CHAPTER IV

DIDACTIC ASPECT OF MASTER TERA SINGH'S WRITINGS

1. Concept of an Integrated Personality.

2. Depiction of Contemporary Society.

3. Depiction of People of Other Religions

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CONCEPT OF AN INTEGRATED PERSONALITY

In his writings Master Tara Singh advocates all round harmonious development of personality. His concept of an integrated personality includes physical, intellectual, moral, social and spiritual qualities.

To begin with Master Tara Singh lays stress on physically well built bodies. Like Aristotle, he believes in the dictum 'a sound mind in a sound body'. This impression seems to have been derived by Master Tara Singh from Dr. Todd's 'The Student's Manual', 1 which he had read thoroughly. 2 This can be interpreted from another angle as well. Master Tara Singh belonged to Sikh religion and this religion stresses the Sikh as a 'saint-soldier' being. Along with spiritual and ethical qualities, a Sikh has a good body to defend himself, his religion, the poor, the weak and the downtrodden. For having a sound body one must have good diet and not that one which would arouse sexual impulse. 3 Good diet must be enjoined by exercise. Exercise is not meant for digestion but for making one's body sturdy and strong. Exercise includes some games like hockey, football, kabaddi, wrestling 4 as well as horse-riding

1. Dr. Todd - The Student's Manual, p.23.
and the art of use of sword. He believes that these games have recreational functions also. Master Tara Singh's liking for horse-riding and art of use of sword has its basis in the Sikh history. The Sikh history is a saga of endless chain of bravery. The Sikhs fought and won a large number of battles. Their victory has been attributed to their spirit, their courage, their sturdy bodies and their skill in horse-riding and art of use of sword. Master Tara Singh asserts that Sikh is essentially a brave man. A Sikh is brave, courageous, dutyful and benevolent. He never runs from the battlefield even if he is cut to bits. He can never be hurt in the back. In the battlefield he won't attack a woman, child, wounded soldier and a harmless unarmed person. He considers the battlefield as a situation of dharma-vicha. He fights for dharma and dharma only.

Master Tara Singh considers intellectual development as an important part of an integrated personality. Education, for him, includes cultural and ethical development along with literacy and learning. It also includes sports as a part of curricula but it must be kept in mind that studies should not suffer at the cost of excessive indulgence in games.

7. Ibid., p.35.
imbibes the spirit of higher culture. It teaches service of humanity, nurtures the spirit of benevolence, generosity, kindness and cooperation. This part of function of education shows his trend towards social and cultural functions of education. Master Tara Singh feels that education's purpose is better served if moral and religious education is a part of the curricula, because it is this part of education which plays a major role in the formation of personality. Master Tara Singh is of the opinion that along with the student's syllabus the books of history, ethics, general philosophy and biographies of great men, particularly religious men, should also be studied. Master Tara Singh, the religious leader, stresses moral aspect of personality more than any other aspect. He is vehemently opposed to romantic literature, particularly stories of love affairs and other vulgar and cheap writings which arouse sexual instinct in man. He feels that educational atmosphere is, now-a-days full of sexual provocations, and, is leading to deterioration of ethical values.

An ideal mancora for moral and ethical values. Master Tara Singh has laid much stress on truth, fearlessness, justice,

15. Hari Yead, pp.29, 30; Prem Lagan, 63, 93, 94, 97 and 98.
generosity, mercifulness, tolerance, humbleness, chastity etc.

