CHAPTER II

WRITINGS OF MASTER TARA SITU

1. Novels
2. Essays
3. Editorials
4. Tracts
5. Autobiography
6. Travelogue

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Among the writings of Master Tara Singh, his novels have a preeminent place. In many histories of Punjabi literature, Master Tara Singh has been referred to only as a novelist. Various critics have discussed the writer Master Tara Singh primarily as a novelist. Dr. Attar Singh is all appreciation for his novel 'Prem Lagan'. He considers this novel as the first successful Punjabi novel depicting the local culture. Gurdial Singh Phul praises this novel for realistic presentation of rural environment. Mr. S.S. Rossanji praises the novelist Master Tara Singh for being impartial in presenting the contemporary Sikh society. Mr. Joginder Singh Rahi gives the credit of realistic approach to Master Tara Singh for his depiction of the Sikh society in its glory along with its weaknesses. According to Dr. Ajit Singh, Master Tara Singh has a pioneer's place among realistic historical novelists. The references in the histories of Punjabi literature, (published by the Language Department, Punjab), the Punjab University and K.S. Nasal acknowledge the contribution of Master Tara Singh to Punjab Novels.

Master Tara Singh has given two novels to Punjabi literature. Both these novels were written by him in 1934-35 when he was spending his days out of Punjab during his self-imposed exile. This 'exile' he had imposed on himself, in response to an appeal from intellectuals, asking Giani Sher Singh and Master Tara Singh to retire from active politics, so that an end may be brought to factionalism in the rank and file of Sikh leadership which had brought with it deterioration of the Sikh situation during that period. The references to factionalism and division on the one hand and the desire to bring back the lost Sikh glory on the other hand are that of the environment.

Prem Lagan

Prem Lagan is a novel presenting rural Sikh culture of the Punjab from 1906 to 1926. The writer portrays the story of Sikh chivalry and the saga of the national qualities of Sikhs. A Sikh is essentially a brave, agile, physically strong, dutiful, alert and conscious of his surroundings. To make his point more elaborate and clear, Master Tara Singh has presented the other side of the picture as well. Gurjit Singh, the hero for the first part of the novel is a brave Sikh but on the other hand his brother and nephews are bohemians. They have already squandered away their share of inherited property due to their habits of drinking and gambling. Gurjit Singh takes pity on them and gifts a part of his land to his younger brother and nephews.

10. Ibid., p.38.
But this does not solve any purpose except that of adding to their jealousy with the Bhai. In order to grab the land of the Bhai, they chalk-out a plan to murder the Bhai. This plan, after a couple of unsuccessful ventures, matures after all. Bhai Gurdit Singh is murdered.\textsuperscript{11} It is followed by the death of the only daughter (who is married to Mohan Singh, the hero for the second part of the novel) of the Bhai. This death is partly due to the psychological effect of the post-Gurdit Singh’s death condition of her mother and brother. Before her death she gets promises from her husband, Mohan Singh, that he should guard her brother and her mother from the enemies of the family. Like an adventurous Robinson Crusoe, he keeps his word.\textsuperscript{12} But as the chance would have it, the child Balbir Singh, the hero for the third part of the novel, is abducted by the family enemies with the intention of murdering him. The child is saved by a timely rescue effort by Mohan Singh. But the frightened child in order to escape from the abductors, finds another resort in the house of a 
\textit{shahidari} Sikh Lorinda Hall.\textsuperscript{13} This childless family brings up the child with full respect to the religious feeling of the child. Grown up child is a brilliant student, a devoted religious person and a politically conscious man. He makes his contribution in struggle for the reform of Sikh shrines.\textsuperscript{14} During one such agitation Mohan Singh discovers him. Under the provocations and misunderstandings created by the family enemies, Balbir Singh has a combat with Mohan Singh.

\textsuperscript{11} Pram Lagan, p.103. \textsuperscript{12} Ibid., p.252. \textsuperscript{13} Ibid., p.190. \textsuperscript{14} Ibid., p.256.
Mohan Singh is seriously wounded. He, later on, succumbs to injuries. In the end, the declaration of reality brings an end to the adventurous history of the family.15

The main concern of the novel is the depiction of the Sikh culture of the contemporary Punjab. It is a portrayal of moral degradation, increasing drinking habits, jealousy, abductions, disputes over lands, murders and in brief the evils which are obstacle in the free and unchecked development of human life in the wider meaning and the ideal Sikh society in the restricted sense.

By presenting both the sides of the portrait (one of good and the other of evil), Master Tara Singh craves for a sane-evil, ideal Sikh society. He longs for Sikh fundamentals.

The novel is the saga of Sikh chivalry and this chivalrous tradition is imparted from generation to generation in the whole of the story. The hero for the first part of the novel, Bhupinder Singh is the saint-soldier of the Sikh concept. This Sikh tradition is transmitted into Mohan Singh, the hero for the second part of the novel and then into Balbir Singh, the hero for the third part of the novel.

Master Tara Singh is conscious of, is concerned with and is pained at the growing religious, moral and ethical degradation among the sikhs. He feels that all the situation is a by-product of irreligious and profane atmosphere. Evil characters of the novel, Dalip Kaur, Kiran Singh, Sharan Singh
etc., have no faith in attending the congregations at Gurdwara. They don't believe in recitation of the sacred hymns or in attaining spiritual qualities. Kishan Singh, when once listens to the singing of hymns by a trained choir, is impressed by it and that brings a change in his criminal attitude. As a result, he gives up the idea of murdering the Shah. But this does not continue long. His crooked mother brings him back to the criminal atmosphere. Thus, almost all the evil characters of this novel live like bohemians. Master Tara Singh has not only painted a pale picture of all these ills of the Sikh society of his age but has also suggested a panacea. He is confident that 

gurbani can prove the basis for a better life.

While discussing the evils of contemporary society Master Tara Singh has made many references to the growing increase in the use of intoxicants. The use of all intoxicants and specially tobacco and wine has been forbidden under the Sikh code. Master Tara Singh shows his concern about it and frequently condemns intoxicants. In the novel Prem Logan, however, he does not condemn wine to that extent to which he censures other evils. His character Gobha Singh remains a lovable character throughout the story but even till the end he does not even think of giving up his drinking habit. For Master Tara Singh even an addict to drinking can be a morally high person.

The novel ends with justifying the noble characters and punishing the evil friends. Although all the noble
characters spend major part of their lives in struggle and suffering but they achieve their goal and get recognition in the ending of the story. In the ending a serene calm prevails all-around.

The novel covers another point also. This is the story of struggle for reform in Sikh shrines. The mahants (managers) of the Gurdwaras used to treat the shrines as their personal properties. A very meagre share of the income of the Gurdwaras was spent for their maintenance. The excess of wealth under the management and the possession of these managers turned them corrupt. As a result of such type of activities, the atmosphere of the Sikh shrines which is essentially a spiritual atmosphere became unhealthy. The enlightened Sikhs were pains at the fast deteriorating state of the Sikh shrines and the Sikh institutions. They raised their voice for amelioration of the situation. The period from 1919 to 1926 was the era of struggle for reform in Sikh shrines. Agitations had to be launched for the release of various Gurdwaras from the hands of the mahants, the major among them being Nanaksar Sahib, Guru Ka Bagh, Jaito, Rakab Ganj, Bhai Phur etc. Hundreds of Sikhs sacrificed their lives and thousands of Sikhs courted arrest. The finale of the agitation was in the form of the success of the Sikhs in getting the Sikh Gurdwaras Act passed. Under this Act the Sikhs were granted the right to choose their representatives to the managing body for the Gurdwaras.

16. From Lagan, p.211.
The novel portrays a part of this struggle also. The characters of the Akali leaders, their habits, their reaction to certain situations\textsuperscript{17}, sociological depiction of agitations, mob behaviour\textsuperscript{18}, psyche of the Akali leaders\textsuperscript{19}, life in prisons during 1920-25 period\textsuperscript{20}, etc., have been minutely presented in the novel.

Although this sub-plot depicting the Akali Movement can be easily separated from the novel but a general atmosphere under the effect of long ago popular Singh Sabha Movement and the other revivalist movements can be found right from the very beginning of the novel. This socio-religious movement ushered religious atmosphere throughout the rich cultural belt.

The novel is a product of this atmosphere. The writer by depicting this atmosphere wishes to bring a rich cultural revolution. This culture is essentially free from vices, such as drinking, gambling, greed, fashions, hypocrisy and crime. The society must respect women folk and women should be treated at par with far as social status is concerned. The officers should be benevolent and loyal to their duties etc. The whole atmosphere should be that of satyuga. The novel revolves around this central point. This novel is the first and perhaps the only successful novel depicting local culture.

Master Tara Singh for the first time gave the idea of Sikh
culture in particular and Punjabi culture in general.

BABA TEKA SINGH

Baba Tega Singh is a historical novel. It is the fictional autobiography of an adventurous soldier of Maharaja Ranjit Singh's army. In the beginning of the novel we see Baba Tega Singh as a young man full of youthful show of physical strength. To well utilize his physical powers he joins the army of Maharaja Ranjit Singh in the platoon of his General Sham Singh Attariwala.21 During the period of his service, he proves himself as a duty-bound, justice-loving soldier and a good administrator working under the command of General Attariwala.

When the war between the Sikhs and the Britishers erupts, he along with General Attariwala fights very bravely till General Attariwala dies in the battlefield. After the defeat of Sikh army at the hands of the British, he can not compromise with the situation, so he does not surrender his arms before the victorious British.22 The “Sikh-English Wars” is a story of the bravery of the Sikh soldiers and it is a story of the betrayal by the leaders of the Sikh army. The Sikh soldiers fought bravely and a large number of them embraced death. But on the other hand some opportunists, unpatriotic, selfish, traitors, underwent a secret deal with the British and harmed their own army. In spite of this Sikh soldiers did not

loose courage, some freedom loving soldiers, like the hero of the novel, Baba Tegh Singh, refused to accept the slavery of the British. They made individual efforts and isolated attempts at recovering the lost Khalsa raj but such efforts could not prove successful. Even such persons, later on, out of helplessness made a compromise with the situation, still throughout their lives they believed that the lost glory of the Sikhs is sure to return. This belief they imparted to the next generation.

The novel is a detailed description of the Anglo-Sikh war fought between 1845 and 1849. After the death of Maharaja Ranjit Singh the British espionage secretly planned to create envy and enmity for ministerial posts among the courtiers of Ranjit Singh. This policy of division among the whole rank and file of the personnels of the court of Ranjit Singh prompted some selfish persons for treason. The same led to provocation to the Sikh army for a war with the already well-prepared army of the British. The bravery of the enthusiastic Sikh Generals could not avert the defeat and the whole of the Punjab was annexed by the British within a short period of four years. The defeat of the Sikhs was not due to the war strategy, strength or better equipped British forces but it was due to treason of the traitor Generals of the Sikh army and the political administrators of the Sikh raj, like Tegh Singh, Lal Singh, Sahara Singh, Gulab Singh etc., who were working

secretly for the British, merely to get minor material benefits from the British or were jealous of one or another prince or minister or courtier. To prove his point, Master Tara Singh has frequently quoted from J.R. Cunningham's "History of the Sikhs". J.R. Cunningham was the captain of that British army which fought the Anglo-Sikh war. J.R. Cunningham has unhesitatingly praised the prowess and the bravery of the Sikh army. 25 He concedes that the Sikh army was far superior than the British army and gave better performance. He accepts that the "credit" of the defeat of the Sikh army goes to the traitor Generals of the army of the Sikhs.

Master Tara Singh has not only described the chivalry of the Sikhs but also the other side of the picture. He has given details of the rivalry among the rank and file of the Sikh leadership of post-Ranjit Singh period, treason of some of the leaders, personal vendetta, heiligism of the armymen 26 as well as leaders and the want of a central leader like Ranjit Singh or Alai Phula Singh etc, with the corroborations of Shah Muhammad, the poet, he believes that an acceptable central leader of calibre could have averted the catastrophic situation. 27

Master Tara Singh has referred also to the political and judicial administration during the Sikh Raj. The Sikh rule assured full justice to every one without the distinction of caste or creed or religion. The most modern theories of

25. Baba Tegh Singh, p.66. 26. Ibid., p.32-34. 27. Ibid., p.86.
punishment which have been accepted and applied by some
developed nations, were long long ago popular during the rule
of the Sikh nation. Fine and probation of the offender,28 which is being widely propagated as an advanced and progressive
theory of reform through mild punishment and reform was widely
accepted and adopted custom in the Sikh rule.

