education was in the hands of a class of aristocrats.

He opened the door of opportunity to that class especially which was consciously kept ignorant, so that they may remain servants for the men of high castes.

Introduction of new characters only by the Sikh religion was a monumental service to the people. It was the start of a public education, the beginning of a popular system of common schools.

The process of development of the Sikh faith was greatly enhanced when Guru Amar Das, the third successor, by his contribution of the public Kitchen system made the mission of Guru Nanak more democratic.

Up to this time, according to the prevailing custom of caste division, no high caste man could see a low caste man sitting by him and worshiping the same deity. To eat at the same table was quite unimaginable and further more, the meals prepared by a man of low birth, were never eaten by a Brahman, he who dared to do so, was excommunicated. Guru Nanak, by his teachings of piety and love, had made the people more human.

All men from every station of life gathered in a place for their religious services. The strictness
of this social distinction had been loosened. The invention of a simple alphabet had increased the privileges of the masses. But the introduction of public kitchen system broke down all the age-old barriers between man and man. Church and kitchen were united together. No public gathering or religious assembly was attended by the members unless everybody had dined in the kitchen of the brotherhood. He who was anxious to hear the teachings of the Sikh Guru, had to have his meals first in the kitchen and then attend the religious assembly.

It broke down the distinctions of high births. In a country like India, where castes were especially strong and the poor people were always kept down, it had a tremendous effect in raising their standard.

This institution made the sikhs more democratic and they became more sympathetic, humble and self-sacrificing towards their fellow men. It taught them the lesson of service, compassion and fellow feeling.

Washing the dishes, kitchen work, preparing the meals and other services were done by the members, and every person was expected to do some work in the
kitchen. No rich or high caste man could avoid the service. It was a real democracy.

To eat in the same place and the whole work to be done by the members levelled down the pride of superiority and noble birth.

The great contribution of the fourth Guru was laying the foundation of a temple at Amrit Sar. The development of the Sikhs was a slow, solid and systematic growth.

Guru Navak, the first Guru, laid the foundation of the Fraternity of man and unity of God. Second Guru invented a simple alphabet to translate the scriptures and Sanskrit literature and other books into vernacular. As members were growing, mission work was diffused, third Guru introduced the system of kitchen and made the teachings of Guru Navak more popular and attractive.

Up to this time, Gurus spent most of their time in travelling and preaching to the people. They went from place to place, and there was no central point for gathering. A need was felt for a centre of organization and the diffusion of knowledge. A fixed place was required where annual meetings could be held and the work could be done more easily. A site in the
The present city of Amrit Sar was chosen as the central place in Punjab. The work of an artificial lake was started and in the centre the foundation of a temple was laid.

Those who came to hear the teachings, spent their afternoon time in the help of the building of this centre. Sikhs after making their centre in Amrit Sar, were getting well organized. The missionaries organizers and preachers went into the different parts of the country and gave their ideas to the people.

Annual meetings were held, teachings were given and religious and social matters were discussed. Public kitchens were opened day and night and foods were freely distributed. The opposition of the government and the Brahman priests was not far off. Both of them looked on the growth of this new order with alarm. Priests were losing their prestige of superiority while the emperor was afraid that this brotherhood would some day object to one man's government. This religious and social fraternity was considered the beginning of a future commonwealth.

The suspicious eye of the emperor consolidated the Sikhs. Both the rulers and the jealous priests
were waiting for some chance when they would check the growth of the new order. The simple teaching of the Sikhs was increasing the number of their members. Outside pressure and opposition made them more consolidated and organised.

The chief work which was to be done by the fifth Guru was the compilation of the scriptures. All the hymns of his predecessors were in a scattered form. He collected, compiled and published them in a book form. This scripture was afterwards called Guru Granth Sahib or the Holy Scriptures.

This period was the development of ritual Hymns of several other reformers and religious men were added. Without any distinction of caste and color, the verses of other men of pure and sublime thoughts were given the same regard and reverence as the writings of the Sikh Gurus.

The Scriptures were a collective experience of a number of men of the same developed religious stage. There was no prophet or a revealed person. No one man was a privileged representative of some higher authority.