Truthful living has been given a very high place in
sikh ethics, because it is the crux of good living. Truth is
the remedy for all ills.16 Master Tara Singh considers truth
an important quality for a man who wishes to realise God.17
one should not fear anyone but God.18 An ideal person 'neither
fears any one nor frightens any one'.19 Master Tara Singh
wishes an ideal man to have the quality of a good 'justice'.
A justice is impartial and balanced. He does not distinguish on
the basis of caste, creed or religion but decides his favours
on merit.20 sikhism teaches that 'he who wants to know the
godly path, he has to work and earn and also give something to
the needy out of his earnings'.21 Master Tara Singh has the same
notion of generosity as an essential of an ideal man.22 Merci-
fulness is a godly quality. ‘He who does not injure any one
will be received with great honour in the house of the Lord'.23
Master Tara Singh appreciates man with mercifulness. He

17. Prem Lagan, p.94; Firm Piales, pp.100,108.
believes that this godly quality is a high and precious quality. A powerful man’s real power is mercifulness. Humbleness is an other virtue of an ideal man. Anger and pride of power are anti-sikh and anti-human traits. An ideal man always escapes from these vices. Master Tara Singh has laid much stress on chastity. In the Adi Granth it is clearly stated that the company of another woman is like the company of a snake. Whoever cohabits a woman without proper marriage ceremony, he will be punished in the abode of Yama. Master Tara Singh says that sex indulgence with a woman, other than one’s wife, even in dream, is a sin. The punishment for this sin is among the highest punishments. Master Tara Singh stresses that besides attaining the virtues of love, truth, fearlessness, justice, mercifulness, generosity, tolerance, humbleness, chastity etc., one must also shun five vices. These vices lead one to impious life. Thus, Master Tara Singh’s stress on moral qualities in an ideal man is based mainly on Sikh ethics.

26. Ibid., p.100.
27. Baba Tegh Singh, pp.9-10; Pirm Phela, pp.103,110.
28. Rehtnasa Bhai Desa Singh, No.16.
Besides physical, intellectual and moral qualities, Master Tara Singh reckons social and spiritual qualities also as essentials of an integrated personality.

Development of personality takes place in society, where one comes into contact with other men and women. There can be no character-building in isolation. Virtues and vices travel from individual to individual. That is the reason why the company of great people is always recommended.\(^{31}\)

An ideal man is a householder throughout life. Master Tara Singh considers an unmarried person as an incomplete being. Sikhism dictates that along with and despite all the worldly activities we can achieve salvation. Master Tara Singh while propagating the Sikh principle proceeds by saying that even as married person one has to be free of attachment with this world. Such a person, he believes, lives as a useful and respectable limb of the society. He faces a test at every stage and gets elevated through it. Master Tara Singh wishes an ideal person "not to fall a prey to his ego, realise the pure self within him and live a stainless life in this world of taints like a lotus in the muddy waters."\(^{32}\)

An ideal person guards the poor and the orphan through thick and thin. For him, as Sikhism teaches, there is no

\(^{31}\) The Adi Granth, p. 1399.

\(^{32}\) Pipa Pipal, p. 57.
enemy and rather one should have goodwill even for the so-called enemies. The only enemy of an ideal man is wickedness and tyranny.

Master Tara Singh's ideal man does not distinguish between man and man on the basis of caste, religion, creed. For him economic status is not the basis for distinction. No one is senior or junior, superior or inferior for him.

The Sikh society is necessarily a society of workers, who have to perform dual duty, firstly for subsistence of their bodies and secondly for their spirits. For physical subsistence, they have to do either manual or mental labour as a healthy constituent of society. They have also to act as social workers with emphasis on public. He donates jamamah (tithe) out of his hard-earned labour. He donates liberally to the religious centres. He gives assistance to economically weaker sections. An ideal person is opposed to exploitation. Even if one works for the others shearily

34. Ibid., p.9.
36. Baba Tegh Singh, p.22.
39. Ibid., pp.55, 77.
out of respect for one's status, the proper return of that work is made by an ideal person. Exploitation at any level is poison for him.

An ideal person is that who is a good friend and proves so in need. His friendship is selfless and cannot be altered by time or space. He cooperates and facilitates everyone according to his capacity. It admits no conditional situations.

