

INSTANT SIKH HISTORY

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Japji : Quintessence of Sikh Thought and Philosophy (An Orient Paperback), 1973

Japji : The divine prayer of Guru Nanak giving the
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Samajak Surakhia : ik darshanak adhiain,
[Social Security : A Philosophical Study], (Patiala, 1977)

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INSTANT SIKH HISTORY

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BY

Dr. SANGAT SINGH

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In this book Sardar Sangat Singh proves himself among those few who in masterly style have set forth a comprehensive and rounded account of the history of this remarkable nation India or you may call it a family of believers and learners an ecclesial entity. About this last term – in classic Greek the ecclesia was the free citizen – body of the polity, The polis-city, called out by the herald to excise its corporate rights on behalf's of city-state.

It becomes immediately clear that this books stands in the upper echelons of the genre, taking its place with the greatest of the works which have followed from the days of Cunningham and McAuliffe.

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PREFACE

Guru Gobind Singh's mother and her two younger sons were taken over by Ganga Ram Kaul (known as Gangu Brahmin) to the Khan of Morinda: in the process he had taken over gold, ornaments and coins from the old Lady. They were handed over to Subedar Wazir Khan of Sirhind. After he had dealt with Guru Gobind Singh's younger sons, he chose to run after Gangu Brahmin. What made him to hand over old Lady and her younger sons? He was tortured very severely, and admitted reluctantly his misappropriation of mother Gujri's collection, which the Nawab took over. Shortly afterwards, Gangu Brahmin died because of torture.

Farrukhsiyar in 1716, shortly martyrdom of Baba Banda Singh Bahadur, in a reversal of policy, chose to grant in compensation to Ganga Ram Kaul's son Raj Kaul in the form of a land grant, on nehr, canal, (taking water to the Red Fort), at Andha Mughal, near old Subzi Mandi, Delhi. Raj Kaul straightaway jettisoned the caste of Kaul, and instead chose Nehru, on nehr. That was the reason he never fell into the hands of Sikhs, who raided Delhi 4-5 times.

When Jawaharlal Nehru was told by his father Moti Lal Nehru at Jaito, Nabha, 1923, that he is a descendent of Ganga Ram Kaul (or Gangu Brahmin). Being a dutiful son and conscientious Brahmin he fell in line. In a revealing passage about his making, Jawaharlal Nehru wrote (in his Autobiography, 1936 (Delhi, 1980) p.596, "Behind me lie somewhere in the subconscious, racial memories of hundreds or whatever the number may be, generations of Brahmins. I cannot get rid of that inheritance." In that, he had full support of Mohandas Karamchand Gandhi, who right from the beginning was full of malice and ignorance, that went hand in hand, vis a vis the Sikhs. What type of Sikh leaders were, who continuously fell into the trap of Gandhi and Nehru? Worst of it was, a descendent of Gangu Brahmin, Jawaharlal Nehru assumed as Prime Minister of India in 1946 and later in 1947.

M.K. Gandhi and Jawaharlal Nehru were determined on browbeating the Sikhs, left and right. Their misfortune starts when Punjab Governor, Sir Chandu Lal Trivedi, issued a circular through a Sikh Minister (S. Swaran Singh, an Akali, was treated as a ghuqoo/dumb/tongus-tid/dimwitted/ foolish) and Sikh Home Secretary on October 10, 1947, that the Sikhs were lawless people and were thus a menace to the law abiding Hinddus in the province... The motive which actuate the Sikhs on a course of lawlessness were for women and loot.*

This is the story of Gangu Brahmin descendents playing a havoc with the Sikhs at first in Jawaharlal Nehru, and later Indira Gandhi, her son and successors. They had made a subversion of judiciary, including higher courts. As a result, it was not possible to get justice. Shri K. L Arora a leading criminal lawyer who was connected with Indira Gandhi and her successors used to say 20 per cent of judges of Supreme Court were honest, while 80 per cent were not.

There were secret meetings, at the instance of stalwarts of RSS in 1998-99 between BJP-led NDA government led by Atal Bihari Vajpayee with Badal led SAD-BJP government to release all the Sikhs detenues as part tri centenary of the Khalsa, but Badal supported by his sala Ramesh Inder Singh (who took over as Dy Coomiisioner on 3rd June 1984 at Amritsar and was involved in merridess killings of the Sikhs) and KPS Gill his collaborator, were not in favour of release of the Sikhs .

Herein lies the storey. Please read on!

SANGAT SINGH

September 1, 2016: Installation of Pothi Sahib at Darbar Sahib at 1604

*(This circular was brought to the notice of Master Tara Singh by S. Kapur Singh, ICS, who was Deputy Commissioner at Hoshiarpur, who suffered at the hands of Nehru: he was dismissed).

With deep reverence

to

Milan Kundera

(a Czech Intellectual, now living in Paris)

whose priceless words in

The Book of Laughter and Forgetting

are ringing :

The first step in liquidating a people is to erase its memory, Destroy its books, its history. Then have somebody write new works manufacture a new culture, invent a new history. [This is already being done.] Before long that nation will begin to forget what it is and what it was... The struggle of man against power is the struggle of memory against forgetting.

Because of stupid leadership, the Sikh people are passing through that phase.

-Author

1

INTRODUCTION

I

Jawaharlal Nehru, Principal A.T. Gidwani and K. Santanam were deputed by the Indian National Congress in 1923 to go to Jaito for an on the spot study. They were arrested and sentenced to two and a half years imprisonment in September. Motilal Nehru, a Member of Viceroy's Council, was greatly perturbed and as a result of his efforts, they were released in November 1923, after giving an undertaking to leave Nabha immediately. However, in his *Autobiography, (1936)*, Jawaharlal untruthfully wrote that "there was no condition attached" to their release¹.

Jawaharlal, at the time, was quite upset at his father's attitude, and Motilal Nehru was no less disappointed at his son's nonchalant behavior which was against the family traditions. Motilal Nehru asked him to ponder as to why, when Gandhi, Malaviya, Andrews and others were involved, he was holding aloof? He, at that stage, apprised Jawaharlal Nehru of the story of transformation of Kauls into Nehrus, beginning with the land grant by Emperor Farrukhsiyar in 1716 to the son of Ganga Ram Kaul alias Gangu Brahmin as a belated recognition for his services to the Mughal empire.

In a major reversal of policy, Farrukhsiyar in 1716 admitted the wrong done to Gangu Brahmin by Subedar Wazir Khan of Sirhind over a decade earlier, in confiscating the gold, ornaments and coins misappropriated by him while betraying Guru Gobind Singh's mother and two younger sons to the Khan of Morinda. He now granted compensation to his son Raj Kaul in the form of land grant on nehr, Canal, at Andha Mughal (near old Subzi Mandi), a suburb of Delhi. As a camouflage, he straightaway dropped Kaul from his name and added the surname Nehru, from the Jagir on nehr in Andha Mughal, Delhi.²

In view of the rise of the Sikhs as a militant force in north western India, the Mughal administration pursued a policy of tolerance towards the Hindus and their places of worship. The upper caste Hindus emerged as the greatest beneficiaries of the Mughal-Sikh conflict, and rather developed a vested interest in it both for keeping their positions and carrying on their war against Sikhism.