According to the teachings, each man was made
independent. He who read Sikh Scriptures, and lead a pious life could develop himself. Pure deeds and noble actions were the fundamental laws for making a man religious.

Each man was rewarded according to his deeds. There was no recommendation or favor which could save a man from reaping what he had sown.

When the scriptures were completed by the fifth Guru, Brahmans complained to the emperor of some verses in the holy book of the Sikhs which were said to be contemptuous towards the faith of the priests and that of the Mohammedans.

Guru Arjan was taken captive and handed to the Hindu officials. After great sufferings and tortures he died as a martyr for the cause of truth and freedom. The example of his sincerity and straightforwardness was the beginning which made the Sikhs noble and brave throughout their great trials.

Misfortunes and sufferings were cheerfully borne without any shrinking or complaint by all Sikhs whenever they were brought to the courts for judgments.

Government had wrong notion in the persecution of Guru Arjan. Their idea was that the death of the
Sikh Guru would bring end to the following of Guru Navak, and the spread of the new beliefs would be naturally checked. But instead of any weakening, the Sikhs were greatly strengthened and the new danger awakened them to greater activity.

The great factor of the strength of the Sikhs was that they led a very high moral life. Their character was clean and unimpeachable. Every man woke up early in the morning before day break and took bath. Prayers were offered and then daily work was started. No mendicant could become a Sikh. Every member had to enter into some useful work and pay one-tenth of his income for kitchen, church and brotherhood.

The use of drugs, tobacco, intoxicants and other stimulants was strictly forbidden. A clean, temperate life was severely observed. Go help the poor and needy was a religious command. Go look on the wife and the riches of other men with evil eye was considered a great sin.

Industry, trade, commerce and farming were encouraged. Every body after supporting himself, paid tythes to the common fund. All the members were an asset to the community.
They led a self-sacrificing life, which made them stronger and united. After the martyrdom of the fifth Guru, a remarkable change came in the lives of the Sikhs.

Guru Nanak had founded his religion on love, sympathy, equality and fellow-service. This mission was continued with the same purpose with other contributions and new ideas by his successors.

The whole teaching of Guru Nanak was full of ideas showing that humanity is one. At the time, he had a trance and when he started his preaching; he uttered the key note of his future system in the remarkable phrase, "There is no Hindu; there is no Mussalman."

Wherever he went, and whatever he said, he never made any distinction of high and low, rich or poor. "Those whose works are noble, are the true religious men," he uttered it everywhere.

Every man whether Hindu or Mussalman, claimed Baba Nanak his own. Mohammedans, asserted that he is our leader, while Hindus were emphatic in claiming him as their teacher. Love for all men was equally practised up to this time. No malice or hatred, jealousy or ill-feeling was shown towards any belief or sect. But the people who believe in physical power more than
in ethical force were a constant trouble to the Sikhs. Though they were humble and pious, yet they did not escape the oppression of the rulers. The Mohammedan Government was afraid of their whole slowly developed system.

Brotherhood, kitchen system, a central place at Amrit Sar, compiling of Scriptures were all necessary steps which had been taken by different Gurus in different stages keeping the progress continuous. The system was well shaped and well balanced. On account of being a democratic institution, the future of the faith was hopeful.

But the death of the fifth Guru offered a new problem. Either to be annihilated by a strong government or to live by confronting their imperial power was the question during the period of the sixth Guru. The Sikhs were living a law-abiding, peaceful and industrious life. They did not interfere in the political or state affairs of the country. They were not offensive to the people, but rather they preached the law of peace, love, service, piety and equality. They did not disturb the public peace. Wherever they lived, opened public kitchens and taught the people their democratic principles.
They gave freedom to their women, and discouraged every kind of mendicancy or monkish life. They raised the standard of the people and gave them hopeful future of their lives.

Such a passive, non-interfering and useful life of the Sikhs reached a stage, where a sane and intelligent guidance could save the whole situation. The murder of the fifth Guru had been done with great intention and plan. It was a great threatening challenge to the Sikhs. Emperor and his Hindu officials had wrongly conceived. That the tortures inflicted upon the Guru of the Sikhs would discourage their future growth against the mighty empire of the Moguls, the Sikhs would have no courage to increase their number and become a future danger.