Master Tara Singh believes that an ideal man is a politically conscious person. He contributes in the struggle for the welfare of one's religion, nation and country. He keeps his interest secondary to the interests of society. As a political worker (or even as a leader), he behaves as a responsible, sincere, tolerant and benevolent person. He considers his colleagues as equally important persons. He is a patriot from the core of his heart. An ideal man is an important part of society. Thus, Master Tara Singh stresses social qualities as necessary part of an integrated personality.

Finally, Master Tara Singh stresses on spiritual qualities in an ideal being. To begin with, one should have faith in God. God is omniscient, omnipotent and omnipresent. This world

40. Ibid., pp.32,53 and 54.
42. Ibid., pp.170-183.
43. Ibid., p.256; Naba Tega Singh, pp.47,64.
44. Prem Lagan, pp.265,266.
45. Kiu Varni Kiv Jaana, pp.25,26,27,31,65 etc.
has come into being by His Hukam. Ginn are born by His Hukam. Everything happens according to His Will.\(^{46}\)

One must be committed to one's religious Reht Hariya. A Sikh must embrace baptism. An ideal man gets up early in the morning and remembers mahaguru.\(^{47}\) Regular visits to the Gurudwara,\(^{48}\) recitation of hymns and making of prayers is necessary for every Sikh and for others according to the instructions of their particular faith. Further, during the whole of the day and along with all activities one must remember God.\(^{49}\) One must respect the priest. One should assign the priest a prior and superior status on personal and social occasions.\(^{50}\)

Master Tara Singh stresses simple living as an ideal of life. In his scheme one does not have attachment with the worldly belongings. His purpose of life is salvation. Our actions should be oriented towards salvation.\(^{51}\)

\(^{46}\) Ibid., pp.65,88,95 etc.

\(^{47}\) Prem Lagan, p.21; Hari Yaad, pp.17-18, 39-40; Baba Tega Singh, p.10.

\(^{48}\) Hari Yaad, pp.36,39; Prem Lagan, pp.93,167.

\(^{49}\) Prem Lagan, p.91.

\(^{50}\) Ibid., p.40.

\(^{51}\) Kiu Varni Kiv Jeana, p.112.
To sum up, Master Tara Singh's ideal man is a physically and mentally sound, morally high, materially non-attached, socially devoted and spiritually enlightened person. Master Tara Singh has stressed all the major qualities propagated by various Eastern and Western saints and philosophers, e.g. physical, intellectual, social, moral, spiritual, for an integrated personality.
DEPICTION OF CONTEMPORARY SOCIETY

A great writer "in writing himself, writes his time." An awareness of living in a period is shared by most writers today, both imaginative and philosophical. Most of them seek a resolution of this crisis in political terms.

Master Tara Singh wrote with a purpose and that even that of amelioration of the state of society. As thus, he is more concerned with the social scene. He presents the social portrait as a reformer. Thus, his writings present both the sides of the picture of the society: the ideal and the evil. Among these two sides he justifies and glorifies the ideal picture.

Master Tara Singh has given the picture of the rural life of his times in detail. The centre of scene was mainly the village. The village is a complete unit of social life. Life in a village was like that of a bigger family living in different apartments of 'the bigger house' i.e. the village. The people lived in harmony with each other. Their joys and sorrow, their festivals, their problems, their grievances were common and collective. They loved cooperating each other through thick and thin. They worked hard, had simple diets but good health. On the other hand, the other side of the picture has also been presented. There were some persons who didn't love to work. Such people felt jealous of those who were

prosperous, honest, hard-working, generous and popular with the village folk.³

The major vices in the villages were drinking, unlawful distilling of wine, gambling, prostitution etc.⁴ Disputes over land and other property were very common. Sometimes these disputes lead to quarrels, abductions, murders etc.⁵ Thus greed produced jealousy, hatred, enmity which had ushered deterioration of the state of society. Ethical values were on decline.