Precisely, the Brahmin delegation at Anandpur Sahib in May 1675 had two types of people.³ While the leader and a handful of others were oriented towards the Sikh movement,⁴ the bulk of Brahmins were firmly rooted in *varnashramdharma*, inbuilt caste inequalities. The first question that arose was, should the latter type of Brahmins compromise their faith by taking food in Guru's *langar*, community kitchen? Guru Tegh Bahadur rose above narrow considerations, and appointed the Brahmin's helper Ganga Ram Kaul alias Gangu Brahmin to his household to cater to the Brahmin's food and other requirements.⁵

The Sikhs were always on lookout for Gangu Brahmin's descendents during their incursions in Delhi, but were not successful because of their change in their caste nomenclature. S. Baghel Singh under leadership of S. Jassa Singh Ahluwalia, overall in charge of 11 missions, seized Red Fort in 1783. On S. Baghel Singh's instructions, Shah Alam II issued a proclamation that all Jagirdars should produce their *sanads*, failing which their jagirs would be confiscated. The descendents of Raj Kaul disappeared. They

lost their jagir at Andha Mughal.⁶ **That was the real cause of their enmity towards the Sikhs. Motilal Nehru sought to justify the action of Ganga Ram Kaul, as, in his views, Guru Gobind Singh's creation of the Khalsa constituted a direct threat to Brahminism.** Subsequently, an ancestor of Motilal Nehru during 1857 was working as a *Piada* at Delhi Kotwali. Motilal Nehru rose to be a Pleader, but earned a lot of money from Khetri Estate which was decided at Privy Counsel.⁷ Jawaharlal Nehru being a dutiful son and a conscientious Brahmin fell in line, and there was perceptible change in his attitude towards the Sikhs.⁸ Another evil influence was that of K. M. Panikkar, another Kashmiri Brahmin, looking after Congress, established *Akali Sahaik Bureau*.

Jawaharlal Nehru in 1920's was leaning towards the extremists who had a lot of interaction with him. Bharat Naujawan Sabha, Hindustan Socialist Republican Army (to which belonged Bhagat Singh, Sukhdev and Rajguru) and others, extremists and revolutionaries monitored his activities.⁹ M.K. Gandhi who had withdrawn Non-Cooperation Movement, because of what he termed a "Himalayan Miscalculation", following Chauri Chaura incident on Feb 5, 1922, was all the more piqued at Akali's running a Non-Violent Movement drawing encomiums all around, whereas his movement had ended in a fiasco. Motilal Nehru was aware that firstly, Gandhi had developed mental reservations on Nankana Sahib massacre, February 20, 1921, and, secondly, he thought that it will be more appropriate to bring Jawaharlal Nehru under Gandhi's patronage. Motilal Nehru had poor opinion on Jawaharlal Nehru as a Lawyer; and, as a Lecturer in a College he would get a pittance. Gandhi's continued patronage could bring him laurels. He wanted to hold back Jawaharlal from anti-imperialist struggle, through the agency of M.K. Gandhi. Motilal brought in M K Gandhi who served as a surrogate patron for Jawaharlal Nehru. It yielded rich dividends. Motilal Nehru apart from his son Jawaharlal, had half a dozen daughters. For instance, Vijayalaxmi Pandit wanted to marry a Muslim. Gandhi advised her to talk to the boy to agree to become a Hindu instead. The Muslim boy refused to convert himself for marrying a Hindu. Gandhi persuaded her that if he was not willing to convert himself to a Hindu, why should he persuade her to become a Muslim? The proposal failed. But Jawaharlal's daughter, Indira, without consulting family members converted herself to a Bohra-Muslim as Mamoona Begam, and married Feroze Khan. Gandhi could not do anything but to persuade Feroze Khan to accept his caste as Gandhi. So, instead of Feroze Khan he became Feroze Gandhi.¹⁰ After her first son Rajiv Gandhi, she came back to her father when she had another son. These were the dividends of M.K. Gandhi's interferences in the Nehru family. Gandhi became more or less a part of Nehru family. Jawaharlal became a beneficiary. Gandhi had lost his objectivity at the cost of Sardar Patel who had a big control over the Congress Party.

Appointment of Simon Commission in Nov 1927 brought in Motilal Nehru Report in context of the Hindu-Muslim problem (Lucknow pact) and the Sikhs sulking, when Motilal Nehru reversed his viewpoint and made a cryptic statement that, "**He wished he could blow the Punjab out of the map of India.**" **What he wanted was not that he wanted to blast Hindus and Muslims out of Punjab, but the Sikhs who constituted an inconvenient third party that did not fit into all India pattern.** He must have been seized of the spirit of his ancestor Ganga Ram Kaul alias Gangu Brahmin.

Following the Gandhi-Irwin pact and his subsequent release, Gandhi visited Gurdwara Sis Ganj, Delhi, on February 26, 1931, to offer his sympathies to the Sikhs at the firing incident on May 6 last, which he said he had studied with painful interest. Gandhi was not unaware of the general feelings among the Sikhs of the fraudulent character of Congress leadership and the policies they were pursuing towards them, and said, "Truth and non-violence have no room for fraud or falsehood... In physical warfare even chicanery and fraud have a place but non-violence precludes the use of all other weapons except that of truth and justice." Moreover the Sikhs are a brave people; they would know how to safeguard their rights by the exercise of arms if it should ever come to that. Gandhi did not tell the Sikhs at the time that when they seek to safeguard their rights by the exercise of arms, they shall be facing the armed might of the state and in Jawaharlal Nehru, Congress President's words, "superior arms will prevail"¹¹ to

save it from the doom of which he spoke. Anyhow, the deemed apostle of non-violence Gandhi's authorization to Sikhs to resort to arms to safeguard their interests, was of dubious character.