The time had been reached when there was no other alternative, either to be annihilated or to live a true, noble and brave life.

The Sikhs had ever avoided friction and were always on defense. But now they were on the verge of a deep precipice, where a little error would have removed their existance from the surface of the earth. After long considerations, the sixth Guru took the sane step of protection. Whatever disasters may come, the truth must
be preserved. The noble example of the fifth Guru stirred up the spirit of the Sikhs. Every member was asked to wear arms to oppose the future aggressions of the emperor. Along with religious and social teachings, Guru Har Gobind arranged military training for his followers. It was the beginning of their activities towards political life.

For three generations after the sixth Guru, Sikhs gave up their military practices. They were not regular fighters or military caste. Being obliged by outside oppression, they had taken up the arms, but now, the Government being busy in its political matters refrained from interfering with their affairs, they returned to their peaceful life.

Preaching, missionary work, religious and social reform were pursued. But during the time of the ninth Guru, Auraugzeli the Emperor, was in the throne at Delphi and being an orthodox Mussulman, he had taken up the task of converting the people by force. Brahman priests and other innocent people came for refuge to the Sikh Guru. He took up the cause of the people and asked the emperor for religious discussions and he told him that to use force in spreading a faith is not the true idea of a religious doctrine.
He was captured and taken to Delhi where he was martyred. His death aroused the emotions of the Sikhs. During the time of the Sixth Guru, they had entered into political defense but after that they had given it up. In principle, they claimed the help of the sufferers and the oppressed as their duty but in practice, they had no means of defending themselves and their brothers.

The martyrdom of the ninth Guru brought the necessity of more sacrifices and future organization.
CHAPTER VIII

The martyrdom of the ninth Guru called for the need of greater exertion from all members. The meetings were held and the whole situation was studied. To arm the members for protection, military training and political exertion were regarded the means of security.

Tenth Guru who had a great organizing spirit, devoted his afternoon times in improving the physical and military power of his followers.

The chief contributions of the last Guru were the baptismal ceremony, the recognition of the equal rights of women and preparation of his Singhs for political independence.

Sikh women from the time of Guru Navak were regarded as the better half of man. They attended all the assemblies, meetings and conferences with men. Face-covering and seclusion was disregarded. In all religious, social and political movements they shared equally with men. In church and public kitchens, they were co-workers.

When the Tenth Guru was performing the baptismal ceremony, his wife arrived carrying some Indian sweet-meats. She came out of curiosity, but the Guru asked her to throw the sweets into the holy water. He said that he had begun to establish the Khaka as his sons, and that
a mother was necessary at all times for sons. He also said that the sweets poured into the water typified the affection which was to exist between Sikhs.

Guru by giving right to his wife to be present at the baptismal ceremony with sweets, legalised the equality of women among his Khalsa. Women were granted the right to be members of Panj Payara or the council of "five beloved ones". They were given the same right to baptise the members, as the men had the privilege to do.

As each male member was given the name of Singh, or lion, which was to be added to the name of each baptised disciple, so each woman was given the name of Kaur for addition after she was baptised.

No woman among the Sikhs was called by the name of her husband, but rather she had her own name. She was given full independence, and had all rights equal with man in all activities of life.

Not in the oriental countries only, but rather throughout the world, women the half section of the world had been kept down and were regarded as slaves and servants.

Since Islam spread to India and went to other parts of the world according to their religious and moral standards, women were utterly disregarded. No woman was allowed to come in the public. Face covering and
seclusion in homes was a mark of respectability. They could not properly serve society as mixing with men was prohibited.

India in ancient times, had given full freedom to her women, but Manu had restricted some of her liberty in his codes, as she had to obey throughout her life, the sayings of male members, in the childhood of her father or brother and after marriage, her husband and son, but they were not secluded in homes. They were allowed to choose their own husbands.

Now the Tenth Guru made a radical change in the relation of man and woman. As he was preparing his followers for political independence for such an enterprise, the help of every member was essential.

Women in all the future struggles, fought as bravely as men. Khakâ went to the field, while women looked after the wounded, sick and the weak.

During the time of Farrukh Sier, crowds of Sikh women with their children were captured and put into dungeons. After starving hunger and other tortures, they were asked to embrace the faith of Islam; but on their denial, their babies were taken from their laps and thrown into the air under spears and sharp swords. In all these
big trials, they proved themselves as brave as Singhs.