The recruitment to the military and other jobs was
impartial and justice-based.29 Only deserving persons with
good physique, and even that after a show of bravery and
ethical qualities by such recruits, were admitted into the
Sikh army. When the author writes about such persons it seems
as if his words are throbbing with life. The author points out
specifically that there was no question of favouritism and the
only criteria was the worth of the person, sometimes a number
of tests had to be passed before becoming a confirmed member
of the 'Khalsa Army'.

When Master Tara Singh wrote 'Baba Tegh Singh', there
was available a little material about the history of the
Sikhs. Whatever was available had been produced mostly by the
non-Sikh authors. The works of these writers were based on
their personal prejudices. They depicted the Sikh history from
their point of view. Thus it was very difficult to find an
accurate account of the Sikh history.30

28. Ibid., p.32.
29. Baba Tegh Singh, p.11.
30. Ibid., Preface.
Baba Tega Singh was written with the purpose of presenting the true history of the Sikhs. This, he declares in the preface of the novel: "The purpose of writing of this book is to present the details of Anglo-Sikh wars. I have not found these details in any book written in any vernacular language or by any Indian writer. I have read it from the English books or have learnt it as related by Baba Tega Singh. Our writers have given details only of the sounds of cannons, glitter of the swords and beauty of the arms, but none has described the causes of war, the events, the progress of the war and the results of the war." 31

Master Tara Singh has not only narrated the historical events of Anglo-Sikh war but has also portrayed the character of the Sikhs of the period, their bravery, their way of life as well as the politico-socio-economic condition of the people of the area of the Sikh empire.

Master Tara Singh wants to present the Sikh history in its exactness. For this purpose he frequently quotes from historical books. The references have been taken not only from 'Panath Parkash (Giani Gian Singh) 32 and 'Jang-Rama Singhan To Prangian (Shah Mohammad) 33 the histories in poetry, but also from the writings of J.D. Cunnigham 34, William Edward 35, B.D. Basu 36, and Thackwell. 37 In the ending part of the novel,

32. Ibid., pp.48-50.
33. Ibid., pp.39, 39, 36.
34. Ibid., p.66.
35. Ibid., pp.152-155.
36. Ibid., pp.145-150.
37. Ibid., pp.74, 75, 76-80, 88-89.
an additional chapter under the heading "Vasch Kuanda", the writer has presented fifteen pages of material from the writings of R.R. Basu, William Rhind, and Sir Charles Napier. The purpose of this chapter and other footnotes in the main body of the novel is to add authenticity of the historical aspect of the novel.

Besides the accurate presentation of the glorious history of the Sikhs, another purpose of the writer is to prove the superiority of the administration during the Sikh rule, love of the Sikh rulers for justice, self-imposed religious discipline of the Sikh army and the public and above all the superiority of the Sikh way of life.

As discussed in the beginning of this sub-chapter, these novels were the product of those days when the Sikh leadership was divided in different factions due to personality cults or sectarianism or parochialism. This factionalism gave birth to degeneration and degradation of the Sikh society. Master Tara Singh with this situation as the back-ground of the birth of these novels wished to teach his religion-fellow that they should shun factionalism, should venture for return of lost glory and should work for a better future of community. Frequent reference to division among the rank and file of Sikh leadership on the one hand (Baba Tegh Singh, p. 164, Prem Lagan, p. 311 etc.) and physical strength, prowess, chivalry.

human qualities, religious qualities etc., attained by ideal
characters on the other hand show the contention of Master
Tara Singh. He wants to reconstruct the ideal Sikh society as
conceived by the Sikh Gurus.

Various critics have reckoned these novels among the
realistic presentation of their contemporary society. Rural
Punjabi culture was for the first time presented in these
two novels. Prior to Master Tara Singh, the Punjabi novel was
partisan in colour. Bhai Vir Singh's view of supremacy of Sikh
society in comparison to the Hindu and Muslim societies was
corrected by Master Tara Singh who presented a compact view
of Sikh society and presented it in both its forms. Good and
bad both aspects have been equally treated with.

History, culture, sociology, religion, politics etc.,
contemporary world, and not the artistic aspects of a novel,
is the main problem of Master Tara Singh the novelist. (The
artistic aspects have been discussed in Chapter V of this
thesis). In contrast to the popular expectation of prejudiced
view of a society by a religious leader like Master Tara Singh,
he has presented an impartial view of his age. These novels,
apart from being first successful realistic and historical
novels, are also the true picture of the contemporary society
of the period. The credit is given to Professor Ratan Singh,
the Punjabi poet writing about Sikh culture and Sikh history,
that he is secular poet of the Punjab. Master Tara Singh,
while writing about Sikh culture and Sikh history, remains the
first secular novelist of the Punjabi language. These novels are among the most accurate secondary sources of the socio-religious-cum-political history of the contemporary period.
ESSAY

Essay is a short literary composition in prose, in which a writer discusses a topic, usually restricted in scope, or tries to persuade the reader to accept a certain point of view. In essay distinction is made between formal and informal essay. The former is impersonal. Examples will be found among the serious articles on current topics and issues in any of the magazines addressed to a thoughtful audience. In the latter, which is called personal (or familiar essay also), the author assumes a tone of intimacy with the audience, tends to be concerned with every day things rather than with public affairs of specialized topics and writes in a relaxed, self-revelatory, and after whimsical fashion.

Essay in Punjabi is a result of the impact of English literature on Punjabi literature. Its birth, in Punjabi, can be traced in the ending part of the third decade of twentieth century. Principal Teja Singh, Lal Singh Kamla Akali, Puran Singh, Master Tara Singh, Sahib Singh and Gurber Singh have contributed a plethora of essays on motley topics. Among them, Sahib Singh and Master Tara Singh have contributed a large number of essays on moral and religious topics.

Master Tara Singh was more of a religious leader than that of an essayist. He wrote essays not because he was a

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3. Dr. Nisvan Singh - Principal Teja Singh Te Punjabi Leih, p.254.
literary man but in order to talk to his religion fellow and his followers. Before considering Master Tara Singh’s essays, one thing must be kept in mind that he was not bothered about the form of essay as a genre but was more concerned with the contents contained therein.

He, in fact, wanted to impart his personal but community-oriented comments on certain points and for him the artistic aspect was secondary aspect.

Master Tara Singh wrote three books of essays namely, “Pirm Viela”, “Kia Varni Kiv Jaana” and “Gorchet Dharm Sikhia”. Most of the essays of these books were written by him during his imprisonment (1949-50). Some of these essays had appeared in journals during 1935-36. The essays in “Gorchet Dharm Sikhia” appeared in book form in 1932. Most of the essays of period of 1935-36 were written by him during his self-imposed exile. These essays cover a variety of subjects i.e. metaphysics, religion, social questions, ethics etc.

PIRM VIELA

‘Pirm Viela’ is the first of the books of essays by Master Tara Singh. This book consists of seventeen essays and a collection of one hundred and twenty three quotations. In the beginning of the book Master Tara Singh accepts his shortcomings and says that he was still a learner and not a scholar with encyclopaedic knowledge. If one does not have much knowledge, he says, one should not stop efforts to attain
Tara Singh, while rejecting such a person, advises that one should first, become noble in one's own eyes.\textsuperscript{10} He observes that the major drawback in the personality of a social worker is the desire to get honour by show of hypocrisy. This desire is like a big hole which gives way to all the qualities.\textsuperscript{11} Instead of trying to show oneself as a noble person, one should try to become noble.\textsuperscript{12}

Distinguishing between good intention and principles, Master Tara Singh asserts that principles have foremost place in ethics.\textsuperscript{13} To forsake principles, even though done with good intention, is against the fundamentals.\textsuperscript{14} We must stick to fundamentals. Citing the example of Baba Ram Rai, son of the seventh Sikh Guru Har Rai, the author tells that Baba Ram Rai's intention in misquoting from Sikh scriptures had been done with good intention but it was against Sikh fundamentals.\textsuperscript{15} Sikhism stands for principles of truth and righteousness.

Master Tara Singh believes that in case of a choice between two principles we have to choose to support the right one.\textsuperscript{16} If, while doing so, one commits a mistake then one must be ready to rectify it and should not contumaciously stick to one's point. To accept one's mistake is good than that of trying to justify one's wrong stand which is worse than committing of such a mistake.\textsuperscript{17}

Regarding equality between rights of men and women,

\begin{tabular}{llll}
10. & Ibid., p.20. & 11. & Ibid., p.21. \\
12. & Ibid., p.23. & 13. & Ibid., p.60. \\
16. & Ibid., pp.60-61. & 17. & Ibid., p.62-63. \\
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Master Tara Singh observes that men and women cannot have the same rights. Nature has made both of them different in physical and mental set-up. Here, Master Tara Singh excludes those exceptional cases in which women have shown the same physical quality that men generally possess.  

Master Tara Singh believes that the function and duties of men and women are different. One cannot perform the function of the other. We cannot take exceptions as a general rule. The only thing that can be accepted in the first instance is that women should not be a target of insults, excesses, atrocities etc. She should be treated in the same manner in which male wish to be treated. Women should get rights like men. It should be alike rights and not the same rights. Asserting his point Master Tara Singh comments that stress on rights is a result of impact of Western culture and pale imitation of West has added to our sorrows.

In his essays Master Tara Singh has dealt with some metaphysical points also. Like Sufi saint Rabia and various other saints, Master Tara Singh believes that meditation should not be done with any purpose other than being one with God. The person who meditates in order to achieve psychic power is likely to be frustrated. Such a person is like that woman who does not seek her husband's love but wishes to have grip on

18. Ibid., p.89.  
19. Ibid., p.89.  
20. Ibid., p.87.  
21. Ibid., p.89.  
22. Ibid., p.89.  
23. Ibid., pp.86-87.  
24. Ibid., p.38.
him. Comparing among a firm believer in God, an illusioned person and a hypocrite he says that the first drinks nectar, the second drinks sweet water and the third one gets poison.

Next he tries to prove the existence of psychic power. Commenting upon non-believers in psychic power, he says that such persons believe that there is nothing beyond material world. Such persons assert that there is nothing beyond laws of nature and nothing such exists which cannot be known through five sense sources, i.e., seeing, hearing, tasting, touching and smelling. Such person, while not believing in happening of some events due to psychic power, do believe in co-incidence and while doing so they partly believe in psychic power. To further prove his point Master Tara Singh quotes the experiences of Theosophy society’s men and those of saint Joan (Joan of Arc, who had achieved psychic power for some period and after such power had been lost, she was charged of hallucination and witchery). Master Tara Singh warns that if we outrightly reject a point we cannot know its reality. It is only by starting pursuit for such knowledge with full faith that we can get nearer the reality.

Master Tara Singh believes that everyone can achieve psychic power through meditation. In the beginning meditation is not done with the purpose of achieving of psychic power but

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25. Ibid., p.43.  
26. Ibid., p.44.  
27. Ibid., p.45.  
28. Ibid., pp.48-49.  
29. Ibid., p.49.
gradually when such power is granted to such a soul then either such power is not used by the possessor and if it is used then the user adapts to satanic activities. Thus psychic power in itself contains the germ of satanic tendencies. So, psychic power is an obstacle in the way of Bhakti.

Sainthood, for Master Tara Singh, is disattachment from worldly desires. To achieve this stage one has to begin with Bhakti. Bhakti is not recitation of the name of Mahaguru rather it is surrender of self unto God.  

Master Tara Singh censures hypocritic show of Bhakti. Some people reject Bhakti in reference to hypocrites Bhakats. This attitude, Master Tara Singh says, is wrong, as Bhakti as a concept is not bad and thus it is only the hypocrites who deserve to be rejected. Sometimes hypocritic show may attract some sincere persons who faithfully adopt Bhakti as means.

Commenting upon idol-worshipping, Master Tara Singh observes that almost every person on this earth is an idol-worshipper. Refining idol-worshipper he says that the person who worship body instead of soul is idol-worshipper. Master Tara Singh says that the atheists are simply idol-worshippers because they do not accept anything beyond this material world.

30. Ibid., p.57.  31. Ibid., pp.69-70.
32. Ibid., p.75.  33. Ibid., p.76.
34. Ibid., pp.82-83.  35. Ibid., p.83.
For them body is everything. On the other hand the pantheists believe that this world is illusion (like smoke which appears to be a mountain). Thus, pantheists are idol-worshippers till they remain illusioned.