Master Tara Singh accompanied by Giani Kartar Singh and Harnam Singh met the British delegation on April 5, 1946, while Baldev Singh met the Mission separately the same day. Their testimony showed that they had not done their home work, were a confused lot and were working at cross purposes with one another. It also reflected lack of centralized leadership and a settled command structure. Baldev Singh, a Minister in Punjab, who was interviewed separately was also for a United India with reduced representation for the Muslims and weightage for the Sikhs. He, however, wanted the formation of a Sikh state in case Pakistan was conceded. Sir Stafford Cripps moving his stick over the map from Panipat to Nankana Sahib including Sikh states asked him whether they should provide that to whomsoever that area goes, no constitution covering the area be framed unless that was acceptable to the Sikhs. Baldev Singh said they wanted Sikh rule upto Jhelam and would not be satisfied with that area. Giani Kartar Singh beat his forehead thrice when told of Baldev Singh's moronic reply, but the Sikh leadership did nothing to pick up the proposal.¹² In the words of Dr Gopal Singh, "It is a pity that such an offer (the best in the circumstances which the Sikhs later took 20 years to fight for) was rejected out of hand without even discussing its possibilities or making it a basis for further elaborations and discussions."¹³

The Cabinet Mission especially Sir Stafford Cripps, who earlier in 1942 had also thrown a lot of suggestions at them, must have been amazed at the unintelligent, rather crazy, Sikh leaders – all four of them speaking at a tangent, oblivious of the times ahead. Cripps especially was driving them towards seeking an autonomous district or a Sikh State from Panipat to about Nankana/Ravi on the Soviet model, and it was only the craziness of Sikh leadership that they could not pick up the hints or think in those terms. Had they studied the Soviet model, they could have asked for an autonomous unit with membership of the United Nations on the pattern of three of the Soviet Republics of Latvia, Lithuania and Estonia getting it. The SGPC (Shiromani Gurdwara Parbandhak Committee) could have served as the fulcrum of the Sikh nation. The British, not unnaturally, ruled them out as serious partners or worthy of confidence because of their pedestrian leadership. **They were told very very clearly in 1946 by C. Rajagopalachari that they must get iron clad guarantees when the British were still there, otherwise the Congress leaders won't give them anything.** The Intelligence Bureau in its note of June 14, 1946, attributed the failure of the Sikhs to come together to perennial jealousies amongst their leaders.¹⁴

The same day when the Sikh leaders were fumbling before the Cabinet Mission, Jawaharlal Nehru at a Press Conference in Delhi, April 5, 1946, stated, "The brave Sikhs of Punjab are entitled to special considerations. I see nothing wrong, in an area and a set up in the North wherein the Sikhs can experience the glow of freedom." Nehru, a wily politician, was speaking in a certain context and did not necessarily mean what he was saying. His real feelings towards the Sikhs were reflected when he said that Master Tara Singh had the unique distinction of sitting on about 15 stools and that he (Tara Singh) was free to align with the Muslim League, if he so liked. Nehru, like a spoilt child that he was, indulged in a lot of bravado and indiscrete talk.¹⁵ In 1949's, when Tara Singh spoke through Giani Kartar Singh to Nehru about April 5, 1946, Press Statement, he mentioned that this was part of his chicanery.

1. For text of Nabha Orders, see Punjab Past & Present (PP&P), Vol VIII April 1974, pp. 200-01.

Jawaharlal Nehru, *Autobiography*, (1936), (Delhi 1980 reprint), p. 114.

2. Cf. Note on family history recorded at last part of his life by Bansi Dhar Nehru (1848-1913), once a Sub-Judge, First Grade, in U.P.

Jawaharlal Nehru later improved upon it when he recorded that family gradually got the surname Nehru after being known as Kaul-Nehrus, which was not the case. Despite Bansi Dhar Nehru's written note, Jawaharlal Nehru starts his *Autobiography* 1936 (Delhi 1980, reprint p. 1) on a note of untruth when he writes that Farrukhsiyar in 1716 brought his ancestor Raj Kaul, allegedly a great scholar in Sanskrit and Persian from Kashmir and made him the land grant at Andha Mughal, a Delhi suburb. All historians agree that Farrukhsiyar never visited Kashmir. M J Akbar, *Jawaharlal Nehru, A Biography* (Delhi 1984), p. 5. See also B.K. Nehru, *Nice Guys Finish Second*, (Delhi 1991), pp. 5-8, on origin of Nehrus.

3. Guru Tegh Bahadur's receiving in May 1675 a delegation of Kashmiri Brahmins, who were feeling the pinch of Aurangzeb's new religious policy, was considered menacing. a delegation of 17 was led by Pandit Kirpa Ram (Dutt) of Mattan. He was well aware of the potentialities of the Sikh movement to stand up to the Mughal tyranny.
According to P.N.K. Bamzai, (*History of Kashmir*, p.371) tyrannized by the new Governor, Nawab Iftikhar Khan (1671 -75) Kashmir Brahmins got the idea after praying to Lord Shiva at Amamath Cave Temple in March 1675.
4. Swarup Singh, *Guru Kian Sakhian* (Piara Singh Padam and Giani Garja Singh, eds) mentions of his father Aru Ram being a Sikh of Guru of Hari Rai. Kirpa Ram, renamed Kirpa Singh after baptism in 1699, died fighting in the battle of Chamkaur in 1705. There were some others who sacrificed their lives. (After the death of Giani Garja Singh, Piara Singh Padam removed his name and published it under his own name. That is the standard of a Sikh scholar.)
5. P.N.K. Bamzai, Kashmiri historian, in his talks with the author in New Delhi in April 1995 contended that Kashmiri Brahmins were so orthodox till very recently, that they always had a Kashmiri Brahmin as their Cook and would not appoint a Punjabi Brahmin to their household.
Later at Paonta, Guru Gobind raised a battalion of *Udasis* under the leadership of Mahant Kirpal. He permitted them to have their own *Langar* as they had compunctions at *Shikar* being served in *Guru ka Langar*.
6. Chief Commissioner Delhi's Record Office: *Rakab Ganj Gurdwara Papers*.
7. He built a palatial residence at Allahabad which became a centre for Gandhi's rendezvous and others.
8. Nehru to Kitchlu, April 9, 1924, *Selected Works of Jawaharlal Nehru* Vol II, Pp.152
9. In 1955-56, talks with Sodhi Pindi Das, who was a member of Bharat Naujawan Sabha. He had been arrested three-four times during the British era.
10. Feroze Khan/Gandhi, Mohamad Ali Jinnah and Jawaharlal Nehru had a community in outlook in their eating habits - they were all eaters of Beef and Pork without distinction.
11. *Collected Works of Mahatma Gandhi* (CW), Vol. 45, p.121.
12. Nicholes Mansergh ed. *Transfer of Power*, hereinafter referred TP) Vol 7, De 56 pp. 138-41; Sirdar Kapur Singh, *Sachi Sakhi*, (Jaalandhar, 1972) p. 94. He later wrote a pamphlet, *The Stupid Sikhs*.
13. Gopal Singh, *A History of the Sikh People*, 1469-1988 (Delhi, 1988) Pp.704.
14. Christened Effenberg, *The Political Status of Sikhs during the Indian National Movement*, 1935-47, (Delhi, 1989) p. 163
15. For official version, see *Selected Works of Jawaharlal Nehru*, (Delhi, 1972), Vol. 15., Pp. 120-25.