In that long hundred years war, when Khaka had started his fighting with the emperors to break down their power and hold the government by themselves, women always showed their loyalty and faithfulness.

At the time, when Tenth Guru was surrounded in the fort of Anaud Pur with his Singhs, the siege lasted for several months, no food or provision was left for the army to eat; hunger and starvation undermined the faith and determination of soldiers, while Guru was persisting to continue the occupation of the fort for some time more, some Singhs handed in a written paper to Guru telling him that we break our connection with you; neither we are your followers nor you are our Guru. We cannot bear these hardships any more. They left the fort at night and went back to their homes. When they reached homes, their sisters and mothers asked about Guru, other Khaka and the siege which Mohammedans had started to starve the singhs and capture them.

They told them the whole story of the Anaud Pur siege and the sufferings they had borne, at the same time explaining that we have resigned the membership of Khaka brothers and Guru Gobind Singh has no claim for us.

Those Sikh mothers and sisters were enraged and told them that you did not behave like a true Singh and you
lack heroism of a fighter. It is better for you to put on our women's dress and stay at home, while give us your turbans and other garb, we would show you the true spirit of a Singh soldier. We did not expect you to come back and live with us as cowards. Your death in this noble struggle of freedom would be far better than your life at home as a coward. We did not grieve because of your absence but now your presence is a disgrace to us.

These remarks of the mothers and sisters produced such an effect upon the minds of those Singhs, that they returned back to join the army of the Guru and lie in the field. At the time, they were going to meet Guru, imperial army was coming to have a battle with him. All these Singhs engaged with the advancing soldiers and checked their further movement. When Guru reached with his reinforcements they were found exhausted and forty of them had already died. That place is known by the name Mukatsar and now a big temple with a tank stands in the memory of these soldiers and their bravery is due to the women.

The government was strongly opposed to the increase of the Sikhs. Since Aurangzele came to the throne, he became so jealous in the spread of his faith that weak and innocent people were forcibly converted and those who resisted were put to the sword. He never ate his meals until a fixed number of infidels were proselytised. When
the Sikhs stood for the help of the people, ninth Guru was captured and martyred.

There was no way for escape. The men who believe in sword and the strength of the arm, humility and non-resistance serves as temptation for the aggressiveness of their opponents. Emperors, monarchs and autocrats have never stopped from their conquests and plunder, unless some power has risen to check their unbridled ambition.

If non-resistance and piety is an antidote for an offensive attack, then India ought not to have seen foreign invasions. But rather it showed that the people and the nations, which are over-humble, are the prey of the stronger and more aggressive neighbours.

India, when slapped on the one cheek turned the other. Nobody took any mercy upon her humility. The same case was with the Sikhs; Guru Navak preached his love for humanity; the same course was continued without any objection by his successors.

The fifth and the ninth Guru gave their lives without any resistance. Now the question was, whether the Sikhs are ready to be annihilated by a strong power or are ready to keep themselves alive by opposing the emperor.

Tenth Guru took a very serious and far-effective step in inaugurating the system of the baptism of the sword. He did not think it advisable to remain contented
with the religious and the social growth of the Sikhs. He had studied well the Sanskrit, Arabic, Persian and the Punjabi languages and read the history of India and other nations extensively.

Sixth Guru had started the military system for defense, but it soon dropped down after his death. If the Tenth Guru also had adopted the same way, it was possible that military life after his death might have been neglected and Singhs would have never attained their political independence and established their commonwealth.

But he instituted his new plan for keeping this custom permanently. He made the wearing of Sword, with four other things, a complete ritual. Military life was given the religious sanction, and once such a custom established, it was truly conceived to become a regular part of their daily life. He knew that as long as the Singhs understand the meaning of "Khande-de-Pahul" or baptism of the sword, or religiously sanctioned military life, they shall always remain independent and rule themselves. If a custom becomes a mere formality, then it may become obstructive to development of a sounder life.