In ‘Pirm Jiya’, the last chapter is a collection of more than a hundred quotations. These quotations are the epitome of a successful man’s life. It is the quintessence of the experiences of a religious man. Some of these quotations are, however, already established universal truths and some others are logical and erudite observations. Some of the quotations run as follows:

The greatest flaw in a man is ignorance of one’s flaws. He who has nothing with him is not poor rather that man is poor who has fears of having nothing. The wounds of sword are less painful than bilingegation. One who is proud of his victory is sure to fall. Love begets love and hatred begets hatred. Enjoin friends in joys, it doubles your joys; and sharing of your sorrows with your friends lessens the effects of sorrows. It is easy to acquire one hundred good qualities than to give up one bad habit. Every dark night is followed by a bright day.

All these quotations are not innovations of Master Tara Singh himself. Some of these quotations have been taken from prudence of elders and some others from history and some of the

36. Ibid., p.99. 37. Ibid., p.100.
38. Ibid., p.100. 39. Ibid., p.102.
40. Ibid., p.106. 41. Ibid., p.109.
42. Ibid., p.103.
quotations are the result of Master Tara Singh's experiences. In these quotations we find a combination of Sikh ethics, Indian socio-political ethics and modern diplomacy. Master Tara Singh had to function on all these planks. His reactions in the different roles produced these formulations of Master Tara Singh.

"Kiu varni kiv Jaana" is another book of essays. It consists of sixteen essays dealing with various metaphysical topics: existence of God, atheism, Karma, Time, purpose of human existence, pre-destination of fate, Shanti, ethics etc. Like 'Pirm Piala' this book also, is a record of Master Tara Singh's comments on various points, not on philosophical level. These are the observations of a religious leader whose main purpose was not to formulate some philosophical system but to educate his religion followers about their religious ideology.

Master Tara Singh starts with the existence of God. As he was addressing Sikhs in particular, he begins with the formulation that God's existence has been established already. To confirm it further, he quotes from metaphysics. The first proof presented by Master Tara Singh is argument from design. This organised universe is working in some order and there is some force behind it. The trees, plants, birds, animals, human beings, water, air, rivers, sun, moon, stars etc. are wonderful creations. All these are a part of the whole order of natural law, only God is the organiser of this order. The symmetry, the balance and the harmony in the world is due to God's Will.

43, Kiu varni kiv Jaana, pp.9-11.
Further, Master Tara Singh gives cosmological argument to prove the existence of God. He says that he has the knowledge of his power of hearing and seeing but he does not have the knowledge of the creator of this power. Moreover, he himself is not the creator of this power. There must be some creator and the creator is God.\textsuperscript{45} Next, Master Tara Singh gives ontological argument also. According to this argument the universe is made up of parts, and thus has analogy to artifacts; artifacts arise from intelligent agency; therefore universe arises from intelligent agency.\textsuperscript{46} This intelligent agency is God and none else. This argument has been favourite of many of the famous philosophers such as St. Anselm, Descartes and Aquinas and also Nyaya-Vaisheshika school.\textsuperscript{47} Relying to the criticism of proof of God's existence, Master Tara Singh says that it is foolish to expect God in the form of a human figure or like. There is fallacy in the inquiry doubting the existence of God. God, he asserts, cannot be seen but it can only be felt. The proofs presented by Master Tara Singh to prove the existence of God are not his innovations but have been borrowed from Western philosophic system. These proofs have come under heavy attack of the

\textsuperscript{44} Dictionary of Comparative Religions, p.305.

\textsuperscript{45} Kiu Varni Kiv Jaana, pp.30-31.

\textsuperscript{46} S.O.P. Brandon (Ed.), A Dictionary of Comparative Religions, p.305.

\textsuperscript{47} Kusumanjali quoted by Brandon in Dictionary of Comparative Religions, p.305.
philosophers. Master Tara Singh is perhaps not in knowledge of such criticism or like a missionary he has chosen only favourite points.

Replying to the atheists, who say that only that knowledge is true which we can know through the five sense organs, Master Tara Singh asserts that there is knowledge beyond the five sense organs of human body but those who do not want to get knowledge not attainable by these five sense organs, cannot know about God. We cannot see anything after having closed our doors. To strengthen his point he quotes some examples of the psychic power and the power of mantras. The author knows that this has been labelled as hypnotism and clairvoyance. Master Tara Singh says that the acceptance of hypnotism and clairvoyance implies indirect approval of some super-power and thus, psychic power and God are the next stages.

Talking of Bhakti, Master Tara Singh says that mere recitation of scriptures or Name of God is of no use. It is like the man who takes wine in his mouth and vomits it out without having any drop inside his throat. To achieve one's purpose one should not only recite hymns but also should act upon the teaching of these hymns. As preached by Sikhism that "people may repeat the Name of the Lord through their tongues, but that will never bring the peace of mind. If the Name resides in the heart through the grace of the Gurus, the

devotees will get the desired result. The final emancipation can only be obtained when the Name resides in the heart. The resemblance of the name can bring no fruit, if the life of a person is corrupt. Master Tara Singh is not altogether opposed to recitation. He believes that those who recite the Name without knowing its meaning, but are men of noble living, may achieve salvation, meaning thereby that Master Tara Singh believes that the sacred hymns teach noble life and thus living of noble life alongwith recitation can prove fruitful.

Master Tara Singh believes in pre-destination. He believes that God the Almighty is the organizer of the universe. He has already determined the activities of every atom of the universe. Like a fatalist, he surrenders everything to God. Sikhism stresses God's command as final. In Sikhism all are engaged in doing what God ordains. Telling, seeing, speaking, moving, living and dying all are transitory. The true Lord, having established the Divine order, has himself placed them all under it. That alone happens which pleases God, nothing is in the hands of man who is complete helpless.

Master Tara Singh believes that though every thing is pre-destined yet it can be known in advance. These who forecast weather do so by knowing full details of the movement of the

40. Kiu Varni Kivjaana - p.34
49. Ibid, pp. 39-40
50. Rag Gujri, M.J.
51. Hai Rag, M.J.
53. The Adi Granth, p.8
54. The Adi Granth, p.148
55. The Adi Granth, p.417
56. Kiu Varni Kivjaana, p.59
monsoon, their speed, the range of the mountains on the way, the climate of the area on the way of the monsoon etc. Thus, by obtaining exact and complete details we can get the accurate information. Our analysis and judgement shall be true if our information is complete, one can know about the future events and happenings of one's life and even of the whole of the universe, subject to the condition of getting total and accurate information.

There are certain persons who have made predictions and such predictions have proved true.

To the question, "if every thing is pre-determined then why should we make efforts?" Master Tara Singh says that our style of thinking, process of thought, our efforts and even our prayer etc. have also been pre-determined. Some persons say that if every thing is pre-determined, then why one should pray before God. There are others who say that if our deeds are to be evaluated then what would be use of praying. To the second question he replies that prayer has its impact and along with one's deed the prayer has also to be evaluated. Further, Master Tara Singh says that even our prayer is pre-determined. Prayer, be believes, purifies one of one's sins. "whether our Karma determine our life?" or "does our life move according to the Will of God?" Master Tara Singh says that there are stanzas in Gurmat to prove both the contentions. Our birth is a result of our past Karma. On the other hand, a number of stanzas from

57. Ibid., pp.61-62. 58. Ibid., p.68.
59. Ibid., pp.69-70, 76. 60. Ibid., pp.77,80.
Curbanu prove that everything moves under God's command\textsuperscript{63}. On the face of them both the points seem to be contradicting each other, but it is not so. The result of our past \textit{karma} is also determined by God. Thus even the \textit{karma} and their effect in God's Will.

Discussing the Russellian logic\textsuperscript{64} that if our actions are determined by the Almighty then why should one be punished for his evil deeds because such deeds are also the result of God's Will, he says that this is the fallacy of observation. The fallacy arises because all of us observe from a particular situation. Secondly, there is nothing evil or good. Evil or good is simply an illusion, one must come out of this illusion. Prayer can be instrumental in coming out of this illusion. To the question "if every atom is moving under the \textit{mukam} of God, then what is the need for prayers?" Master Tara Singh says that even one making prayer is under his.

Master Tara Singh observes that our division of Time and space is not justified. Illustrating his point, he says that there is nothing called length, breadth or height. We cannot see abstract length, breadth or height.\textsuperscript{65} It is only in relation to some solid substance that we can know them. Likewise Time is also a relative term. We cannot measure Time. Past has no existence because it is dead, Future is not yet born, thus non-existent.\textsuperscript{66} Present is also non-existent because we cannot ascertain as to what do we mean by present. It is today? Even today can be divided into past hours and future hours. Then is it the hour or minute or second.

\textsuperscript{63} The Adi Granth, pp. 937, 418
\textsuperscript{64} A.J.Ayer-Russell, pp. 128-139
\textsuperscript{65} Kih Varhi Kiv Jagana, p. 98
\textsuperscript{66} Ibid, p. 99.
which can be called present time? Even the second can be further split into fractions. Further, what is present now shall be past after a moment. It is like St. Augustine, who said, "Time seemed not to be real or measurable because most, if not all of it, so far as it consists of periods rather than moments seems not to exist at any given moment, and what fails to exist now has seemed less real than what merely fails to exist here." Master Tara Singh believes that we should not be bothered by Time or Space.

Commenting on human existence, Master Tara Singh observes that there is a lot of contradiction in our theory and practice. We all believe that "death is a certainty. In spite of this everyone is planning one's life as if one is to live for an unlimited number of years. Majority of the people seem to be ignorant of the word "death". It seems that our belief regarding the certainty of death is for others, but in our heart of hearts we consider "death" as untrue. There is a race for material wealth among the people. Everyone wishes to leave the other behind in this race. They are simply running like mad men or are running in delirium.

Discussing the purpose of human existence, he says that he does not know why does man exist? If one does not or cannot know the purpose one's existence then what is the need of continuing living? Master Tara Singh believes that 'death' shall not solve these riddles. Neither death nor continuance of living is going
to solve the problem. But, there is some ray of hope in living, which can lead us to find answer to this query i.e., purpose of human existence.\textsuperscript{72}

Towards the ending of the book Master Tara Singh says that one should know one's limitations of knowledge, experience and intellect and should pray to God for His Grace. Only His Help can enlighten us which shall lead to salvation.\textsuperscript{73}

CREST DHARMA SIKHIA

"Crest Dharma Sikhia is a book dealing with married life. This lengthy essay, in parts, is a detailed commentary on sexual relationships, marriage intoxicants, literature, procreation, love, duties of husband and wife, marriage system, religion and marriage etc.

Master Tara Singh is opposed to love at first sight as it is not love but it is infatuation.\textsuperscript{74} Referring to the romances of land, Master Tara Singh says that these romances were either infatuations or were sex-oriented.\textsuperscript{75} Love marriages are generally unsuccessful because the base of such marriages is not likeness of habits or nature of each other, but is infatuation. Criticising the romances, he says that had the poet depicted the post-marriage life of such lovers, the approach of the reader...

\textsuperscript{72} Ibid, pp. 106-107 \textsuperscript{73} Ibid, p.96
\textsuperscript{74} Crest Dharma Sikhia, p.96 \textsuperscript{75} Ibid, p.97.
to love marriages would have been different.  

True love, for Master Tara Singh, is understanding the nature of the other partner. It is a union of the tastes, habits and nature of each other. It is surrendering of one's rights for the other. It is a spiritual union.

Master Tara Singh is against extra marital, pre-marriage sex relationship. To escape from sexual indulgence before marriage (and even after) one must avoid going to cinema, reading of romantic literature, listening to vulgar and cheap jokes etc. one should shun that company which discusses such things. Before marriage, Master Tara Singh seems to be favouring Brahmacharya.

Smoking, drinking and other intoxicants stimulate sexual urge. Intoxicants lead one to inhuman stage, the finale of which is madness. Under the effect of intoxicants one loses the sense of evil or good, right or wrong. Most of the sex crimes have their birth in intoxicants. one should overcome them.

Husband and wife are two essential parts of the family. These should be complete harmony in each other. Husband and wife should love each other. Both should be so attached to each other that one should be prepared to sacrifice one's interest and rights for the other. Husband and wife are two indispensable parts of the family and the loss of either of them shall render the other as useless. They are like two bodies with the same one soul in them. Their

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76. Ibid., pp. 98-99
77. Ibid., p.46
78. Ibid., p.7
79. Ibid., p.9
relationship is not physical but it is spiritual.  

Master Tara Singh rejects celibacy as it is not in consonance with Sikh tenets. A Sikh must join family life. Family life is no obstacle in the way to salvation rather it is an important step which has to be covered very carefully.

All these essays by Master Tara Singh are, as discussed earlier, the reactions of a religious leader to certain points related with metaphysics, sociology, ethics etc.