II

Gandhi was not inaccessible to the British, for he was not against British imperialism as such. Gandhi did not condemn British imperialism in South Africa. He not only sided with the British during the Boar War, but also during his over two decades of stay in South Africa did not utter a single word or write a single line for the sufferings of the black people. To him Black Africa simply did not exist. He only protested against humiliation perpetrated on his own people.

Gandhi in his craving was one with Lala Hardayal, who, earlier as Secretary of *Ghadr* Party, had pushed the Sikhs in Western America – mainly British Columbia (Canada) and California (USA) - back to India, openly indulged in ushering a revolution during First World War. Earlier, it had been a big and spontaneous immigration of the Sikhs from India starting 1904 onwards. 85 per cent were the Sikhs, mainly Jats. Under impact of *Singh Sabha*, a *Khalsa Dewan* in 1907 at Vancouver (Canada), and under the influence of (Sant) Teja Singh M.A., and Raghbir Singh, a *Pacific Coast Khalsa Dewan* in California and a *Gurdwara* in 1912 at Stockton. Lala Hardayal, a powerful editor of *Ghadr* (Revolt/Mutiny) wangled through them to their sure destruction for liquidation.¹ They had no knowledge how a revolution can be launched. They returned by *Kama Gata Maru* starting from Vancouver and became sitting ducks. Several of them were hanged, transported for life (*Kalepani*), or otherwise sent to jail, and confined to their Villages.

Hardayal, a clever *bania*, sought amnesty from USA and lived there sheepishly, without any political aspirations. He cared too hoots for Indian independence. His objective was to stamp out feelings amongst the Sikhs of having once been the rulers of Punjab: he wanted them to be one with the Hindus. Gandhism in Punjab meant principally that.

The discernible British administrators, aware of Gandhi's support to the British during the Boar War, serving as a recruiting sergeant during the First World War, (when Home Rule Movement was at its peak) for which he was awarded *Kaisar-i-Hind Medal*, and his propensity to contain revolutionary terrorism and otherwise localize the impact of various movements, lionized Gandhi and never posed a serious challenge to his prestige and leadership in India. They rather helped to build him up. Gandhi's

leadership of the national movement permitted the British to canalize it to the channels they wanted it to progress, and the end-results were not disappointing to them.

Shortly afterwards, the situation in the Punjab exploded because of the agitation against Rowlatt Bills, and the call for *Satyagraha* by Mohandas Karamchand Gandhi. It led to the perpetration of the involuntary Sikh congregation from *Durbar Sahib*, next to Jallianwala Bagh massacre on Baisakhi, April 13, 1919, when troops under Gen Dyer opened fire killing 379 and wounding over 2000 unarmed persons. Then followed repression. When Rabinder Nath Tagore renounced his Knighthood, M.K. Gandhi did not renounce his *Kaisar-i-Hind Medal* for obvious reasons. In retrospect, it was a contrived incident, with Hans Raj, in collaboration with the Administration, convening a public meeting, and collecting the people over there. When General Dyer arrived with the troops, he was seen talking to the C.I.D people, and escaped before the firing started. M.K. Gandhi, when looking into Jallianwala massacre, came across Hans Raj's dubious role, but chose to put a veil over it, to not to expose a Hindu as the main character in this sordid affair.² Sikhs should have applied their mind to the goings on.

A government assessment conceded that, "In so far as the aims of the Gurdwara Parbandhak Committee are purely religious, there is now little doubt that it represents the general body of up-to-date Sikh opinion." The government announced on January 12, 1922, its decision to finally withdraw from the management of the Darbar Sahib and leave the administration in the hands of the Sikh community, or SGPC, and allow the *Keys* to be given over at once.³ Even a government study in February 1922 conceded that the contention of the SGPC that Akali movement was religious and non-political "cannot be lightly dismissed."

It was time now for the SGPC and the Akali leadership to sit down and do cool thinking, and not only reiterate the purely religious nature of the Gurdwara Reform Movement, but also to come out of Gandhi's snare of mixing politics with religion. And, there was an opportunity knocking at the door in the form of the projected visit of the Prince of Wales in the last week of February to Khalsa College, Amritsar: he was willing to announce the raising of its status to that of a Sikh University, a la Aligarh Muslim University and Benaras Hindu University, promoting studies and research in Sikh history, religion and philosophy.⁴ Then, there was availability of a fair solution of Gurdwara Reform Movement. The whole community was united. There was no need for Jaito Morcha or abdication of Maharaja of Nabha. And, there was an impending Hindu-Muslim riot in NWFP (North Western Frontier Province) and Punjab in which the Sikhs played a balancing role and brought about a rapprochement. Now there was all round failure. Their fight was not against the British, but Mahants and elitist Hindus of Punjab legislative Council.

Prof. Sahib Singh, Joint Secretary, SGPC, in his instructions issued to Akali Jathas on March 19, 1922, warned them of the government's resolve to crush the Akali movement by force. He advised them to pursue peaceful lines to avoid "fruitless sacrifices" and save "the sacred Gurdwaras and Akali movement from mutilation".⁵ One wishes, that this type of wisdom had dawned on the Sikh leadership six weeks earlier.

Gandhi was all the more piqued, firstly, at Akalis running a perfectly non-violent movement drawing encomiums all around whereas his movement had ended in a fiasco; secondly, at Hindu-Muslim riots extinguishing whatever good was left of his Non-Violent Non-Cooperation Movement; and, thirdly, *Gandhi's losing* the decency for a minority community and **talk of non-existent Sikh Raj. This only showed his being the worst enemy.** The Sikhs never understood it.

At the time of culmination of Gurdwara Reform Movement in 1925, the Tat Khalsa dictated the bill adopted by the Punjab Assembly, excluding Sahajdhari, Udasis and Nirmalas, who by their own admission were Hindus, or who constituted the kernel of Hindu view point of Sikhism. Hailey introduced elections to the SGPC set up – not followed in Churches, Hindu Mandirs or Muslim Mosques, etc. – causing disruption to religious (*dharmak*) orientation of the Sikh Gurdwaras, which needed higher level of specification, pre-eminence and detached individuals. Besides, it caused schism in the solid Sikh

community, to the glee of the enemy forces, including Gandhi and others. Soon elections emerged as the main factor and it soon overwhelmed the Gurdwara set up.⁶

There were certain issues that needed immediate attention, by the Party that came into power in 1925 or the other which came into power in 1926. One, Khalsa began to recite the couplet, "*Raj Karega Khalsa*", (Khalsa shall rule), in the congregations from 1810 as part of their litany.⁷ This was part of Darbar Sahib till 1849, and this needed to be installed immediately after 1925. And, two, introduction of Bhatt-Swayyas before *Prakash*, ceremonial opening, of Guru Granth Sahib. It was thought by the English that Bhatt, were the only submissive/slavish class which was vociferous in welcoming the English rule vis-à-vis Muslims in Hindustan and Sikhs in Punjab. To them the Bhatt-swayyas exemplifying the importance of a radiance in presentation vis-à-vis other contributors to Guru Granth Sahib including the Ode of Succession which need to have the primacy in place, recited by Satta and Balwand in Rag Ramkali.(SGS, Pp 966– 68), consisting of 8 paras, one para to be recited each day, presents a befitting presentation - apart from other contributions by Bhai Gurdas (this is to exclude Bhai Gurdas II who was an infiltrator and started distortion/subversion of Sikh semantics), and compositions of Bhai Nandlal which, interalia, are the only ones available from Seventh to Tenth Guru.

