ABSTRACT

Ancient Indian lore is a vast ocean in which, it is held by many a scholar that all the concepts and doctrines under the sky were available and since then nothing new could be added in socio-religious thought of ancient thinkers. It is widely felt that vedic thought and its off shoots, Upnishads and Shastras are such a Banyan tree of knowledge that all the recent Indian religious ideologies and their respective literatures are the branches and flowers of that old grand tree having nothing new in them.

While accepting the greatness of the medieval religious thought one might feel surprised to think that if this was the factual position then why people could not join their hands for fighting the religious oppressions in the medieval period, why ancient learning could not bind the people to push back the invaders and looters coming to India wave after wave.

Vedic thought along with Buddhism, Jainism were present here with great philosophies but historically seen this subcontinent was invaded at different times from all sides, till the end of Fourteen Century before the advent of Sikhism, invaders had devasted India several times and just due to lack of responsibility and togetherness, masses had became just spectators and poor victims of destiny.
However no such arrangement was ever done to weld the people together and face the temporal problems with united force. Guru Nanak noticed this malady and conceived the idea of a society in which people could come close to each other. He created many useful and altogether new socio-religious institutions like Sangat, Pangat, Seva and ethical doctrines of the dignity of labour and sharing with others to concretise the idea of equality among the so-called high strata people and low castes. These institutions became the pillars of Guru Nanak’s theology and successor Gurus used them to created such ‘halemi raj’ where every one made efforts together by combining both physical as well as spiritual energies for the common purposes.