Master Tara Singh was not a philosopher. He did not present any personal system of philosophy, sociology, politics, religion or ethics. In these essays Master Tara Singh has not presented any organised system of any of the above branches. Master Tara Singh being a leader of the Sikhs, had to talk to his religion-followers and followers, so he chose the medium of literature as it was easy to communicate his views to public through this medium.

Master Tara Singh is a Sikh speaking to Sikhs. He is not preaching anything but Sikh ideology, and though sometimes not fully compatible with Sikh fundamentals, he sincerely believed that he is doing so. It is evident from a reading of his essays that wherever Master Tara Singh cannot convince his readers, he stops by saying that Gurmat teaching is final and it should be accepted without questioning it. His frequent references from Guru Nanak prove that he wanted to present the Sikh views in a simplified version. As it is a general trend with most of the Indian religious leaders that they knowing that they are writing for illiterate masses, talk in simple idiom as to be understandable by the man plunging in the field.

81. Ibid, p. 60.
These essays in very simple Punjabi idiom are simple in
diction but at many places, Master Tara Singh quotes from
western philosophy and history. He has not adopted this style
to exhibit his erudition but he wanted to give understandable
eamples. Moreover, he invariably uses comparative method to
prove his conviction.

These three books of essays though not serious works on
metaphysics, sociology and ethics yet they present the views
of the leader of a religious community. The historical value of
these essays, thus is of much importance.
EDITORIALS

Journalism is an enterprise, not an empire. It records facts, and on the basis of such facts, utter the opinion on partisan conclusion, or editorial policy, or at its point of nearest approach to literature, of individual intelligence.

Journalism is concerned with immediate phenomena. Talent for its empirical method of dealing with the data offered by such phenomena, finds a safeguard in the impersonal or partisan attitude, it is enabled at least, to generalize by code to a practical end.

The real business of journalism is to record or to comment, not to create or interpret. Editorial is expected to make special appeal.

The editorial may deal with any theme. As a rule, however, these themes can come under six heads: religion, criticism, biography, history, science, philosophy. Such subjects are of permanent interest and give permanence to literature. "Editorial work in newspaper cannot compare with literary work. The reason is, mainly, this is ephemeral, too hastily written for permanency.

Master Tara Singh was associated with journalism since his youth. In 1909, he started a weekly paper 'Sacha Ranthor'. After two years of its publication it had to be discontinued. Then, in 1920, he started 'Pardesi Khalsa', which was a weekly publication later on, in 1922, it was merged with another paper daily 'Akali' and the new name adopted was 'Akali To Pardesi'. Its publication

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1. H.V. Boynton, Journalism and Literature and other essays, p.6.
2. Ibid, p.11.
3. Ibid, p.4.
continued for many years. In 1950, he re-started the publication of the daily 'Amal' from Jullundur. The publication declaration of the daily 'Amal' was cancelled during the Punjabi suba movement (1960-61). In 1961, he started daily 'Juthadar' from Jullundur.

Master Tara Singh, being the editor of all these papers published from time to time, had to write editorials for these papers on various topics. The range of the topics was very wide. Master Tara Singh continued writing till his death in 1967.

The editorials of Master Tara Singh dealt with a vast area of politics and religion along with other fields. Master Tara Singh was a multi-dimensional personality; he was a writer, a leader and a journalist. His editorials show the effect of all these three dimensions.

Editorial is "the editor's comment as distinguished from the news stories written by reporters and the 'letters' contributed by the readers. It speaks of the policy of the paper and/or the editor's. Master Tara Singh's editorials are a mixture of what Bush calls the editor's comments and a politician's comments. In his editorials, he behaves as a partisan politician more than as a journalist.

Master Tara Singh's editorials cover a wide range of topics, sociological, religious, political, metaphysical, biographical and current affairs. Almost every event attracted Master Tara Singh's notice. He was very prompt to retort, comment, analyse, inform and discuss the events and the

5. Chilton R. Bush - Editorial Thinking and Writing, p.3.
situation of his day. His most famous editorials deal with the Gurudwara Reform Movement, Amad Punjab Scheme (1944-46), Sikh-Pathan Relations, Partition of India (1947), Political situation of Pakistan (after Jinnah's death), Sikhs and Hindus, Sikh and Muslim relations, Sikh Questions, Sikh Problems, Punjabi Language and the Hindus, Rights of the Sikh Scheduled Castes, Sachar Formula, Regional Formula, Punjabi Suba, Naha Punjab, Religion and politics in Sikh Polity, Minorities versus majority, Sikhs and their position in Independent India, the idea of the Sikh State, discrimination against the Sikhs, the Sikhs and the Congress Party, the Sikh Leadership, Vatican status for Nankana Sahib.

In his editorials he wrote eulogies, biographies, life-sketches and obituaries also. Some of the important among these are about Baba Khark Singh, Giani Sher Singh, Sant Attar Singh, Bhai Randhir Singh, Muhammad Ali Jinnah, Mohan Das Gandhi, Jawahar Lal, Govind Vallabh Pant, Lajpat Rai, Teja Singh Samundri etc.

His editorials also include commentaries on some sects like the Khangs, the Ramcharies, the Utalis etc. Some other editorials deal with ethical code, political ethics, religious instruction, cinema, atheism, modernity, rights and duties etc. Thus, Master Tara Singh's editorials cover a wide range of subjects covering the topics of almost every section's concern.

Master Tara Singh's editorials are full of information, whatever be his subject he tries to give maximum information.
about that. In his editorials written during the Gurudwara Reform Movement (1920-25), he has detailed maximum facts that he could get information of. As he himself was a part and parcel of the movement, his information of the facts regarding this subject is most accurate. His analysis of the whole material is no less valuable, but, the fault in such editorials lies in the findings or the final observations which oftenly partisan or prejudiced.

In his editorials written about and during the penultimate situation of Indian sub-continent's partition, he is most logical. In such editorials he begins with his hypothesis and gives the statement. Next, he presents both the sides of the picture. Having presented, detailed information about his hypothesis, he draws out the various possible results and leaves it for the reader to choose the one he feels fit. In the daily 'Akali patrika' and the monthly 'Guru maapahi', we can find dozens of editorials written about Assam Punjab scheme, the Cripps-Proposals, Sapru Committee, Sisandra-Baldev Singh pact, Simla-Conference's failure, Sikhs' position in proposed Dominion Status Scheme, A 'buffer state' between India and proposed Pakistan, Cabinet Mission's response to Sikh problems, the demand of the Sikh state etc. Except in some of the findings, regarding Sikh questions where he behaves as a Sikh leader, his analysis is invariably logical. In his editorial regarding 'Sisandra-Baldev Singh pact', he seems to be making a defence of the controversial compromise between the Unionist party and
the Akali Dal.\textsuperscript{6} He, on the one hand, speaks for the stand of the Dal in relation to its oneness with the Congress party and on the other hand he justifies a compromise with anti-Congress organisation, the Unionist Party.

In his editorials of post-partition period, Master Tara Singh has dealt with every point like an amicus journalist and a conscious leader. His warning regarding the results of the 'shameful circular' of the Central Government calling the Sikh as "lawless people" and "a menace to the law abiding Hindus of the province", his reaction to the Government's policy of making the Sikh Scheduled Castes bereft of the privileges granted to the Hindu Scheduled Castes, his warning as to the results of the ban on the slogans 'Punjabi suba zindabad', and the Hindus resisting the Punjabi language, his analysis of the findings of State's Re-organization Commission, his views as to the Regional Formula and Akali-Congress compromise in the general elections of 1957, his thesis of the victory of the Akalis in the elections of the Shiromani Gurudwara Prabandak Committee in 1960, his revelations regarding Sant Fateh Singh's formation of a new Akali Dal, his protests against defamation of the Punjabi suba under the pretext of re-organization, are full of facts and are well-analysed treatises on the subjects. These editorials were popular among his partymen as well as among his opponents. As stated earlier, Master Tara Singh's editorials have

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  \item[6.] \textit{Daily Akali}, June 14, 1942.
  \item[7.] \textit{Sant Singh}, April, 1950.
\end{itemize}
maximum information about the concerned points. Before writing an editorial on current situation, specially a news item or some event, he would consult all the editorials of the leading papers, particularly those opposing his stand. This is evident from the frequent reference to the editorials and the statement of the contemporary politicians in his editorials. He would not leave any point untouched. Sometimes he would change his stand as to some point, but this he would not do immediately. Firstly, such a change would be a result of some change in the circumstances; secondly, he would defend his previous stand before referring to the circumstances that led him to the new stand regarding the situation. In his unconditional support to the Congress Party in 1957 and later on extreme opposition of the same party, he writes: "Our support to Congress Party was the need of the hour. Gandhi's and Nehru's assurance to the Sikh's should have believed in the first instance as a matter of faith. Their backing out from their promises have given only one way to the Panth i.e., to choose only and only 'Panth first and country second' policy. Congress under Mr. Pant has chosen to harm the Panth and the Panth has decided to fight till end. It will be either Pant or Panth."

In the editorials dealing with those points which refer to acts of discrimination against the Sikhs he uses two tones. While enlisting the acts of discrimination he is logical. He

8. Govind Vallabh Pant was known as Pandit Pant. He was the Home Minister of India at that time.
gives evidence from data and then argues his case on the basis of the evidence. After having done so he requests the senior partners i.e., the Hindus to be more considerate and moderate. He becomes emotional and his style becomes like that of the conversation between two brothers. In a very sentimental tone, he requests the Hindus not to doubt the younger one's integrity as that has already harmed the both. In a passionate tone, he appeals for grant of his due as a brother.

In his editorials during the period of division in the rank and file of Akali Dal, he becomes passionate and even at occasions, he declares his intention to surrender everything before "the Timeless Throne" (the Akali Takht) and get the verdict of the highest judicial seat of the Sikh panth. Such passionate appeals in his editorials, many a time, made his opponents return to the fold of Akali Dal. It also strengthened his hold on the organisation.

In his editorials, which are eulogies, biographies, life-sketches, obituaries etc., his stress is more on his relations with the other person. On the death of Giani Sher Singh, Sant Attar Singh, Pathir Singh etc., he wrote obituaries in the form of editorials in his journals. In editorial on Giani Sher Singh he talks more of his role with Giani Sher Singh than that of writing about his p

10. Sant Apahi, April, 1933.
life and work. The editorial about Sant Attar Singh is mostly information regarding the saint's impact on Master Tara Singh's personality. The editorial dealing with Bhai Randhir Singh is more devoted to the similarities between the author and Bhai Randhir Singh. Thus, while taking others, Master Tara Singh is more autobiographical than being biographical. He was basically an emotional personality, so it is possible for such a man either to go astray or become emotional while writing about a person to whom he is emotionally attached or is politically concerned with.

Thus, Master Tara Singh's editorials presenting vast material regarding the persons, politics, history, social life, religion and events of his age are pride of Punjabi journalism and also have value as literature.

"A tract is a brief treatise, pamphlet or leaflet for general distribution, usually on a religious or political issue."1

According to William Henry Sheran, the tract is "a brief controversial essay - a treatise in miniature. It deals with problems of current interest, usually with political and religious matters."2 A tract is always a special pleader, always partisan in tone. In supporting a creed or party, it may be descriptive, satirical, didactic, but it is always controversial. It is a record of popular feeling and its history represents the changeful currents of public opinion of any particular area.

The history of tracts and pamphlets is the most interesting chapter in the literary history. It had its origin in England. It is the record of the great national debates carried on by the most gifted literary men, with all the bitterness and hostility. The first such debate arose over the subject of religion.3 Wycliffe and Lollards sharpened the British appetite for pamphlets. In the eighteenth century, the pamphlet's form underwent a wholesome change. While still controversial in character, it was written with more skill and taste. In the hands of Addison,

 Steele, Burke and Atterbury, this form became as polished and refined as any other class of literature. Even in twentieth century, tracts continue to play an important part in political and religious world. They are circulated publically and privately in the interests of every kind of reform.

In Punjabi language, the tractarian movement began with the advent of Singh Sabha movement. The Chief Khalsa Dewan's Khalsa Tract Society, under the stewardship of Bhai Vir Singh, played pioneer roll in this movement. Bhai Mohan Singh Vaid's role was not less laudable. Both these writers contributed hundreds of tracts. The tracts of both the writers were concerned with religion or discussed socio-religious reforms. The public demand for information and expert's comments on political events in their relations to Sikhs was fulfilled by Master Tara Singh. Master Tara Singh contributed the first tracts on political questions and particularly politics of the Punjab and the Sikhs. For about four decades, Master Tara Singh contributed a large number of tracts about Sikh situation, Sikh problems, Amrit Samagam, Sikh-Communist differences, Pakistan and its future, Factionalism in Akali Dal etc. These tracts were most talked of during the period of the publication of these tracts. Some of the tracts contain plenty of information. The tract on Amrit Samagam was a booklet with inexhaustive data about the area, population, language, religions.