Caste system which had already harmed the Indian society seemed to be a permanent phenomenon. The low-caste people were looked upon as non-human beings. They worked as labourers, shoemakers, scavengers etc. Their exploitation existed in one way or another. Though some generous people opposed exploitation yet it was in status quo because the efforts of such people were not much effective.⁶

The state of low-caste people had worsened to such an extent that they could not even protest against excesses committed upon them. There was no question of their unity even against a common enemy. Small bribes, allurements and

³. Ibid., pp.53-58.
⁴. Ibid., pp.25-27.
⁵. Ibid., pp.117.
⁶. Ibid., pp.53-54.
even threats by the so-called high-caste people would easily stop them from protesting against the excesses of the former on their fellow-men. 7

Besides considering the so-called low-caste people as the inferior ones, the so-called high-caste section had internal prejudices also. The Brahmans, the Khatri, the Arochs and the Jats had prejudices against each other. The Jats considered the Arochs and the Khatris as inferior ones and the vice-versa. 8

There were area prejudices as well. The area was also a consideration in social status. The people of different areas i.e. Majha, Malwa, Doaba, Rawalpindi, Multan etc. behaved the persons from other areas unfavourably as against the persons from their own areas. 9 Each one considered the other area’s persons as inferior and even alien.

The condition of women was miserable. They were oppressed and oppressed. They were considered inferior in social status. A big majority of the population was against educating the girls. Although socially women were not given much respect but at home they had much say. On the questions of treatment of and relationship with the family relatives, the women had much influence. 10 Most of the male-folk (and big, influential,

saintly and educated persons were no exception to it) was dominated by female supremacy at home.\textsuperscript{11} A big section of men behaved as henpecked husbands.

In general, women were nice, generous, emotional, honest, submissive and had a religious bent of mind.\textsuperscript{12} A small number of women, however, indulged in criminal activities also. They planned and helped in abduction, cheating, murders etc.\textsuperscript{13} A large number of such women were unfaithful to their husbands and indulged in semi-crimes as well. These women went to the extent of having illicit relationships with many persons and while planning to gratify their lust, sometimes indulged in some other criminal activities also.\textsuperscript{14} In some situations, they were even blackmailed by their exploiters or touts.

The main profession of the people in the villages was agriculture. Next to agriculture, people favoured army jobs. The army men were given much respect by the people.\textsuperscript{15} They were known for discipline, truthful living, impartiality and character. They, being men of experience, were sought after for advice and arbitration in various disputes among the villagers.\textsuperscript{16} Even among the higher official circles, and

\begin{itemize}
  \item \textsuperscript{11} Ibid., p.91.
  \item \textsuperscript{12} Ibid., pp.38,39,96,97,172.
  \item \textsuperscript{13} Ibid., pp.149,170,190,202-205.
  \item \textsuperscript{14} Ibid., pp.202-205.
  \item \textsuperscript{15} Ibid., p.26.
  \item \textsuperscript{16} Ibid., pp.24-25.
\end{itemize}
particularly with the British officers, they were given special treatment. Their contribution was appreciably acknowledged. They were rewarded for the acts of bravery and faithfulness. Most of the English officers behaved nicely with 'useful' persons. Such army men were given exceptionally better treatment and the English officers had a better corner in their hearts for minorities, particularly Sikh (of the army). 18

Among these professions, the Jats, and in some areas, particularly Montgomery and Gujranwala, the Aroras also, were mainly agriculturists. The Khatris and the Aroras were mostly businessmen. The low-caste people worked as labourers, shoemaker, scavenger etc. 19 In the army also the Jats predominated, the Aroras being the next caste amongst the Sikhs.