The main idea of his baptismal system was the foundation of a commonwealth. The council of "Panj-Pajara" or five beloved ones meant that in future the whole govern-
mental and political machinery should be controlled by the people themselves. He was quite justified in doing this. India had especially suffered from the hands of the princes and emperors. The one-man's government system and caste-supremacy were the causes of the degradation of the people of that country.

Guru made his Khalsa, the followers of one God, preached by Guru Navak and members of one brotherhood, the seekers of their political independence. Sword was given to wear and use for defense. Wherever Khalsa shall remain, he shall be independent and the word Khalsa which he gave to the Sikh Brotherhood after the baptismal ceremony, meant pure, free from bondage.

The aggression and interference of the emperor obliged the Sikhs to wear arms and to take country from him. The foreigners had made the people weak, submissive and cowardly. There was no freedom, no liberty and no independence. One man ruled millions according to his humor.

The unity and equality of Guru Nauak, was supplemented with the liberty or independence of Guru Gobind Singh. The new religion and brotherhood was augmented with the idea of self-government. As in the French Revolution, people fought for liberty, equality and fraternity, Khaka had nearly the same motto in its struggle
against the emperor with the words of unity, liberty, equality and brotherhood. Constant oppression and misrule had brought the necessity of changing the government and holding the country by the people.

When government succeeded in dividing the Singh army at the time Bauda was defeating the imperial forces in every place, emperor's diplomacy had gained its object before long. Bauda was captured and severely tortured. The man who had shaken the foundation of a big mogul empire, was executed.

Next step which the emperor took, was the wholesale persecution, imprisonment and murder of the other party of the Khaka which had left the side of Bauda. In the opinion of the officials, Singhis had been sufficiently weakened and in reality, their strength and offensive power had been broken when they were divided into two factions.

Imperial order was given to hold all Singhis responsible for the damages done by the campaigns and wars of Bauda. Nobody had the power to pay the indemnity and losses suffered by the people during several years of struggle and regular fighting. It was a pretext to destroy the already weakened power of the Khaka forever.

All the property of the Singhis was confiscated; jails and dungeons were filled and execution was made without
any hesitation. This action of the emperor aroused the anger; they united to take revenge and showed their determination for combating the imperial forces.

All those men who had given up the arms for the civil pursuits of life, again took up the soldiers life. The emperor's idea of crushing them did not succeed. Oppression and murder gave them a new life. Though reduced in number, but high in spirits, adopted the same course of warfare. Not caring for death or execution, they showed more courage and bravery.

They came to know the duplicity of the emperor; their separation from Bauda was a state policy and finding that first he and his whole party has been utterly defeated and destroyed and now emperor wants to annihilate us. Their end was near.

During the time of Bauda, the whole united force of Singhs had brought the end of the empire near. But now the whole thing was completely changed. The Singhs who had become supreme, were again the victims of oppression.

They spent their whole energy in collecting their scattered members. War was renewed. Government which had misjudged their power found them in new vigor and fresh courage.

Reading the history of the Sikhs, the most surprising thing is that during their struggle of one century
nearly, with the emperor, there are several accounts when it is shown, that the wholesale massacre of the Sikhs would appear to have annihilated. Nobody was left alive; towns, villages and country places were emptied. Those few who could escape, fled to the mountains and forests.

But after a short time, a great battle is fought. Singhs come with a big army and the whole country is run over.

The secret is that the Singhs were surrounded by a great population. Their sincerity, truthfulness, sacrifice, bravery, undaunted courage, martyrdom, fearlessness, devotion to their fellow members and love impresses the people so that they were drawn as if by a magnet. Everybody knew that Singhs have not any private ambition. They are not fighting for a personal gain. Their cause was the common good and their purpose was altruistic.

If a country was to be relieved of its emperors, the gain was for all. The more they were oppressed and persecuted, the greater the number of fresh recruits.

The people rejoiced in being members of such a sincere and brave fraternity.

Many stories are related of the courageous spirit of the Singhs which they showed at the time of their execution
and deaths.