4. A comprehensive list of Bhai Vir Singh's tracts can be seen in commemorative volume published in his honour as well as in various other works about Bhai Vir Singh. For Bhai Mohan Singh Vaid, see Aminah Kaur's thesis for M.A., "Bhai Mohan Singh Vaid's contribution to Punjabi literature", published by Language Department, Patiala.
castes, geography, resources etc. of the proposed province. Further, some of the tracts were a good analysis of the situation. The tract on Pakistan was perhaps the best analysis of the then contemporary situation of the forthcoming country. The results as prophesied by Master Tara Singh about the future political state of Pakistan proved almost true.

In his tract 'Vartman Sikh Rajniti', Master Tara Singh discusses three points: (i) the plight of the sikhs, (ii) the solution of the problems of the sikhs, (iii) consequences of the proposed solution.

Master Tara Singh feels that the sikhs are being treated as second-rate citizens even in the Punjab by the Hindus of the province and the treatment given to them by the Hindu leaders, statesmen and politicians of the country is no different from that of the Hindu folk of the province. The religious questions of the sikhs are being dealt with contempt. The problems of the sikhs do not bother the Hindus. Almost every Hindu treats the sikhs either as an opponent or behaves indifferently to the Sikh problems. The sikhs are being discriminated in services. The question of the Sikh shrines left in Pakistan is being coldly treated. The sikhs are being denied political rights in provinces other than Punjab also. The Punjabi language and the Gurmukhi script is being rejected by the Hindus because

6. Ibid, p.3.
most of the literature of the Sikhs has been written in punjabi language in gurmukhi script\textsuperscript{7}. The majority community cannot tolerate the sikhs calling themselves as a nation and the Sikh religion has not been given its due reverence. Sikh culture, Sikh institutions, Sikh heroes, Sikh history, Sikh religion and their shrines and Sikh way of life is being ridiculed by the majority community under a planned programme. In every field the Sikh nation is being discriminated. The problems of the sikhs are so serious and tough like the scaling of the mount Everest that only a man like Tenzing can solve them\textsuperscript{8}.

Having listed the Sikh grievances, Master Tara Singh suggests the remedy also. He feels that the solution of all these lies in the formation of such a state within the Indian Union, where the Sikhs could feel secure and free from the Hindu Chauvinism. It does not make any difference is such a state is formed on linguistic basis or on any other basis, but one thing should be kept in consideration that the purpose of the formation of such an area should be "to ensure the rights of the sikhs, to make them feel secure, to assure them the feeling of political and religious freedom\textsuperscript{9}. It may be in the form of a state on Russian pattern, where every state enjoys double nationality; or may be on the analogy of Kashmir, which has been granted an indirect internal autonomy.

\textsuperscript{7} Ibid, p.7
\textsuperscript{8} Ibid, p.10
\textsuperscript{9} Ibid, p.11-12.
under article 370 of the Indian Constitution or it may be
in the form of a Sikh homeland with sovereignty on all subjects,
except defence, currency, external affairs, communication
etc. This problem should be solved with a view of removing
the Sikh fear of a threat to their separate entity. Master
Tara Singh wishes that the newly formed zone will be an area
in which all the nations have equal rights. The decision
concerning a religion shall be exclusively taken by the members
of that particular religion represented in the legislature\textsuperscript{10}.

While discussing the pros and cons of such a solution
Master Tara Singh avers that after the formation of such a
state the problems of the people belonging to different
religions shall stand solved and an atmosphere of religious
cohesion shall enthrall harmony in the zone. No nation shall
have supremacy over the other, referring to the fears of the
overbearing Hindus, such as the expected Sikh majority in
the proposed area, Master Tara Singh says that would not
affect the rights of the Hindus, as the Hindus enjoy majority
in all the other provinces of India. Master Tara Singh believes
that this zone would ensure an atmosphere of peace and
prosperity\textsuperscript{11}.

\textsuperscript{10} Ibid, p.16.
\textsuperscript{11} Ibid, p.16.
In the tract "Nikh To Communism", Master Tara Singh says that there is basic contradiction between communism and Sikhism. Belief in God, meditation, other-worldliness and and religious rituals form the hub of Sikhism whereas in communism, at least in India, begins with atheism, rejection of toto and taboos and opposition of traditional ethos and religious rituals.

When seen from the other angle, both of them have some similarities also. Both of them teach us to help the poor and the down-trodden, both of them teach that the proletariat should have equal place in socio-economic-political set up along with the elite. Guru Gobind Singh was prototype of Marx when he the former said, "bestow kingdom on these proletariat Sikhs."

Master Tara Singh says that Sikhism was first to teach earned bread, tithe, equal sharing of available resources etc., Marx might not have read or even known Guru Gobind Singh or the Sikh Gurus, but it is a fact that the Sikh movement was pioneer in this direction.

As regards to communism, Master Tara Singh says every Sikh is a communist with additional benefit of spiritual uplift, on the other hand every communist cannot become a Sikh unless he accepts the existence of God, meditation etc. Then a communist adopts this path, he shall be no more a communist as the latter rejects this path, so, in communism one looses something and in Sikhism something gets added\(^\text{13}\).

12. Nikh To Communism, p.3.
13. Ibid., p.7.
In the end, Master Tara Singh warns the Sikhs against dangers of Communism. As said above, he cautions against the obvious losses while adopting the Communism. We should not accept the path of losers', warns Master Tara Singh. He believes that like fanaticism of the Hindus and the Muslims, the dangers of atheism of Communism is not less important and we should be cautious of this slow-poisoning.¹⁴

In the tract ‘Guru Khalsa’ Master Tara Singh addressing his fellowmen says that the programme before the Sikh panth is to achieve the past glory.²⁵ The Sikh history is the saga of achievement in social, cultural, religious, economic and political fields. Since the annexation of Punjab by the British, we are gradually loosing our glory. The Sikhs have become letharagic selfish, unscrupulous, coward and unenterprising. They have lost passion for their religion and their nation. They are gradually heading towards materialist's way of life leading finally to atheism. The future of panth is very hazardous, we shall have to be more cautious in dealing with such dangers to our nation.

The relation of this painful solution lies in our determination to improve our political and religious freedom. For the latter, we should launch strong efforts for propagation of religious movement for Amrit panchay (baptisation), convincing the Sikhs through persuasion for performance of basic sikh rituals etc.²⁶ Politically we should remain more alert. We must

know as to what are the further damages to the path at the hands of the fanatics among the Hindu leadership of the country, attack of the communist and other atheists, conspiracies of traitors in our own tent, activities of apostates etc., and finally we should struggle for the formation of a sovereign Sikh state. This Sikh state should comprise of the Sikh cultural zone. It should be within the Indian Union. The purpose of this state would be to safeguard the interest of the Sikh nation, preservation of the Sikh entity and revival of the lost glory of the Sikhs. This, according to Master Tara Singh should be the goal of the Panth.

Master Tara Singh, in his tract 'Amad Punjab', supports a free political zone comprising of the cultural Punjab. This zone comprises almost equal proportion of Hindus, Muslims and Sikhs, meaning thereby that no group shall be able to exploit the other partners. This tract is one of the best tracts by Master Tara Singh. In this tract Master Tara Singh proves his contention with facts and figures. He analyses how this zone shall be among the richest zone of the world. To prove it, he has given in-exhaustive data regarding the area, population, languages, religions, industry, resources etc. of the proposed zone.

Within an year of the formation of Pakistan, Master Tara Singh predicted the future of this Muslim State. He says that lawlessness, a de-facto state of no-government, restlessness

and frustration will go on increasing in Pakistan. The death of the unifying force of Pakistan, Mr. Mohammed Ali Jinnah, Muslims’ defeat in Hyderabad and partial defeat in Kashmir has added to already prevailing state of discontentment in Pakistan. Final defeat on Kashmir front will be damaging for the Pakistanis. Soon the political administration of this state will come to a standstill. The frustration of the masses shall increase the criminal activities in the country. People shall repent on their decision for creation of Pakistan. Much of Master Tara Singh’s prediction has been proved by history.

The tract ‘Path di vakheri vich rahe Path’ (our point of view before the Path) deals with the situation of division of the Shiromani Akali Dal in July 1962, when Sant Fateh Singh rebelled against Master Tara Singh and announced the formation of another Akali Dal, the Sikh’s political situation underwent a major change. It was not only the division based on the followers of the two personalities i.e. Master Tara Singh and Sant Fateh Singh, rather the base was Jat-Sikh versus non-Jat Sikh. It was damaging for the basic tenets of the Path.

In this tract Master Tara Singh presents arguments in his favour and says that Sant Fateh Singh’s allegations against him on the issue of the two facts by Sant Fateh Singh and himself (Master Tara Singh) are baseless. He, by producing two photographs (in the tract) showing the breaking of the facts by the above two

20. Pakistan, p.3.
leaders and by giving extracts from newspapers quoting the statements of the leaders and the resolutions of the working committee of the Akali Dal, defends his stand as against the Sainks. The whole tract is a logical defence, an attempt at proving his sincerity. In the end, Master Tara Singh makes a passionate appeal. He says that he is prepared to do anything for the Panth but the Sikh group should not hurt the Panth in the back by using the same tactics of division among the Sikh ranks, which were being used by anti-Akali parties. He shows his preparedness to accept any punishment for his wrong deeds. He further claims that he might have committed many wrongs, mistakes and even blunders but had never deceived the interests of the Panth. To divide the Dal, he feels, is to join the tent of deceivers of Panth.

In the tract 'Panth Asad - Panth Zindabad', Master Tara Singh advocates a Sikh state within Indian Union. To strengthen his point he quotes from the history of the sub-continent, India.

Master Tara Singh says that Sikhs cannot remain slaves. Sikhs have always remained either rulers or rebels. Having suffered at the hands of the Congress regime for eighteen years (the tract was written in 1965) Master Tara Singh feels that Indo-Pak War (1965) is the high time to declare the Sikh demands in black and white. He feels that the Sikhs should

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24, *Panth Asad, Panth Zindabad*, p.5.
demand self-determination. A nation's right to self-determination has been accepted by the Russian Communists and even the Congress party favours it. The Congress advocates right of self-determination for the Pakhtoons of the North-West Frontier province of Pakistan but strange it is that the same right is being denied for the Muslims in Kashmir and the Sikhs in Punjab.25

Inspiring his fellowmen for struggle for Sikh sovereignty, Master Tara Singh says that Sikhs have fought many battles and have lost a large number of them. The sacrifices of a nation always bear fruit. Earth shall win even the battle for sovereignty Master Tara Singh tells his followers not to be bothered by some minor defeats, defeat is only in that moment when you loose your hearts. He asks his followers to be ready for the final battle for the achievement of sovereignty for the Earth. The success, he believes, is God-granted, man's role is simply that of an instrument.26

These tracts, as stated earlier, are the message of a Sikh leader to his fellowmen. As a part of artistic work these tracts may not be of much consideration but from the point of view of contents they have their value. These tracts are a minute, though partial, picture of the politico-religious

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situation of the Punjab in general and the Sikhs in particular, of the Age of Master Tara Singh.

The language of these tracts is very simple. These were meant for masses dwelling even in the remotest villages of the province. The author has tried to teach his fellowmen in simple language, familiar local and conversational tone with a logic from ordinary day to day life.

In his tracts there is a lot of repetition of the same point and he does not shift to the next point, nor does he stop, until he feels that he has convinced the reader. On various points, regarding which he is sentimental, he gets emotional and sometimes even stops presenting further evidence or argument and rather he wishes the reader to accept that much of logic as the sufficient, sometimes he even accepts his limitations as to advancement of new or more evidence and appeals to the reader to respectfully accept his thesis.