In those days the spread of education had begun. A large number of schools and colleges were being opened. In spite of this a small number of children used to go to the schools. 20 In high schools and colleges the number of students was still smaller. Only well-to-do families could afford the cost of higher education. Some ambitious middle-class families also did cut their expenses in order to get their children educated. 21

17. Ibid., p. 147.
21. Ibid., p. 32.
The schools in the villages were run by the priests but the socio-religious organisations, and at a later stage, the government also, had established some schools. In some areas, the students had to walk five to ten miles to attend high school classes.\textsuperscript{22} The number of the colleges could be counted on finger tips. Religious instruction was a part of education in almost all the non-government institutions.\textsuperscript{23} Education for the females was not the trend of the day. The number of educated girls in the villages was almost cypher and in the urban areas, a small number of girls were sent to schools up to middle class level and in a few cases up to secondary level. It was only in the later part of the fourth decade of the twentieth century that people had started appreciating the idea of female education.

The life in the schools was rigorous one. Fear and not discipline or respect for the teachers was the atmosphere in the schools. Canning was much popular as punishment for various lapses of the students.\textsuperscript{24} In colleges, however, the atmosphere was much different. Though discipline was essential but it was not forced upon very strictly. Most of the teachers were generous, helping and hard-working. The teachers of the institutions, run by socio-religious organisations were generous, helping and hard-working. The teachers of the

\begin{itemize}
\item \textsuperscript{22} Ibid., p.12.
\item \textsuperscript{23} Ibid., pp.39-40; Prem Lagan, p.68.
\item \textsuperscript{24} Prem Lagan, pp.16, 26.
\end{itemize}
institutions run by socio-religious organisations were dedicated persons. The college students respected the teachers not out of any fear but due to the qualities of the teachers. In the secondary schools and colleges the students had developed a taste for modern games, like hockey and football etc. The other popular games were kabaddi, wrestling, races, jumps etc.

The diet of the people was normally wheat, vegetables and pulses. Rice and mutton were considered luxury. Eating habits among men and women were alike though men were heavy-eaters. A small section of men was fond of drinking also. In most of the homes meals were first of all served to the children, then to gents and last of all the females used to have their meals. Men were heavy-eaters and even sometimes 'chulka-match' (loaves competition) was also held.

Main stress was on labour-diet. The use of fruit was not common. The maximum they got was water-melon, melon, mangoes and that even was not a routine. Milk was popular among all the rural people with the exception of very poor people. Pul-gha was used for cooking of vegetables etc. People were fond of sweets and among them milk product, jadoog and jalebi predominated. Tea was also becoming popular in the urban areas.

25. Ibid., pp.37,39,41,42.
27. Ibid., p.67.
29. Ibid., pp.74-75.
The wardrobe in the villages was very small and the apparels were very simple and traditional, shirts and pyjama or chadar and turban for men and shirt and salwar or ghagra and dupatta for women was the main dress. In the cities an educated and elite section had adopted pantalon and blouse-shirts of western style. The yard was mainly cotton though some rich persons were silk clothes also. Since the advent of the Aboli movement (1920) the colour of the turbans and dupattas had become blue or black. Some Hindus had started wearing white Gandhi-cap also.

Fashion of hair style among the youth of the cities was also on increase. Under this wave the boys had adopted to keep a long lock hanging on the forehead. The girls' dupatta had started slipping from the head to shoulders. These trends in fashion were looked upon with contempt by the elderly people. Master Tara Singh abhors this type of fashions.

The period saw a big rise in criminal activities as well. Thefts, pick-pocketing in rushes, were very common. Theft of arms and ammunition from private and official stores was in high spate, specially in border areas. Murders over petty disputes were oftenly committed. Kidnapping and

31. Meri Yead, p.25.
32. Ibid., p.25.
abduction was an ordinary news of the Age. Cheating, looting, prostitution, blackmailing were no less common. Most of these criminal activities were either blessed by some corrupt police official or were done with the connivance of or indirect facilitation by the police.  

Due to illiteracy and due to people's faith in fatalism and the otherworldliness, common folk was full of false beliefs and misconceptions. They believed that even the physical diseases, what to talk of ill-luck, were due to the position of stars and could be cured by mantras only. The simple-minded people had faith in palmistry and astrology to such an extent that even an ordinary shrewd person could cheat them. Faith in palmistry and astrology was common with the Hindus and the Sikhs.