When Bauda was captured with one thousand Singhs and brought to Delhi, one hundred of them were daily beheaded in the public square called Chaudni Chauk. Khaki Khan, a Mohammedan historian as an eye-witness relates the following: "When the executions were going on, the mother of one of the prisoners, a young man just arrived at manhood, pleaded the cause of her son with great feeling and earnestness before the Emperor and Sayad Abdullah Khan. She represented that her son had suffered imprisonment and hardship at the hands of the Singhs. His property was plundered and he was made prisoner. While in captivity, without any fault of his own was introduced into the Khalsa brotherhood and now stood innocent among those sentenced to death. Farrukhsiar mercifully sent an officer with the old woman, ordering the release of the youth. The time the old woman arrived with the order of release, the executioner was standing with his bloody sword held over the young man's head.

She showed the order for his release. The young man then broke out into complaints, saying, "My mother tells a falsehood. I am a devoted and a whole-hearted brother of the Singhs, do not delay my execution; send me quickly after my companions; my happiness is in dying
with them."

This story shows how Singhs received their new converts from the mass of population. The sincerity, undaunted courage and faithfulness had made their fellowship attractive.

As long as oppression continued, the Singhs never showed any relaxation in their organization and united effort. When commonwealth was established and the leaders were appointed chiefs of misals or confederacies, it was the beginning of peace after a continuous struggle of hundred years. Warfare and military life had become their habit. The new life was the test of their ability. Now came the period of prosperity and civil administration. The government system was continued without any great obstacles. But the devotion and loyalty which had existed between them during their revolutionary days seemed to get weaker and less apparent. Oppression had kept them united and devoted to each other. Had it not been the case, they would have been quite unable to survive. When the outside pressure was gone and the independence gained they showed their incompetence in keeping their old self-sacrifice and sincerity.

Raujit Singh came forward and broke the sacred alliance of friendship and crushed all the confederacies.
Peace produced a deadening effect in their lives, and instead of the government of the people, one man's rule was established again.

The development of the Sikhs is divided into either great periods from the beginning of Guru Navak up to 1849 when they lost their independence.

(1). The foundation of the religion of unity and a new social brotherhood by Guru Navak.

(2) The invention of a new and simple alphabet for translating the books into vernacular. The introduction of public kitchen system to break the caste prejudices and superiority; a central place for organization and the compilation of scriptures.

(3) The adoption of military life for defensive purposes against the aggression of the emperor for a short period. The bitter result of mere passive life experienced at the death of the ninth Guru.

(4) The legalising of wearing arms by religious sanction and make it a ritual, so that the use of the sword would insure their political independence.

(5) The immediate result of arming seen in the foundation of a commonwealth.

(6) The loss of solidarity during the time of peace; rise of Ranjit Singh and the crushing of the commonwealth.
anarchy in the court after the death of Raujit Singh and
treachery schemes of the leaders.

(7) Wars with the British East India Company's
forces. The defeat of the loyal Khalsa army by the bribed
generals and finally the annexation of Punjab.

(8) The beginning of a new period after the loss of
their independence and country. The trend of foreign
writers in misrepresenting their history and development.
A conscious effort to ignore the political teaching and
doctrines of the Khalsa and to degrade them to a mere sect-
tarian group.

The foundation of Sikhism was laid on Sewa or service
and brotherhood which insured its prosperity. But the
Sikh Gurus in spreading their doctrines had to fight the
ignorance, superstition and mighty power of the priests on
one hand and to encounter the encroachment of the Moham-
medan emperor's on the other.

Through these powerful obstacles, they established a
big commonwealth breaking down the barrier of high and low
and offering equal opportunity to all.

Their system of government and dealing with the common
people with unselfishness made them an army of loyal and
faithful soldiers. Hundreds of thousands of people were
drawn by seeing their sincere devotion and sacrifice.
The men who had been kept down and trodden upon for centuries and would have never dared to oppose a higher authority, stood in the courts of the rulers with unwavering courage and died as martyrs for the cause of freedom and liberty.

Their rise, growth and building a great commonwealth in a short time was a unique part, not in the history of India only but in that of the world.

Their religion also was based on a republican basis; they did not believe in one person as a direct representative of God, or in a spiritual monarch or in the aristocracy of priests. Their scriptures contained the collective experience of a great number of spiritual sages, compiled together in the form of a book. The hymns and verses of even the lowest caste of men who had attained a high religious development but were always discarded by the priests as inferior people, were included in the scriptures, on the same level of respect as of the Sikh Gurus.