The logic and even the evidence, though sometimes not very much convincing for a learned reader, yet these tracts affected a large number of readership and proved a booster to attract a very large number of followers for Master Tara Singh. These tracts brought forth a big number of volunteers to participate in the political-religious movements launched by the Akali Dal under the leadership of Master Tara Singh.
AUTobiography

Autobiography is an individual's interpretation of one's own life. The first fully developed autobiography is also one of the greatest: 'Confessions' of St. Augustine, written in the fourth century. This genre has been repeated in many later autobiographies, whether these, like St. Augustine's, are religious confessions of crisis and conversion, such as John Bunyan's 'Grace Abounding' to the 'Chief of Sinners' (1666), or secular works in which the crisis is resolved by the author's discovery of his identity and vocation as a poet or artist, such as Wordsworth's great autobiography in verse, 'The Prelude' (1805). Among the notable British and American autobiographies in prose, are those of Benjamin Franklin, J. S. Mill, Anthony Trollope, Henry Adams and Sean O'Casey. The autobiographies of Rousseau, Gorky, Trotsky (Russia) Hitler (German) count along with the English and American list as far as their importance is concerned.

In Punjabi literature the germ of autobiography can be found as early as in Guru Gobind Singh's 'Bachitar Natak'. Autobiography proper, in Punjabi, was written only in 1945. 'Mari Yaad' by Master Tara Singh is the first ever autobiography written in prose in Punjabi language. It was published in October 1945.

1. The Encyclopaedia Brittanica, p. 298.
This autobiography covers the events and situations of life of Master Tara Singh. This is not only the life story of Master Tara Singh but also the history of the Sikhs in particular and Punjab in general, from 1885–1948.

Master Tara Singh has divided his autobiography into thirteen chapters. The first two chapters deal with the early life of the author. The remaining portion of the book depicts Master Tara Singh, the political leader. The chapters dealing with Ranthana Sahib Massacre (1921), silt cleaning of the Golden Temple (1923), Nabha Agitation (1923–1928), Patiala Agitation (post 1926 period), Civil Disobedience (1930) Dhaka Agitation (1930), saheb Janj Mortha (1935–36) Sikandar-Baldev Singh Pact (1942), Congress-Akali Plan (1943–44), Factionalism in Akali Dal (1944) depict the situations of the political history of the Sikhs and Punjab during the period with Master Tara Singh as the central figure.

Master Tara Singh has written his autobiography with the purpose of presenting the true picture of the Sikh history of the concerned period. In the Preface he declares, "Except that of the events of my childhood, I have restrained myself from detailing such events (related to me), in which public can have no interest".3

The pages depicting the childhood of Master Tara Singh are the record of the formation of certain habits of the author. It also records the influences of certain persons and events. In

3. Meri Yaad, p.5.
the very first sentence, he unhesitatingly confesses that his
dislike for milk was due to an incident of his early life when
once his mother chided him for his habit of getting breast-
feeding till that age. Although he is conscious of the cause
of his dislike for milk yet he cannot mould himself as this
phobia-like habit has become a part of his personality.4

Master Tara Singh remembers his school teacher with scorn.
He has hatred for his hypocrite teacher. This teacher used to
withhold the students for the whole of the day, when the actual
teaching hours were never more than two hours a day, simply to
make a show of his 'hard labour' and deep concern for teaching.
The teacher, his method of teaching and his behaviour with the
students filled the students with contempt for him.5

The author has a soft corner for his widow aunt, who used
to relate to him events from the Sikh history and some mythological
anecdotes and stories.6 The information of Sikh history made a
great impact on him and this impact became permanent when regular
reading and patha from Sikh history began to be held in the local
gurdwara.7 This influence lessened when a large number of
incidents of appearance of false goddesses occurred in the
province. This faith re-emerged with the disillusionment
regarding the reality about such fraudulent cheats.8 The author
who was a Hindu till now embraced Sikhism and became a committed
follower of Sikhism.9

5. Ibid., pp.15-16
6. Ibid., pp.10-11.
8. Ibid., pp.20 to 24.
9. Ibid., p.23.
The writer expresses his opposition to the new civilization which he names as dandyism under the label of modernity. In those days the style of having a lock of hair hanging on the forehead, had become much popular with the Hindu boys. Such boys would sometimes wander bareheaded in order to get their lock dried and exhibited. The author dislikes not only this fashion but also the habit of moving bareheaded in public. Master Tara Singh is against this style of fashions and so-called modernity.

Master Tara Singh counts some of the influences on his personality. He tells that the first major influence which affected him was listening to the patha of Sikh history in the Gurdwara. The second influence was that of the study of the two prize books named "Character" by Dr. Samuel Smiles and "The Student's Manual" by Dr. Todd. Another major influence was that of the teaching by the Panj Piare (the five beloved ones) at the time of Baptization. The Sikh-teaching that he should not have sexual relationship with any woman other than his wife, was learnt to heart by Master Tara Singh. All these influences were responsible for formation of his character. Throughout his life he acted upon the vow that he had taken before Guru Granth Sahib. To keep up this vow he did not see cinema shows nor read romantic literature as he believed that was likely to arouse sexual urge.

10. Ibid., p.25.
12. Ibid., pp.28-29.
13. Ibid., pp.29-30.
The author has a respectful remembrance for Mr. Brown, the then principal of the Medical College at Lahore. Mr. Brown had a soft corner for the Sikh nation. He recollects that he could not get admission in Medical College due to his short height. Here, he reviews his academic career. His assessment reveals that he suffered on academic side due to his wide interest in sports and due to and his newly-formed habit of gossiping. His interest in sports, however, made him a good player of hockey and football. His indifference to small wounds, physical pain etc., gave him the nom-de-plume 'Rathar' (stone).  

The year 1906-07 was the turning point in his life. The partition of the Bengal province turned many students anti-British. Here he analyses the reasons for strain in relations between the Sikhs and the British. He lists the following reasons for Anglo-Sikh differences: (1) the new enactment for Lyallpur lands, (2) Khalsa College management’s take over by the Government, (3) the Komagta Kurali ship’s episode at Baj Baj Chat, killing dozens of Sikhs, and (4) the indifference of the British to the Sikh case since the Lucknow Pact (1916) between the Congress (Hindus) and the League (Muslims) regarding the proportion of communal representation in legislative houses at the centre and in the provinces.

Master Tara Singh was a devout Sikh since he got Baptism. But when he was a student of the Khalsa College at Amritsar and was a renowned sportsman, he boldly confesses...

that he stopped joining the evening congregations at the College Gurdwara.\footnote{15}{Ibid., pp.39-41.}

Master Tara Singh's first profession was teaching. When he was still a student of teachers' training college, he offered his services for the newly opened Khalsa School at Lyallpur on an honorarium of rupees fifteen per month only. He had to suffer a lot for the establishment and the maintenance of the school. He would even go to the extent of doing manual labour when the construction of the building was going on.\footnote{16}{Ibid., pp.41-42.}

This was in the year 1908-09. From 1909 up to 1920, Master Tara Singh has not given any details of his own life, only casual references to the political history and particularly to the Anglo-Sikh relations have been, very briefly, given.

Though Master Tara Singh has not divided his autobiography into parts, yet one feels that from 1920, Master Tara Singh's autobiography becomes a serious study of political history of the province during the twenty five years. Though it becomes more of history, yet the author has tried to preserve its autobiographical form.

The episode at Mankana sahib Gurdwara in which the mahant and his hired men butchered more than one hundred and fifty Sikhs was another cause of Sikhs' hatred for the Britishers. The Govt. adopted the tactics of delay in the passing of the Gurdwara Management Act. The author believes that it was foolish on the
part of the government to delay the bill because the Sikhs' silence or inaction was meaningful but the government underestimated the Sikhs' strength and considered it as disinterestedness of the Sikh nation.  

As the first step towards plan of action on this issue the Shiromani Gurdwara Parbandhak Committee organised regular elections to the committee. After the elections were over the committee decided to regulate the affairs of the rich treasury of the Golden Temple. This decision of the Sikh committee was not acceptable to the Government. A large number of Sikh leaders were arrested. This provocation by the Government made Sikhs to volunteer themselves for an agitation. After a forceful agitation the Government had to concede the Sikh demands.

Discussing the psychology of the victorious agitators, Master Tara Singh says that the victory of the agitation turned the aggressive agitators to the acts of hooliganism. Ticketless travelling and misbehaviour with the leaders and management of the Gurdwara, over petty issues and non-issue became the common phenomena. Some over-enthusiastic leaders made fiery and irresponsible speeches as well. The Government reacted to the situation and arrested several hundred Sikhs. This helped in ushering some discipline among the Akali workers.

Commenting on the above situation, Master Tara Singh has made some valuable observations. He believes that the one who cannot digest a victory will fall later on. One who cannot face

17. Ibid., p.38.
18. Ibid., p.58.
19. Ibid., pp.58-60.
defeat will die. He feels that hooliganism had harmed Sikh politics. All this has roots in degeneration of the religious make up of Sikh society. We have lost the qualities of humbleness, morality, selflessness and unity. He asserts that the politics and particularly Sikh politics should be based on religion and ethics.  

Guru Ka Sakh agitation and Non-co-operation movement were run almost simultaneously. The later could not succeed because the Hindustani volunteers failed to brave the police atrocities. The Akalis braved rigours of the movement and made sacrifices for the success of the movement. Secondly, the extremist Akalis, famously known as Babar Akalis, had begun their operations of avenging the police, the tout of the police and the British officials. The Babar Akalis killed a large number of persons who belonged to the above stated categories. In order to earn the sympathy of the Akalis as well as to prove that the government had a sympathetic and compromising attitude towards moderate Akalis, the British Govt. released the moderate Akali agitators on the pretext of response to the successful peace-making efforts of the Akalis during the Hindu-Muslim clashes in the city of Amritsar. Master Tara Singh, here recounts that the Sikh efforts for peace during Hindu-Muslim clashes had earned the Sikhs the support and the sympathies of both the communities.

Master Tara Singh praises the spirit of the Sikh masses, who envied each other in gama (service) during the operations of

20. Ibid., pp.60-61.
21. Ibid., p.69.
the cleaning of silt from the tank of the Golden Temple at
Amritsar. Master Tara Singh lauds the role of Teja Singh Samundri
whose administrative and organising ability was remarkable.23

The chapters 'Nabha Morcha' and 'Patiala Morcha', are
beautiful specimen of memoirs. In these chapters, Master Tara
Singh has analysed the personalities of the rulers of Patiala and
Nabha states, Sarmuk Singh Jhabal, Copal Singh Caumi, Kharak Singh,
Nana Singh Thirirwala etc. Assessing the personality of the
ruler of Patiala, Master Tara Singh observes that "the ruler of
Patiala was a very intelligent man but he had a drawback that he
had over-confidence of his intelligence."23 Sarmuk Singh Jhabal
and Copal Singh Caumi were irresponsible as leaders though the
latter had somewhat reformed himself. Master Tara Singh feels
that an irresponsible leader is a danger for his own organisation.24
Baba Kharak Singh was a cautious man. He could be easily provoked
by any adverse man.

Master Tara Singh claims to be the first Sikh leader to
oppose the Nehru Report (1929) which, he believes, was against
the interest of the Sikh nation. He, however, does not claim the
whole credit for the opposition and rejection of the Report.
Instead, he eulogistically presents Baba Kharak Singh as the
greatest protagonist of the Sikh case (the author recollects
the visit of Mohan Das Gandhi, Jaihun Lal, Dr. Ansari etc., in
the office of the Curlew Committee in 1929, when these leaders

22. Ibid., p.69.
23. Ibid., p.72.
24. Ibid., pp.81-82.
had made promises that the Congress party won’t sign any communal agreement which could not be acceptable to the Sikhs and the other minorities. 25 Further, on the issue of the colours of the proposed flag of free India, 26 Kharak Singh was still more vocal in his fight for the Sikh cause and in his opposition of the Congress party.

Master Tara Singh very boldly accepts that he had made a compromise with his enemy, the ruler of Patiala, and as a result of this unprincipled compromise the son and the nephew of Baba Kharak Singh were terminated from their services in Patiala Government. 27 The author does not hide his being a party to the dirty group-politics which was on many occasions personal though sometimes personal and political both.

In regard to the Sikhs’ share in the constitutional set-up, Master Tara Singh feels that injustice with the Sikhs was due to two reasons: (1) the Sikh opposition of the Government during political turned Gurudwara Reform Movement and (ii) soft corner for the Muslim nation, for it had successfully demonstrated its faithfulness towards the British. Master Tara Singh feels that the change in British attitude towards the Muslims might have been due to international situation. 28 The author and some British friends of the Sikhs made efforts for a re-approachment between the Sikhs and the British. The Second World War was an appropriate and a golden opportunity for this.

25. Ibid., pp.103-103.
26. Ibid., p.103.
27. Ibid., p.104.
purpose. These persons, including Master Tara Singh impressed upon the Sikhs to get recruited to the country's army. This policy had two-fold purpose: Firstly, to convince the British of Sikh concern for them by helping them at the juncture of international crisis; and secondly, to use this strength of Sikhs in army as a threat for getting nation's due in multifarious situations.