The century saw a change in the religious outlook of the people. Visits by the people to the religious places were decreasing day-by-day. The fault lied with the priests of the shrines. Most of the priests who were holding their positions as hereditary offices had become corrupt. They considered the religious centres, of which they were simply managers, as their personal and private property which they would use for all profane tasks. The shrines under the control of such ill-reputed priests had become dens of corruption. Some other religious centres were being managed as business.

centres. A powerful reform movement was launched throughout the province between 1905 to 1925 out of which the last five years were a period of excesses by the government. People took such interest in the struggle for reform in Sikh shrines. Thousands went to jails, dozens were killed, hundreds were wounded and properties worth lakhs of rupees were confiscated. The Sikhs finally succeeded in getting a Gurmukh Act passed. Under this Act the control of the historical shrines of the province was transferred to the newly elected body of the Sikhs. This ushered an era of religious-political consciousness among the people of the province.

On the political front also, the people fought against the foreign rule and got their country freed. Unleash fight by the people and repression by the government went on till August 15, 1947, when the country was freed. The struggle for independence imbibe the spirit of political consciousness among the people. It also created people's interest in indigenous products. It also ushered the spirit of nationalism. It was the foundation of the expected national integration, but, it could not be achieved for want of education among the masses and lack of sincerity in the leaders of the country.

37. Ibid., p.91.
38. Ibid., pp.35-36
The over-anxious, eager, greedy and unwise politicians' behaviour was responsible for frustration on this plank.

During the struggle for reform in the Sikh shrines and for independence of the country a large number of people went to jail. They found the jails not fit for human beings. The treatment given to the political prisoners was little better than that of given to the criminals. The food provided in the jails was of low standard. The bread included more quantity of mud than flour. The vegetable was a misnomer for that-named preparation. What to talk of milk or fruit, the prisoners were served for even onions and pickles. Soap was available to some influential prisoners only. The routine of the political prisoners included eating, doing exercises, playing games, endless debates and discussions and above all recitations from the scriptures. Postal facilities, newspapers etc. were not available in the jails; however, some prisoners managed books for their study. The jail term of some political prisoners was a bliss for many writers and some of the books written in those days in jails are among widely read books of the country. Though the facilities in the jails were almost negligible, yet most of the political prisoners remained cheerful.

While depicting the scenes from contemporary life, Master Tara Singh feels sad at the deteriorating state of moral values. He feels sorry that cinema and romantic

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40. Ibid., pp. 297-99.
literature is adding to erotic atmosphere in schools and colleges. The discipline in educational institutions and even among the common masses is on decline. Corruption has spread in the police and other government offices. Sincerity and devotedness to one's duty is becoming unknown to various categories of citizens. This all is a part of the whole train of regression, degeneration and deterioration.

Master Tara Singh, as he was a religious leader, wrote with the purpose of amelioration of the society. The dark side of the picture presented by him is by no way an exaggerated one. He reacts to minor flaws in various situations of the state of society with the fear of expansion of the situation to a more serious stage. He has, however, presented both the sides of the hedges. The people with higher ethical and moral values on the one hand and the grim picture of social degradation on the other hand. By presenting both the situations, he wishes to see that deterioration is checked by a timely consciousness. Thus, he plays the role of a socio-religious reformer.

42. Meri Yaad, p. 40.
VIEWS ABOUT THE PEOPLE OF OTHER RELIGIONS

Master Tara Singh, the writer was also a great leader of the Punjab. His was the age of political and religious upheavals in the sub-continent. From his birth (1905) till his death (1967), the province had been a ground of debates, disputes, as well as struggle over religious and political questions. The politics of the sub-continent was much under the impact of communal controversies: Lucknow Pact of (1916), Nehru Report (1929), communal Award (1932), Pakistan's Resolution (1940), Sikh State (1946), partition of the sub-continent (1947), equal rights for Sikh scheduled Castes (1953), Punjabi suba (1955, 1960, 1961, 1965) etc. In all these and various other alike situations, people of different religions groups behaved differently. Master Tara Singh observed the behaviour and the traits of such persons, as to how did they behave and react to particular situations.