First major damage followed in the innocuous decision by SGPC in March 1927 to explore firstly, Sikh teachings, traditions, history and practice and secondly, *chose to prepare a draft of code of Sikh conduct and convention*. This second part was trickiest issue and it was essential to strictly stick to the practices followed in the Guru Gobind Singh period. What you gained by the Gurdwara Act 1925, was now being washed out in the second part. Guru Gobind Singh on Baisakhi, March 29, 1699, followed strictly conformed Japji while administering *Amrit*, and the entire 18th century mentioned only of *Anand Sahib* which is reciting customarily in end of bhog ceremony, but now some of the non-conformers brought in *Jap Sahib*, *Swayyas* and *Chaupai* as three *banis*, hymns, (falsely attributed to Guru Gobind Singh) to be the five *banis* to be recited for *Amrit* ceremony. One of the followers of the strictest test of Tat Khalsa spirit, was eventually thrown out in 1932 and the Sikh Code of Conduct was eventually adopted in 1944. The Khalsa stuck to Japji right from 1521 with sprinkling sometime of Anand Sahib : there were *Udasis* and *Nirmalas* who followed through the English since 19th Century and had their own objectives. In 1st Century after 1707, there was no compilation of Dasam Granth.

Not an iota of the so-called *Dasam Granth* contains a composition of Guru Gobind Singh.⁸ Akal Takht in 1973 ordained a *Hukamnamah* that *Charitro Pakhian* (describing sexual exploits, a creation of *Vam Margis*, who excelled in it), was not a *bani* of Guru Gobind Singh, but a translation of old Hindu mythological stories, and holding it otherwise was incorrect. Giani Sant Singh Maskeen, a *Nirmala*, has been performing *Katha* from *Guru Granth Sahib*, and never ever has uttered a word about *Dasam Granth* much less about *Charitro Pakhian*. It has been only since February 2016, a couple of times, an exponent from *Udasis*, has uttered in *Gurdwara Bangla Sahib*, New Delhi, amidst *Katha* an exposition of *Charitro Pakhian* falsely associating the name of Guru Gobind Singh with the fictitious stories. A member of BJP/RSS is General Secretary of Delhi Sikh Gurdwara Management Committee (DSGMC) and the Party has otherwise close collaboration with Badal Akali Dal which is in power both in DSGMC and SGPC. They have already installed a Board in *bhagwa* colour in the name of Guru Hari Krishan over the Gurdwara, making him a follower of some Yogis/ Panda, but not of Guru Nanak. So was the case with other Gurdwaras. Guru Nanak said, "Neither dirty, nor dull, nor ochre, nor any other false colour; Nanak perfectly red is of the true colour of him who is imbued with the true Lord." (*Na meila na dhundhla na bhagwa na kach/ Nanak Lab Lal hai, sache rta sache*)⁸. The other colours are Black, Blue and Basanti/yellow/kesri.

1. Only 1100 Sikhs were left in North America.

2. V.N. Datta *The Jallianwala Massacre*, (Delhi, 2000), pp. 10-13.

3. M.K. Gandhi's telegram to Kharak Singh read, "First battle for India's freedom won. Congratulations". Gandhi's gesture was fraudulent in character, loaded and futile.

4. Kapur Singh, *Sachi Sakhi*, Jalandhar, 1972). p.51.
5. Ibid, P. 149.
6. Sardar Narain Singh, *Gurdwara Parbandh Sudhar* SGPC Amritsar pp. 94-95.
7. Attributed to Guru Gobind Singh, the couplet forms part of Bhai Nand Lal's *Tankhah Nama* (Code of Conduct) for a member of the Khalsa. The full couplet reads, "Khalsa shall rule, and no one will challenge their authority. Humiliated in defeat, all will join their ranks and he alone will be saved who seeks their refuge." Cf. Ganda Singh, "How the Sikh Raj Came About", *Punjab Past and Present* (hereinafter PP&P) Vol. XV, October 1981, p. 433.
8. *Guru Granth Sahib*, in *Rag Maru*, p. 1089.

III

I have already mentioned of M.K. Gandhi being an agent of the British. During Civil Disobedience Movement, (1930-32), he told the Viceroy, the objective was to contain the violence of revolutionaries. Gandhi in return torpedoed the Communal Award (with 33.5 per cent Muslims, 20 per cent Dalits, untouchables and a host of others). He also resorted to "fast unto death", 1936, to have untouchables classified as Hindus with inbuilt inequalities, this was his great achievement. Mayawati of Bahujan Samaj Party, on the basis of her reading of Ambedkar papers, was not wrong when she in 1994 termed Gandhi as a great enemy of Dalits. Dalits sometimes desecrated his *Samadhi*, with excreta and other objects.¹ Gandhi ensured that depressed classes remain depressed for all times to come as per Hindu *Shastras*. Quite recently, in 2016, a retired judge of the Supreme Court, Mr. Jj. Markandey Katju, has instituted a case in the Supreme Court on Gandhi's status as a British agent.

With the start of Second World War in September 1939, Gandhi started suicidal course of retarding the war efforts. Shortly, March 1940, Muslim League stepped in a major way for "Two-Nation Theory", seeking self determination in North Western and Eastern parts. The Sikhs too came forward to advance the war efforts. Here was an opportunity to completely break way from Gandhi/Congress which had been playing a hide and seek game with them. But the British had something for Gandhi as we shall see. For instance, American troops along with British troops in East and South East Asia were provided sumptuously with beef, their staple diet, by interalia, Birlas who did a roaring business. At the instance of Americans, the British provided a part of their gains to M.K. Gandhi, who used the funds for the families to his cohorts including Dr. Rajendra Prasad, to keep them up during their detention period.² Birla House emerged sustenance of Gandhi. The British kept tangled wires with the Congress and Muslim League. In 1944, the Sikhs had started Master Tara Singh the same degree of credence in Sikh politics as were given to Jinnah in Muslim politics. But Tara Singh did not learn anything.