The chapter Naska Morcha is the story of final breach in relations between Master Tara Singh and Baba Kharak Singh. Master Tara Singh has a grudge that Baba Kharak Singh launched an agitation without the consent of the executive body of the Akali Dal. Ugly part of this situation was that none courted arrest following Baba Kharak Singh. Baba Kharak Singh's insult was an insult to the whole organisation. As a result Master Tara Singh joined the agitation. In the jail both the leaders met and decided that none should believe the reporting of a third man without verifying from the concerned person. But this agreement could not continue longer. After the failure of the morcha both the leaders blamed each other for its failure. Thereafter, they never joined hands in any situation. (Baba Kharak Singh's version is, however, different. He feels that Master Tara Singh did not want launching of this morcha and rather wanted that this morcha should not become successful. The failure would automatically harm the leader Baba Kharak

29. Ibid., p.109.  
30. Ibid., pp.119-120.
In his autobiography Master Tara Singh confesses that he is a short-tempered man. His reactions to provocations were immediate. In 1935 he went to Lahore with a view to make a compromise with the Muslims on the alleged mosque within the precincts of the Gurudwara Shaheed Ganj but Muslim provocations prepared him for non-acceptance of even acceptable demand of the Muslims.

Master Tara Singh is sorry for the growing indiscipline among the Sikhs. During Lahore agitation the Sikhs demolished the alleged mosque before the agreed limit of time. This action on the part of the Sikhs lost them the sympathy of the British Lord. The Lord became indirectly favourable to the Muslims and he transferred them the mosque and the adjoining area of the mosque of Shah Chiragh to the Muslim in lieu of the alleged mosque within the area of the Gurudwara.

Master Tara Singh has judiciously depicted the personality of Sir Sunder Singh Majithia. Sir Majithia's role in educational field has got appreciations from all and sundry but his role as a politician has been questioned by a large number of Sikhs. Commenting on Sir Majithia's joining of Unionist Cabinet, Master Tara Singh feels that Sir Majithia should not have accepted the policies and the programmes of Sir Abdur Hayat Khan as that was against the Sikh fundamentals.

31. Anil Caumt Tare, Feb., 11, 1934 32. Meri Yaad, p.122.
33. Ibid., p.123. 34. Ibid., p.123.
In 1939 the elections to Shiromani Gurdwara Prabandhak Committee were held. In these elections, Master Tara Singh's party was opposed by a 'grand alliance'. This alliance included the groups of Giani Sher Singh, Baba Harak Singh, Chief Khalsa Diwan, Communist Party of India, terminated employees of the Gurdwaras etc. Master Tara Singh regrets that such unprincipled alliance was simply due to personal opposition and not ideology. (It must be noted that Master Tara Singh himself had unprincipled alliances with the rulers of Patiala (1934)\textsuperscript{35}, with Jan Singh (1962), with communists (1962),\textsuperscript{36} with congress (1949, 1957)\textsuperscript{37} etc.).

Master Tara Singh was opposed to violence. Due to his vocal views, the extremist section never consulted him on such questions. He asserts that this programme did not have the sanction of any political leader either of Punjab or of Hindustan. It was the planning of some disruptive element.

The autobiography includes the details of his self-imposed exile also. In 1934-35 there arose a situation when the groups of Master Tara Singh and Giani Sher Singh made the Sikh situation a mockery. At this juncture a group of Sikh intellectuals asked both the persons to retire from active politics. Master Tara Singh accepted the advice and left for some unknown place. He spent his period in semi-hill tract of Poon Haq, in Western India at Nasur Sahib, in Gochi Ashram

\textsuperscript{35} Ibid., pp.103-104.

\textsuperscript{36} Harjinder Singh Dilgeer - Shiromani Akali Dal (Za Ikhtis), p.265.

\textsuperscript{37} Ibid., p.231.
at Varanasi etc. During this period he wandered aimlessly and observed human nature of people of those areas. The autobiography contains a chapter dealing with this travel, in brief.

This autobiography covers the events up to 1944, when he was of 59 years of age. Master Tara Singh lived for another thirty three years. Thus, this autobiography does not cover the whole of the life of Master Tara Singh.

This autobiography is an amalgam of four forms i.e. autobiography, memoirs, history and travelogue. (Formal part of the autobiography has been dealt in the fifth chapter of this thesis).

As it has been said that autobiography is an individual's interpretation of one's own life, 'Meri Yaad' the autobiography of Master Tara Singh, fulfills the conditions of such a work. In his autobiography, Master Tara Singh constructs his life by showing the true picture of his life. He has very faithfully mentioned those influences which affected his personality particularly his character and his religious outlook. He owes all this to Sant Attar Singh, his aunt, his mother and the didactic books read by him during his childhood. This has been verified by various biographers of Master Tara Singh including Durlab Singh (Valiant Fighter), Mohinder Singh (Sardar-i-Asam), Miranjan Singh (Jeevan Yatra-Master Tara Singh), Jaswant Singh (Master Tara Singh-Jeevan Sangharsh to Udesh) etc. Master Tara Singh's early life also was a period of struggle on economic front. His
elder brother's rigorous life has never failed the qualities of compassion, simplicity and cooperation in Master Tara Singh. The struggle for reform in Sikh shrines and for freedom of India (in which Master Tara Singh actively participated and suffered), filled Master Tara Singh with selflessness. His participation in struggle for an honourable place for Sikhs, added in him better qualities as a religious man and as a leader. His being committed to his ideology in political and religious field and his sacrifice of his personal interest made him a real leader of the masses. His work in political, religious and social fields made him popular with people from every rank and file. From layman's point of view Master Tara Singh was a non-achiever (to quote Sardar Kapur Singh in his paper - 'Sikh Situation After the Death of Master Tara Singh'), but for an intellectual Master Tara Singh's contribution is immense though in some fields indirect. All this has established Master Tara Singh, the leader, as a great human personality in his autobiography. This personality, however, is not a result of his own pen and in his autobiography, but history also seconds it. Thus, the contention that in autobiography the author constructs his personality stands proved in this autobiography by Master Tara Singh.

Generally speaking, while talking of his own status as well as while discussing his own role, it is difficult for an autobiography writer to remain balanced. An extra grain of
praise for self can turn him a hypocrite and wilful concealing of self importance exhibiting events diminishes the personality of the autobiographer. Master Tara Singh has well maintained the balance by discussing his failures, his weaknesses and by introspection. Almost in every situation he analyses his own role in relation to his principles and in relation to others. He accepts his fault wherever he is wrong. Inspite of this, his respect for values, his morality, his struggle and his being committed to an ideology obliterates his demerits and his personality appears as a model worthy of inspiration to future generations.

Master Tara Singh has written about himself, about the influences on his personality, about his relatives, about his political, religious, social and ethical ideas, about his opponents, about mob behaviour, about agitational politics, regarding the leadership patterns, regarding various questions dealing with multifarious fields. Strange it is that he does not take about his career as a journalist, about his literary works, the reasons for joining active politics, regarding his family life, his wife, his children etc. Nor does he talk of his seniors and their attitudes towards him or about his juniors and their reaction towards him and vice versa. Inspite of this a casual reader of his autobiography does not find much missing. It seems that a full personality is being revealed before the reader of the autobiography.
An autobiography must be a true record of facts. "Mera Yaad" proves true from this point of view also. The proof that this book has been used by a very large number of biographers and historians is sufficient to prove its authenticity, however, Teja Singh's "Mard", Mohan Singh Vaid's "Dairy", Niranjan Singh's, Jaswant Singh's, Durab Singh's, Gurcharan Singh's, Prithipal Singh Kapur's biographies of Master Tara Singh, Hira Singh Dard's "Merian Kujh Ithnayak Yaadan", Sohan Singh Josh's, Harjinder Singh Pilgier's, Mohinder Singh's, Mallach Chander Gulati's histories of the contemporary politics also second most of the facts presented by Master Tara Singh. Wherever there is a minor difference it is mainly due to the angle of observation. Secondly Master Tara Singh still hoped to live a pretty long period more (and he lived for 33 years more) so it was there in his mind that he was to continue to be accepted as an established, honest and genuine leader of the masses. So partly defensive attitude in the autobiographies of politicians has mostly been observed. But today, in 1981, when fourteen years have passed since the death of Master Tara Singh, the facts and the stand presented by him in his autobiography has not been refuted and rather it stands confirmed. Thus, from the truth of facts point also this autobiography is flawless.

Apart from giving valuable information about the personality of the great son of Punjab, Master Tara Singh, this
This autobiography serves two major purposes. This is a source of inspiration to the future generation to make their lives sublimer; secondly this is a ready reference for future historians of Akali party, Sikhs, Punjab and India's freedom struggle. Thus, as a piece of literature and as history 'Mori Yaad' the first autobiography in prose in Punjabi literature is also one of the best autobiographies of Punjabi language.
TRAVELOGUE

Travelogue in Punjabi is a very old tradition. 'Janam kahig' about the lives of the Sikh Gurus have the germs of the present literary form of travelogue. But, the formal travelogue in the present form as a genre is, however, about a half-century old. The first travelogues are perhaps 'Bura di sair' (by Suraj Singh-1918) and 'America ni sair' (by Raghbir Singh-1914), but the first most discussed travelogue is 'Mera vilasit safarana' (by Lal Singh Ramla Akali-1933). Most of the historiographers of Punjabi literature have discussed it as pioneer among travelogues.¹

Master Tara Singh's 'Mera safarana' was written in 1934-35, when only a few travelogues had been published in Punjabi language. Master Tara Singh's travelogue, however, was published posthumously in 1968.²

'Mera safarana' is in the form of a diary. Master Tara Singh had written the details of his journey, on some of the days, during the period of eight months of his self-imposed exile. This travelogue is not only in the form of a diary but also partly in epistolary form. At many places the writer is addressing someone. After going through his style of addressing³, we find that the author is writing letters to

3. At p.36 of the travelogue the author writes, "please send saran Arjan Singh because it will not be wise to remain indifferent to the designs of the ruler of Patiala".
someone and if he did not intend to post these letters to anyone, then he might have thought of writing this travel-diary for himself as well as for his family members.

The travelogue deals with no foreign land but describes the land and the people of India though the zone is that of some different culture.

Finally this travelogue is not about a planned travel for the sake of travel, but travel is simply a result of his self-imposed exile. In the very beginning of his travel we see that he is not happy for having begun this travel because he is much concerned with the environment that he has left behind him and specially the political situation of the sikhs. Almost during the whole of the period of travel, he thinks, talks and seems to be worried about his nation. For the author, this is a period for meditating over the Sikh situation. Master Tara Singh has always in his mind the Sikh environment. He is sad at the sorry state of affairs of Akali party. The groupism in the party could have been avoided, but, instead, both the groups (including the group headed by him) engaged themselves in condemning the rival group and in justifying itself. Further, he thinks of the possibilities of the Muslim rule and the rough period for the sikhs under the Muslim rule. Thus his community and his

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4. He is so engrossed in his thoughts for the Sikh path that he forgets to carry his umbrella from his seat of the train.
5. Ibid., p.1
6. Ibid., p.2
concern for it is present from the beginning of the book of its end.

During the period of the nine months spent by Master Tara Singh out of his home town, like a traveller, he visited Maharapur, Tejaala, Paonta Sahib, Harpaat Basar Biharigarg, Nihalgarh, Bhagani Sahib, Hamoor Sahib, Hardha, Agra and Delhi etc. At all these places and during all his activities, Master Tara Singh does not forget that he is a great leader of the Sikhs and observes and comments upon every point with his concern as a leader of the Sikh nation. While writing about any area, he talks about the Sikhs, their professions, their style and standard of living, their cultural conflict with the local inhabitants, the places of Sikh interest, the persons belonging to other religions and their relations with the Sikhs and the Gurdwaras of the area.

While writing about his stay at Paonta Sahib, he talks of the state of affairs of the Gurdwaras specially at the hands of the ruler and the other administrators of the area. The land owned by Gurdwara, which was free from revenue, has been taxed. Some of the property attached to various Gurdwaras has been either acquired or confiscated. The ruler of Sirmour has confiscated much of the land owned by Gurdwara Bhagani Sahib. The land attached to Gurdwara Toha Sahib has been attached by the ruler because of ill reputation.