Thus, to begin with, one thing must be kept in mind that these observations are the results of the formulations made by Master Tara Singh out of his reaction to certain incidents and events. These observations, so, are not complete analysis of the traits of the particular groups. This is simply subjective analysis of certain traits by a participant in those events and incidents from which these formulations have been made.

Secondly, these observations by Master Tara Singh do not contain much about the various religions or ism. The comments
are regarding the traits and communal behaviour of the persons belonging to such religions. Master Tara Singh has not discussed ethics, creeds, rituals and philosophy of different religions. Though casual references can help one to deduce some comments, but Master Tara Singh intended to discuss only the particular traits of the persons belonging to different religious groups.

Talking about Hindus he says that the Hindus are generally pragmatic. As a community, they are selfish, cunning, ungrateful and treacherous. To illustrate his point, he quotes two incidents from the history of the Punjab. The first incident is that of the arrest of two sons and the mother of Guru Gobind Singh, which was a result of information to the Mughal ruler by the Hindu cook of the Guru. The second incident is from eighteenth century, when a Brahmin's wife had been abducted by Uthman Khan and the Sikhs fought with the Khan to get the wife of Brahmin restored to him. The Sikhs had saved thousands of the Hindu girls from the cruelty of the Pathans and the Muslims. Master Tara Singh feels that though the Hindu community is in its present state as a result of the sacrifices of the Sikhs, yet the Hindus treat the Sikhs as foreigners, as second rate citizens, and oppose every demand of the Sikhs without logic. Master Tara Singh's observation has resulted from various historical situations, the immediate being the denial by the Government to give the same privileges to the Sikh scheduled castes which are being availed
of by their Hindu counterparts.¹

Master Tara Singh has grudge against the Hindus for having helped the British in the latter’s war with the Sikhs after the death of Maharaja Ranjit Singh.²

The role of Dogra Hindus of Kashmir is not unknown to the students of history. It was, mainly, their conspiracies and treason which hastened the fall of the Sikh rule in the Punjab.³

During the struggle for India’s freedom, the Hindus have been using the Sikhs as their tools. They used to provoke the Sikhs and the Sikhs had been very vocal and active in their opposition to the moves to divide India. This was sufficient to keep the Sikhs busy in negative role.⁴ From these historical instances Master Tara Singh has inferred that the Hindus are cunning, fanatic and selfish. He grudges that the Hindus have double standard. What they plead for the Pakhtoons in Pakistan, they themselves are not ready to give that to the Sikhs in Punjab and the Muslims in Kashmir.⁵

On dogmatic plan the Hindus are idolaters. They have complete faith in stars, fate and supernatural powers. They blindly believe in as a remedy for all their (even physical) problems.⁶

2. Baba Tega Singh, pp.73, 93, 94.
As slaves, Hindus have shown their utter cowardice, submissiveness, humility and surrender but as rulers the Hindus are reverse of this. They are cruel, selfish, merciless, fanatic and narrow-minded. Master Tara Singh while agreeing with the Muslim leader Jinnah seconds the later's observations of alike nature. Master Tara Singh's comments are the result of certain situations. He quotes from history of the period of Mahmood Gawanvi for the evidence of the former point and from the history of post-independence period for the second point. Master Tara Singh's comments are from the point of view of an aggrieved man who is right from his own angle.