At the time when the Muslim League was forging a pistol to safeguard the Muslim position in response to Congress chicanery to achieve Hindu supremacy, the Sikh were betrayed down the lane. Husain Shaheed Sohrawardi was the Muslim Chief Minister of Bengal, and it brought to a hell in Calcutta. The Sikh Taxi Drivers of Calcutta joined hands with Bengalis to turn the tables the next day. This was the first time, in the last century and more, that the Sikhs were involved in a conflict with the Muslims³. There had been a series of conflicts in Punjab and Frontier involving Hindus and Muslims, and the Sikhs had always kept themselves aloof, or rather played a conciliatory role. Here was the call for the Akalis led by Master Tara Singh to hold back the Sikh Taxi Drivers: a few words for conciliation were needed. Failure to do so proved very costly. The sins of Calcutta Sikh Taxi Drivers were visited on their co-religionists in Hazara in Frontier in December 1946. But partition was still not on the cards. The Muslim League needed over two months to start in early March 1947, a mayhem. For instance, the community in *Pothohars*, from where Master Tara Singh came, was thinly spread out. There was a lot of loss of people, especially Kahuta. But Master Tara Singh still lacked a work plan.

Private papers of Lord Wavell refer to a British plan to have three way partition of the Punjab – between Muslims and non-Muslims, and between Hindu and non-Hindu areas to cater to the Sikh interest in Central Punjab including the Sikh states. Baldev Singh, who was not worth his salt, disclosed the message to Nehru. The way Baldev Singh behaved as a camp follower of Nehru caused deep resentment among the Sikhs.⁴

It will be seen that by the time, March 23, 1947, Lord Louis Mountbatten took over as Viceroy of India, the decision to partition India had already been taken. Mountbatten known for his megalomania, forced the pace of events and aggravated the problem.

The Sikh objective was clear, to avoid Hindu and Muslim domination. Ideas of various models, the Soviet, Swiss and others were there, but needed instant consolidation. For instance, Swaran Singh and Bhim Sen Sachar on April 21, 1947 demanded division of the Punjab into two or three autonomous provinces,⁵ the third meant separation of the Haryana area. The Sikh leadership should have come out decisively for a three-way division of Punjab, if nothing else.

Congress leaders were fully aware of the predicament of the Sikh leadership, and took full advantage of that, to deny them any meaningful concessions. For instance, the Sikh demand for exclusion of Haryana area from East Punjab, to pave the way for Punjabi speaking state, Punjabi Suba, was negated by Congress leaders in May 1947 itself when Mountbatten was hammering the partition plan down the throats of the Indian leaders. Baldev Singh's seeing the Viceroy by end May and telling him that "there was no sign of either party making any concessions to the Sikhs" marked the culmination of the failure of the Sikh leadership.⁶

It may be mentioned that the demand for a separate Jat state including the whole or part of Meerut Division of U.P. and large parts of Ambala Division, was mooted in April 1947 as the partition line would have been near Panipat in case of the Sikhs throwing their lot with the Muslim League. Giani Kartar Singh, after he had entered into serious parleys with Jinnah told Sir R. Jenkins that the Sikhs could let the Hindu Jat have Rohtak, Gurgaon, half of Karnal and Hissar districts; in Ambala, the Sikhs and Muslims were in majority.⁷ Since Giani Kartar Singh was frustrated by Tara Singh and Baldev Singh from outwitting the Hindu Congress leaders, the demand for a separate Jat state subsided, and the Sikhs were left to bite the dust.

By May 1947, both Gandhi and Nehru were seized of guilt complex. The Constituent Assembly was inaugurated on Dec 9, 1946, without participation of the Muslim League, but it soon entered the Constituent Assembly. Jawaharlal Nehru was nominated as the leader by Gandhi but he showed potentialities of immaturity and lack of sophistication. Inaugurating the Objective Resolution, he termed Gandhi as "*The Father of our Nation*". Earlier in *Discovery of India 1946*, he had termed the old patriarch of the Congress, Dadabhai Naoroji, as the *Father of the Country*. Surprisingly old fox Gandhi beamed in gurgles when there was no talk of partition of the Country. On May 28, they wanted Mountbatten to shelve the partition plan and enforce the Cabinet Mission Plan as an "*award in letter and spirit*". After being badly mauled, they were now willing to accept what was available to them for about a year from May 16, 1946. Matters had gone far ahead and it was not possible to reverse the trends. Because of the Sikhs throwing their lot with India, the whole of present Punjab and Jammu & Kashmir, parts of present Himachal Pradesh and Haryana could become part of India. But for that, the boundary line would have been somewhere near Panipat, as Hindus were in majority only in Gurgaon and Rohtak and parts of Kamal and Hissar districts of undivided India.⁸ Were Hindu Congress leaders grateful to the Sikhs for bringing about this addition to the Union of India? No, not the least.⁹

There were two people who till the last fought for Indian unity. One were the Pathans under the leadership of Khan Abdul Ghaffar Khan. The other were the Sikhs led by Shiromani Akali Dal. Describing the state of his people, Abdul Ghaffar Khan said, "Tied hand and foot, we have been thrown to the wolves."¹⁰ The position of the Sikhs was no different, except that they did not have the leadership to realize what havoc it had caused to the community. The Sikhs had been thrown to the wolves of

Brahminical vintage. For the first time in their history, they came under the tutelage of Brahminical Hindus. They were at the mercy of Gandhites, under pinned by ferocious Arya Samajists, who in alignment, aimed at their very identity. **Worst of it was a descendent of Gangu Brahmin assumed as Prime Minister of India. They were full of venom.**

Before leaving for Pakistan, Jinnah paid a farewell call on his friend Sardar Bahadur Sir Sobha Singh and told him, that, "The Sikhs by not opting for self rule had committed a big blunder." Sobha Singh said, "By fully trusting Hindus and linking our destiny with them, we have done well. The Hindus will never maltreat us or betray us." Jinnah quipped, "Sardar Bahadur, you had the Hindus only as your co-slaves; now, you will know the real Hindu when he becomes your master and you become his slave."¹¹

Jinnah was not far wrong. The process had already started. To cite only two instances. One, Gandhi by June 1947 had already resumed his attack on the Sikh identity and made his intentions very clear as to the treatment awaiting the Sikhs in independent India. Instead of thanking Master Tara Singh for bringing half of Punjab into India, Gandhi adopted supercilious attitude and administered him a rebuke when Tara Singh called on him shortly after the Sikhs throwing in their lot with the Hindus under the June 3 plan. Gandhi took note of Sikhs asserting of being a separate religion and averred that "all the poison was spread by Macaulay (he meant Cunnigham) who wrote the history of the Sikhs. Since Macaulay (sic) was a well known historian everyone swallowed what he said."¹² He was for removal of that poison. **This only showed that Gandhi's malice and ignorance went hand in hand.** Gandhi also averred that, "The *Granth Sahib* of the Sikhs was actually based on the Hindu scriptures". Also in this age of Atom Bomb, "the sword was a rusty weapon." Gandhi took a malicious note of the Sikhs living "in great material comfort". Later on August 5, at Punja Sahib, he ridiculed the Sikh concept of one Sikh being equal to *sawa lakh*, a legion.¹³

Two, Chaudhri Lehri Singh, a Congressite Hindu leader on July 9, 1947, wrote to Sardar Patel, "As you are no doubt aware, now-a-days in the Punjab the Sikh movement (sponsored by Tara Singh) for the creation of a Punjabi speaking province comprising the whole of Jullundur Division, Amritsar and parts of Ambala Division is gaining ground. This will result in isolating the Haryana Prant, viz districts of Rohtak, Karnal, Gurgaon and some parts of Hissar. To propose further division of the truncated Punjab is definitely actuated by the sole desire of establishing Sikh hegemony in the Central Punjab. This move on the part of Sikh leaders cannot be justified in any way." And, Patel wrote back on July 11, 1947, "I can assure you that at present there is no question of any division of the Eastern Punjab on the lines you have referred to."¹⁴ Hindus had started marshalling themselves against the non-existing 'Sikh hegemony' in the central Punjab, even before the partition had been effected .