7. Mera Safarnama, p. 29.
of the priest of Gurdwara. The Government has constructed some building on the land of the Gurdwara at Nahan without paying any amount of compensation. The Government is disallowing the construction of a second floor of the building of the Gurdwara. The author is much pained at the state of affairs of the Gurdwara at Paonta Sahib. The Gurdwara had a land of 400 bighas but the State has constructed a hall office, a hospital, a Hindu temple and a market in an area of 150 bighas of land without the permission of the Gurdwara authorities and without paying any remuneration for the land. The former maharaj of the Gurdwara had demanded land in lieu of the acquired land but his demand has not been heeded to. Instead, a condition has been imposed on the property of the Gurdwara that the maharaj of the Gurdwara should be a man of high ethical standards and he should remain loyal to the government. Master Tara Singh wonders how the Gurdwara or its property is to be penalised for the personal faults of the maharaj.

Master Tara Singh, analysing the communal conditions of the area says that the Hindus of Nahan are fanatic. The local sikhs, however, have better opinion about the ruler. The local sikhs attribute the excesses committed on the sikhs to the fanatic Hindu officers of the local administration. The

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8. Ibid, p.29
9. Ibid, p.29
10. Ibid, p.30
fanatic Hindus have no respect for the feeling of the sikhs. This section of the Hindus deliberately strikes on the threshold of the Gurudwara in order to insult the sikhs. This situation has many a time lead to brawls, and one such brawl resulted into the murder of a Hindu by a Sikh named Sada Singh.

Due to his planning of remaining aloof from the public, Master Tara Singh paid a secret visit to Bhaiji Sahib (Ludhiana District), which is the head office of the Ramdari organisation. When Master Tara Singh visited Bhaiji Sahib, a community congregation was being held to celebrate the annual day of their organisation. During the functions, four separate kitchens for different sects of the sikhs, had been arranged by the organisers. There were separate kitchens each for Kuka Babekis, Mukang Babekis, Rassori Babekis and the fourth for the remaining samaj which belonged to none of the three sects. This, Master Tara Singh says, has damaged the very base of the Sikh concept of langar which is based on the thought that there should be no caste, creed or sect distinction among the sikhs.

During his visit at Nasur Sahib (Maharashtra State), Master Tara Singh spent most of time in the Gurudwaras. This area is inhabited mainly by those persons who are concerned with the Gurudwaras or by the businessman whose business is dependent on pilgrims of these Gurudwaras. Appreciating the hospitality of the management of the Gurudwara Mata Sahib,

11. Ibid., p.30.  
12. Ibid., p.30.
he tells that on seeing more than a hundred pilgrims the 
nihangs who were managing the gurdwara were overjoyed. They 
provided the pilgrims with milk and jalebi (4 typical 
punjabi sweet\textsuperscript{14}). The persons who wanted to stay there were 
provided with best possible facilities by the nihang-incharge 
of the gurdwara.

Though Master Tara Singh is happy to notice the hospita-
ality of the punjabi nihangs managing the gurdwara but he is 
pained to find serious differences between the punjabi nihangs 
and the southern sikhs. The punjabi nihangs had complaints 
against the southern sikhs regarding their corruption and mis-
use of the langer funds, as well as regarding misbehaviour 
by the clerical staff and the priest section of the gurdwara 
under the management of the southern sikhs. Another complaint 
against the southern sikhs was that they used to prepare kurah 
parched in lesser quantity of ghee\textsuperscript{16}. The author feels that 
all those allegations were baseless and the point of contention 
was that the management of the each khand gurdwara was in 
the hands of the southern sikhs. The only point that goes 
against the southern sikhs is that the ceremonies they 
conducted while following the sikh tenets were unauthentic.\textsuperscript{17}

\textsuperscript{14} Ibid., p.71.

\textsuperscript{15} Ibid., p.72. Master Tara Singh has mistakenly used the word 
southern for the sikhs of maharashtra. It might be popular 
mode of addressing them but maharashtra is in the western zone 
of india. The appropriate term would have been western sikhs, 
but as master Tara Singh has used the term southern, it has 
not been corrected by this researcher.

\textsuperscript{16} Ibid., p.72.

\textsuperscript{17} Ibid., p.72.
They were much under the influence of Hinduism. This, Master Tara Singh accepts, has affected the income of the Gurudwara under the management of the southern Sikhs, as a large number of the pilgrims would not like to donate liberally to the funds of this Gurudwara.

Dispute between the managements of both the Gurudwaras is due to southern versus Punjabi differences. This has resulted in influencing their attitude towards the Sikh pilgrims of the Gurudwara of Hazoor Sahib. They behave like two shop-keepers of the same street. The business of these managements is not to welcome to facilitate the pilgrims to the Gurudwaras, but is to attract customers to their shops.

Master Tara Singh, though a Punjabi Sikh, does not behave in the manner of partiality. He appreciates the southern Sikhs who have maintained the honour and have since long been sacrificing for the maintenance and the honour of each Khand Gurudwara. The southern Sikhs bravely faced the hostility of the local Muslims, who are in big majority in that vicinity. Master Tara Singh analysing the traits of the southern Sikhs appreciates their courage. He says that though the southern Sikhs are physically not well built up but they are more courageous than the Punjabi Sikhs.

18. Ibid., p.74. 19. Ibid., pp.74-75.
20. Ibid., p.75.
It goes to their credit that they protected their institutions from the tyranny of the majority population of the area, when there had been age-long hostility between both the religions. Here, Master Tara Singh behaves like an unprejudiced person and takes an objective view of the relations between the Punjabi Sikhs and the Southern Sikhs.

Master Tara Singh did not visit Sikh centres only (i.e., Banta Sahib, Bhaini Sahib, Nanker Sahib etc.) but also travelled through Wardha, Agra, Delhi etc. (Mohan Dass Karam Chand Gandhi had been staying at Wardha. Master Tara Singh paid a visit to Wardha on November 16, 1936 and spent a few days there). Master Tara Singh has given detailed description of the Ashram of Gandhi.

Master Tara Singh tells that only women visitors were allowed to stay at Gandhi's Ashram and male visitors had to go to Seth Jumma Lal's residence. Appreciating the hospitality of the Seth, Master Tara Singh tells that the Seth's residence looked like a big hotel, where dozens of visitors used to stay everyday. As the visitors belonged to different areas, different cultures and different nations, it was not possible to prepare different dishes for every visitor. So

21. Ibid., p.78. 22. Ibid., p.86. 23. Ibid., p.88.
a very large number of dishes were prepared and one could make his choice. Some of the dishes were new for most of the visitors, so everyone would try to imitate the other in eating the unknown dishes. Master Tara Singh very sadly narrates how he had to remain half-fed in the beginning because he did not know as to which dish and of what quantity would be sufficient as his diet. Either he had over-eaten or could not satiate his hunger. It was only after four or five meals that he could know as to the quantity and the type of the dish to be taken by him for his meals. While commenting on the cooking of the dishes, Master Tara Singh says that though the number of the dishes was large but only a few were worth-eating for him. Gujrati people add sugar in many vegetables and Master Tara Singh could not relish that. Another dish of pumpkin, cooked without adding salt or turmeric, was tasteless for the author but the author found a man relishing only that one dish. A gal, which had been cooked in Punjabi style which was served towards the ending of the meals, was very tasty. One day haajah was served to the guests and Master Tara Singh got a lion's share because, they said that the haajah dish must be served to haajah in abundance.

Master Tara Singh tells that the main product of that area is barley. The local people's diet is mainly barley and

24. Ibid., p.89.  
25. Ibid., p.90.  
26. Ibid., p.91.
different dishes are made from barley. The people relish eating popped-barleys as the Punjabis have a taste for popped-corn (of maize). The poor and the rich alike relished popped-barleys.27

Talking of the religious atmosphere of the Gandhi Ashram, Master Tara Singh describes the routine of the Ashram. Gandhi himself lived in girls’ Ashram which was at one mile distance from the Ashram for men. The prayers were made at girls’ Ashram. The language of the prayers was Sanskrit and to Master Tara Singh’s astonishment most of the visitors were deaf to Sanskrit language. Master Tara Singh regrets that Gandhi is not so far free from orthodoxy.28

During the prayers, one could sit anywhere. There was no mattress or cushion spread on the floor to sit on, for the visitors. For Gandhi a special cushion was spread on the floor and a big round pillow had also been placed along the wall. This special privilege for Gandhi is not appreciated by Master Tara Singh.29 He compares this scene of prayers with the atmosphere of the Sikh congregation. He recalls that Guru Gobind Singh always considered his followers as equal to himself and the treatment given to them was the same that was given to the Guru. Master Tara Singh is afraid that this special type of treatment given to Gandhi was likely to affect the others and this may lead to somecomplex with the visitors.30

27. Ibid., p.92. 28. Ibid., p.93.
29. Ibid., p.93. 30. Ibid., pp.93-94.
Talking of strictness of discipline, Master Tara Singh writes that before the prayers began, the roll call of the girls staying in the Ashram was taken. The writer could not know whether absence of the girls from prayers was liable for punishment or not, but he feels that that was not in tune with the fundamentals of satyagraha because anything specially religious performances, done under force is likely to decrease one's respect for that. In his autobiography also, he recollects that the forcible attendance at the college Gurchara had already affected the religious environment in the college, by persuasion and not force is really effective.

While returning from Nandha, Master Tara Singh broke his journey at Agra. He visited the famous building of the world, 'Taj Mahal'. 'Taj Mahal' does not appeal to the mind of Master Tara Singh. Master Tara Singh's disliking for 'Taj Mahal', in his own words, is due to his preference for natural scenery. He loves living cascades, fountains, pet animals, birds, flowers and even handsome men and women more than a life-less tomb. Master Tara Singh's disliking for 'Taj Mahal' seems to have another background also. 'Taj Mahal' was got constructed by the Mughal emperor Shah Jahan in the loving memory of his wife and Master Tara Singh has a disliking for everything reminding of romantic love stories. (In his book of essays, 'Grebet Dharm Sakhya' he rejects even the love affair of Heer Ranjha, the famous love legend of the Punjab).

While narrating his visit of 'Taj Mahal' he does not conceal

31. Ibid., p.94.
32. Ibid., p.94.
33. Ibid., p.95.
34. Ibid., pp.98-99.
his disliking for museums and exhibitions. It is strange to observe that a man of Master Tara Singh's style has disliking for exhibitions. 35 When on the other hand he is much concerned about the history of his nation, which he wanted should be preserved in its authenticity.

The travelogue reveals that Master Tara Singh is a great lover of river-sides, forests and hills. He enjoys sitting by the river-sides continuously for hours. He loves to walk by the river-sides, through the hills and forests. The forests enchant him, rivers inspire him and hills attract him. 36 This has resulted from his religious bent of mind which makes him to move far from the madding crowd of the city life. The whole travelogue is replete with the scenes and descriptions of natural scenery which gives him ecstatic pleasure and the style of the writer speaks of the writer's emotions and the expression is full of gusto.

During the period of his self-imposed exile Master Tara Singh enjoyed hunting expeditions in the forests adjoining the area of Punjab. This is the same area where the tenth Sikh Guru Gobind Singh spent a lot of time in hunting besides other important activities as a politician, as a religious leader and as a writer. The thought of Guru Gobind Singh's love for hunting adds to his joy of hunting expeditions.

One thing that we notice through the book is that Master Tara Singh is always conscious of the fact that he had left

35. Ibid., p.98. 36. Ibid., pp.16,17,22,23,28,27,33,98-99.
Amritsar for the purpose of spending some period away from active public life, but it is strange that he spends most of his period in the Gurdwaras or meets mostly the Sikh people. He being a very famous leader of the Sikh nation, was well known to the Sikhs from all walks of life. Thus it would not have been possible for him to avoid being recognised by the Sikhs, the active local personalities, officials etc.

The travelogue is a record of the state of the Sikhs, the Sikh Gurdwaras and the culture conflict of the Sikhs with the local inhabitants of the areas wherever he went. It is also an interesting portrait of the hills, the forests, and the river-sides of the areas journeyed by Master Tara Singh. Except on the points of Sikh concern, where he behaves as a Sikh leader, he has presented the land and the people as an objective observer. His observations of the Sikh situation also, is impartial. He, while writing about the condition of the Gurdwaras at Hasur Sahib, does not get prejudiced in favour of the Punjabi Sikhs to the extent of their due.

Thus, Master Tara Singh's travelogue is a Sikh leader's visit to some Sikh Gurdwara zones, with the exception of Delhi and Agra. In this travelogue, Master Tara Singh a lover of nature, a religious leader, behaves like an impartial observer of the land the people, particularly the Sikhs, the Sikh places and the Sikh concerns. Besides being the story
of a journey, the travelogue by Master Tara Singh is a narrative of socio-economic and religious history of the areas visited by him during 1934-35.