Master Tara Singh appreciates martial qualities of the Muslims. This attitude is that of finding identity between his community and the Muslims. The Muslims-rulers have been cruel to the sikhs till the eighteenth century but during the period of Maharaja Ranjit Singh their differences lessened. During the British period, the Muslims mostly remained pro-British. This attitude is not that of anti-patriotism but, then, the Muslims had to choose it because they wanted to get benefits from the government, which they could not have got in normal circumstances. On one hand Master Tara Singh considers the Muslims as pragmatic, on the other hand the labels then as narrow-minded and fanatic, on communal questions they were fanatic in their reactions to Hindu-Muslim compromises. They had been demanding better rights from the Hindus but on the other hand they were not ready to grant special privileges to the sikhs.

(In case the Sikhs had opted to join the Muslim zone).

The Muslims have not got rid of caste system. Though, ideologically, the Muslims are a casteless society, yet, as they were mainly Hindus turned Muslims, they were not free from caste system. So-called low-caste Muslims were considered second rate Muslims by the so-called high-caste Muslims.9

The Pathans, Master Tara Singh observes, are incredible. 10 A very large number of men of this community are thieves11, cheats12, robbers13, Thugs and murders.14 They have cannibalistic tendency also. 15 Though they are not good fighters and cannot stick in battles yet some of them are brave also.16 They are more brave than Hindus and Muslims but they are less brave as compared to Sikhs. The Pathans consider Sikhs martally superior to them. Master Tara Singh seems to be prejudiced against the Pathans because the history of India is very clear as to the attacks of the invaders from Kabul, who though small in number had captured a very large tract of India. Master Tara Singh wants to prove the superiority of the Sikhs as a martial nation as in comparison to his community he wants to give lesser credit to the Pathans. He himself has stated that besides Sikhs (in Guru Ka Rakh etc.) only Pathans had shown their bravery and had made sacrifices.17

Master Tara Singh appreciates the religious attitude of the Pathans. Even the criminals, even if they are dying of hunger or are in any sort of disastrous situation, perform their religious rituals. They do not blame God and accept the Himal of God on the Sikh pattern of "Thine Will Is Sweetest".

Master Tara Singh's attitude towards the Britishers had undergone a major change. In his early life, he was a supporter of the Britishers, but later on, as a result of some incidents, he turned hostile. The turning point was partly the peasants' agitation (1907) and the apathy of the Britishers towards Sikhs on the question of communal representation.

Master Tara Singh considers the Britishers as shrewd diplomats, and it is due to this quality that they had conquered India. Master Tara Singh considers them very good at fighting, but the Sikhs excel them in bravery. It is due to their treachery and their conspiracies with the traitor Sikh generals that they could win the Anglo-Sikh war. Before the Anglo-Sikh war, the Britishers had a belief that the Rajput and the Maratha people are more brave than the Sikhs but post-war comments by the Britishers had confirmed the Sikh supremacy. Thus, the comments of Master Tara Singh on the Britishers are also in their comparison to

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The British historians are partial. Their account of the Anglo-Sikh wars is prejudiced and partial. They have not given complete and the true account of the wars. Only J.D. Cunningham's account is near accuracy and due to his praise for the Sikhs, he was terminated from the services of the British Government. Master Tara Singh has not praised even the Sikh historians. He feels that they are prejudiced for the Sikhs and their account is that of simple eulogical.

Master Tara Singh has appreciations for Britishers' generosity also. They had a better corner in their hearts for the Sikhs and the other minorities. Here Master Tara Singh comments that the Britishers' favour for the Sikhs is not ingenuine. It is, in fact, return for the Sikhs' sacrifices during the two World Wars.

Thus, Master Tara Singh has portrayed some of the traits of the people of the communities other than the Sikhs. In his comments two points appear apparently: (1) His comments are the reactions of a Sikh leader. All his comments are in relation to or in comparison and contrast with the Sikhs. His observations are comparative analysis; (2) Secondly, his observations are as a result of his reaction (to the persons of the various communities) in historical perspective or are contextual comments. Like his pattern in the other points, here also, Master Tara Singh is speaking as a Sikh but, as discussed above, he comments with evidence from the history.