The Sikh leadership emerged splintered from the Gurdwara reform movement, thanks to Gandhi's and later Hailey's machinations.

The leadership which came up was fractured and inept. Tara Singh was an ordinary graduate and could not match the top Congress leadership's sophistry or intellectual attainments. He struck to anti-imperialism as an article of faith and a fixed position, when a pragmatic approach dictated a compromise with the British and adoption of a rational outlook which could have put him at an advantageous position vis a vis the Hindus and the Muslims. He was handicapped by his deep commitment to the Congress and the perverse perception of the Sikh history, which saw purpose of emergence of Sikhism in protection of Hinduism. He did not learn anything and put the community, in a mess if not chaos.

Giani Kartar Singh though less educated was the brain of the Akali party and showed traces of brilliance which were marred because he could not come up as the supreme leader. Baldev Singh was very mediocre whose only qualification was that he was moneyed and financed the Akali party. He was not fit for the job he was entrusted with. He learnt only in 1952 when Nehru removed him, he did not have the capacity to write down his memoirs in Urdu, Punjabi or English. He died a disappointed man.

In short, the Sikhs had a collegiate type of leadership, of conflicting interests and pulling apart which lost opportunities when they were knocking at the door, in the process, jeopardizing the Sikh communal identity, and pushing it to untold sufferings.

1. Sangat Singh, *The Sikhs in History*, (Amritsar 2014), p.193.
2. Lecture delivered by an American Professor at Nehru Memorial Museum and Library, New Delhi
3. Sangat Singh, op.cit., 219-20
4. Ibid, p.222
5. Durga Das (Ed), Sardar Patel's Correspondence, Vol. V. (Ahmedabad, 1971-74) pp.1292-93.
6. Ajit Singh Sarhadi, *Punjabi Suba: The Story of Struggles*, (Delhi, 1970) pp.128.
7. Note by Jenkins, *Transfer of Power* Vol, Document 113, p. 183.
8. Paying his tributes, C. Rajagopalachari attributed accession of half of Punjab and half of Bengal to Master Tara Singh. Jaswant Singh, (ed), *Autobiography of Master Tara Singh*, pp. 401.
9. As Gandhi was a great devotee of Lord Krishna, we may highlight the main deductions drawn by him from his life. A recent biography of Lord Krishna by Pavan Verma (Delhi, 1992) tellingly point out that,

1. Lord Krishna in early childhood was caught stealing butter, but he chose to tell a lie;
2. Lord Krishna ran away with the clothes of naked Gopis (taking both in a pool of water) who had complained to his mother against his butter-stealing campaigns, and dictated terms to them from an unequal position;
3. Lord Krishna could have come to the rescue of Daropti much earlier but did not, till the point of no return had been reached; and
4. Lord Krishna in Mahabharat War, made Arjuna to shoot arrows at Karan in violation of accepted principles of war, and kill him. Arjuna throughout his life did not forgive himself but Lord Krishna had no remorse at all.

Verily, *Satyamev Jayate*, truth lies in victory, not that, victory lies in truth.

10. Quoted in *the Spokesman* weekly, December 25, 1972.
11. Kapur Singh, op.cit. Pp.134
12. CW, Vol. 88, Pp. 4-5.
13. Ibid, Vol. 89, Pp. 284.32. Gandhi did not say that The Sikhs should have kashmir headed by a kirpan.
14. Durga Das, op. cit., Vol. V, Pp.302-03.

2

GANDHI AND DUMMIRATE

I

On August 15, India became independent. Jawaharlal Nehru took over as Prime Minister with Sardar Vallabhai J. Patel as Deputy Prime Minister. Earlier, Jawaharlal Nehru at the instance of M.K. Gandhi had taken over in December 1946 as Premier of the Constituent Assembly. Both of them had shown immaturity. Sardar Patel had full control over the Congress Party's Operations and had shown an iron will. Naturally, he thought that taking over as Prime Minister shortly after August 15, was only a stop gap arrangement. He had a maturity in outlook, whereas Jawaharlal Nehru was gullible. But Jawaharlal Nehru's plus point was, apart from Gandhi's patronage as a Father figure, during a visit to Singapore he had developed a rapport with Lord Louis Mountbatten, who was suggested by him as the next Viceroy of India, which worked out.

Gandhi was sore with mass migration of Hindus and Sikhs from West Punjab, and their endeavor to displace the Muslims, especially from Delhi and UP. Sardar Patel was blunt and wanted the Muslims in Northern India especially the cow belt, who were foremost in the demand for Pakistan, to cross over. Gandhi, screeching his teeth, was helpless before Patel. Gandhi met angry Hindus-Sikhs refugee camps

in Delhi in early September 1947, and was accused of hardness of heart towards them. "He had not suffered as they had. He had not lost his dear ones as they had, nor had he like them soon rendered homeless and penniless". Gandhi implored the refugees not to return evil for evil.¹

Gandhi now started speaking on the subject in his evening prayer meetings on violence allegedly generating from the Sikhs. He even went to the extent of sequestering Hindus from the ongoing violence in Delhi and its neighbourhood, and blamed the Sikhs as the sole blot on the fair name of India. Gandhi lashed out against the Sikhs, charging them left and right:

1. For instance, on October 2, 1947, Gandhi spoke against the Sikhs keeping *Kirpan*, and said, "The way people put out the Kirpan, these days, is an act of barbarism."²
2. On November 19, he went to the extent of saying that the Privy Council Judgment, that the Kirpan meant sword of any size now that Hindus have come to power, had become defunct.³
3. He also frequently talked about the drinking habits of the Sikhs, as if liquor was not consumed in Hindu premises and of the Sikhs selling *Kabab* and other flesh food, to the grave annoyance of Hindus.
4. At Guru Nanak's Birthday Celebrations in Delhi on November 28, 1947, Gandhi said that if a Sikh was equal to "*Sava Lakh*" i.e. literally 1,25,000, a first strike would be sufficient to kill a man. Why were they taking resort to sword? What he was seeking to drive home was, that the Sikh claims that one Sikh was equal to a legion was untrue.
5. On December 4, 1947, Gandhi mischievously added, who was Guru Nanak if not a Hindu? Further that "Even Guru Nanak never said he was not a Hindu, nor did any other Guru".⁴
6. On January 21, 1948, breaking his fast protesting against the Hindus for joining hands with the Sikhs, what he called, uprooting the Muslims in Delhi, Gandhi told delegation including Giani Kartar Singh, "I read your Granth Sahib. But I do not do so to please you. Nor shall I seek your permission to do so. But the Guru has not said anywhere that you grow beards, carry Kirpan and so on".⁵ Gandhi wanted the Sikhs to disown Guru Gobind Singh, cast off Kirpan, other symbol of the Khalsa, shave off their hair and merge into the ocean of Hinduism!
7. Around that time, there was a bomb blast at the site of his prayer meeting, Gandhi, without any verification, or an iota of evidence, and without thinking for a moment said that, that must be the work of a Sikh!

But Gandhi's continued outpourings were rattling the Sikhs mind. On December 24, 1947, some enterprising Sikhs took to him a bundle of press clippings of his anti-Sikh announcements to impress upon him the enormity of the pain and damage he was causing to the community.⁶ The most quotable quote frequently talked about during this period was Gandhi's pronouncement in one of his prayer meeting, "*Mane shuna hai, aaj Balimarran mei, ek Mushlman Bhai kele ke chhilke se phishl kar gir gya. Wo chhilka zaroor kisi Seekh ne pheka hoga*" – I have heard today in Balimaran (off Chandini Chowk in Delhi), a Muslim brother slipped off a peel of a banana and fell. That peel must have been thrown by a Sikh.

Gandhi really was out of his mind when talking about the Sikhs. Instead of making amends, in his usual style he laughed at the anger of the Sikhs. He did not deny the veracity of the press reports, but added that "As the Sikhs were a virile *race*, he certainly expected more from them", and that "Whatever he said, he had said as a staunch friend of the Sikhs."⁷ The Sikhs said, they did not need such a friend, but he had imposed himself as one!.

In between, there was a raiders attack on the Kashmir Valley and accession of Maharaja of Kashmir to the Indian Union. One thought of the apostle of non-violence to face the Kashmir Valley: the raiders would read his *fateha*. In the mid-1940, he had suggested "every Briton" to face Hitler's violence by non-violence.⁸ But here he sanctioned the use of armed forces. It were the Sikh soldiers of Maharaja of

Patiala who were the first to be sent to Srinagar to face the raiders, supported by Pakistani troops. But despite the praise of all the nation, Gandhi continued his attacks on Sikhism.

Gandhi had outreached himself by making new propositions which eventually sealed his fate. He said, "It cannot be said that Sikhism, Hinduism, Buddhism and Jainism's are separate religions. All these four faiths and their off shoots are one. *Hinduism is an ocean into which all the rivers run. It can absorb Islam and Christianity and all other religions and only then can it become the ocean*"⁹ Also, whenever Dr. B.R. Ambedkar mentioned the word minorities in the Constituent Assembly, the Hindu Congressites cried in unison, "There are no minorities now."

Gandhi by the time was thinking of dissolving the Congress which had functioned as an overarching body for disparate elements in struggle for freedom, and for reconstruction of India from the Village level. By the time, Jawaharlal Nehru and Sardar Patel were on breaking point and Gandhi had called both of them on January 30, 1948, to resolve their problem. This pointed to the end of the game so far as Jawaharlal Nehru was concerned, and perhaps Mulana Azad. That meant the end of the day. On January 30, 1948, before could Gandhi spell out his out-plan, he received four bullets - three from Nathu Ram Godse, an RSS worker, and one from someone else. No one wants to point out the source of the fourth bullet. Nehru was not unhappy, whereas Patel was deaf-mute at the turn of event. Lord Mountbatten made Nehru and Patel embrace each other and brought about a facade of reconciliation.¹⁰ Nehru went out to All India Radio to announce that the Light Had Gone Out. Thereafter, he buried Gandhism deep. For about five decades no one from his family ever heard of, nor did he confer on him the title of "The Father of the Nation". Nathu Ram Godse's last testament was kept in secrecy for a long time and he was sentenced to death at Ambala. It was treated as a "murder case" because Nathu Ram Godse was Chit Bhavan Brahmin, whereas Gandhi was a *baniya*. This was in sharp contrast to killing of Indira Gandhi which was treated as an "assassination".

Right from Nankana Sahib tragedy from 1921 to 1948, Gandhi never understood an iota of Sikhism. The first word in Digit 1 deciphered by Guru Nanak, or Guru Arjan Dev's scripture "na ko Hindu, na ko *Musalman*", we are neither Hindus, nor Muslims, or Bhai Gurdas's declaration of Guru Nanak's striking sovereignty in the World: "*Maria Sikka Jagat Vich*", were beyond his comprehension. Gandhi was against the Khalsa of Guru Gobind Singh which he never understood. When Aurangzeb read out the *Zafarnama*, he was full of penitence at the wrong done to him at the instance of crook hill chiefs. So far as Sikhs are concerned Gandhi was an intolerant, capricious and a hard core fanatic who worked for annihilation of Sikhism. He was worse than Aurangzeb. It was not for nothing that E.M.S. Namboodiripad later called Gandhi a Hindu religious fundamentalist.¹¹

One impact of Gandhi's murder in the context of unrelenting hostility towards independent entity of Sikhism constituted a watershed in the Sikh attitude towards the Hindus, and put them to serious thinking of their place in Indian polity. One offshot was that the Sikhs completely dissociated themselves from the Hindus. From early 1948 onwards, the Sikhs were not involved on either side in Hindu-Muslim conflict.

1. G. D Tendulkar *Mahatma: Life of Mohandas Karamchand Gandhi*, (Ahmedabad, 1969 reprint) Vol. 8, Pp.139.

2. CW, Vol. 89, Pp. 274.

3. CW, Vol. 90, Pp. 72-73, 96.

4. CW, Vol. 90, Pp. 177.

5. CW, Vol. 90, Pp. 470.

6. G.D. Tendulkar, *MAHATMA: Life of Mohandas Karamchand Gandhi*, (Ahmedabad, reprint) n.9, Vol. 8, Pp. 268.

7. CW, Vol. 72, Pp. 299-31.

8. Emphasis added CW, Vol. 90, Pp. 187-89.

9. CW, Vol. 90, Pp. 177.

10. Sangat Singh, *The Sikhs in History*, 8th edn. 2014, (Amritsar, Singh Bros), Pp. 246.

11. *Ibid*, Pp. 247.

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