Dr. Ambedkar effect and links between Master Tara Singh and Gandhi

As a debate has triggered on the role of Dr. BR Ambedkar in the history after a Sikh youth attempted to damage his statue situated on heritage street that leads to the Central Sikh shrine Sri Darbar Sahib in Amritsar, the then Akali leader Master Tara Singh and Mohan Das Karam Chand Gandhi-led Hindu leadership have also turned out to be party of the discussion.

When Akash Singh, a Sikh youth from Moga district, was detained after the incident, he was seen saying in a viral video that "*Khalsa Jee Asee Hinduan Da Ang nahi haige*" (Khalsa ji, we are not part of Hindus). This utterance explains the fate of Sikhs in India and reality of the leaders behind it.

While damaging the status, he also set the sculpture of the Indian constitution book on fire. This constitution never recognized Sikhs as a distinct religion. Instead, it always divided the society based on castes. This phenomenon is entirely against the basic ethos of the Sikhi.

Not only Dr. Ambedkar who was chairman of the constitution drafting committee, Hindu leaders and the Sikh leaders like Master Tara Singh were responsible for it. Different layers of Master Tara Singh need to be unfolded.

Master Tara Singh did not emerge as Sikh leader on his own. He was a converted Sikh. Hindu leadership and even British rulers played an important role in establishing him a Sikh leader. And militant or radical leaders of the Sikhs were marginalized. It was not allowed to emerge.

Militant leadership of the Sikhs was not invited to the meetings called by the Hindu leadership on the freedom struggle against the British government. Only Master Tara Singh-like moderate leaders were called and recognized. Due to these activities, Master Tara Singh remained in the headlines as representative of the Sikhs. Gradually, he became an established leader of the community.

Master Tara Singh took many steps which went against the interests of the Sikhs.

For instance, Muhammad Ali Jinnah, a Muslim leader and founder of Pakistan, advised Master Tara Singh to join Pakistan. "You have seen Hindus as slaves, not independent", he spoke to Master Tara Singh, guessing the treatment of Hindu government of India against the minorities including Sikhs.

Jinnah was a great leader and visionary. Despite being addicted to smoking and alcohol, Jinnah established an Islamic nation, Pakistan. He founded a nation for Muslim clerics and other Islamic religious leaders. Muslim religious leaders could never do on their own, what Jinnah did for them.

And Sikhs damaged themselves by opposing the formation of Pakistan. In a speech, Master Tara Singh stated that they would not let the formation of Pakistan. Had he been a mature Sikh politician, he would have applauded Muslims for getting an independent State and demanded independence for Sikhs. He would also present an agenda of Sikh sovereignty or Sikh homeland.

Did his speech against the formation of Pakistan spread hate against a section of Punjabi society? Did he attempt to divide the Punjabi community by doing so? Because of his tactics, Muslims started hating Sikhs.

When we learn about Master Tara Singh's act of opposing the formation of Pakistan and its flag, we also see reaction to it. Muslims of Punjab territory, which is now called as Pakistan occupied Punjab, strongly reacted to it. In such a situation, both Sikhs and Muslims confront each other. Statement of Master Tara Singh created rift between Sikhs and Muslims.

Because of this kind of position, Master Tara Singh was called a "traitor" of the community by a section of Sikhs. Going by his activities, he appears to be a spy as well. It appears that he was made to embrace Sikhi and established a Sikh leader under a plan. He was promoted as Sikh leader. After that he was made to do the deeds which were anti-Sikh.

Massacre of Sikhs in Pakistan-occupied Punjab and that of Muslims in Indian-occupied Punjab was a conspiracy. Under this conspiracy, he was fitted as a tool by the Hindu leadership.

The Indian constitution was implemented in 1950. By merely saying that they did not sign the constitution, the then Sikh leaders including Master Tara Singh could not be acquitted by the community. Not only Master Tara Singh, but all other Sikh leaders also accompanying him were spies considering the role they played.

When these leaders came to know that many sections of the constitution were anti-Sikhs like article 25 (2)(B) which deprived the Sikhi of independent status, they should have promptly responded to it and exposed it by issuing statements and registering protest in writing. They should have uncovered the Hindu fascist ideology and Hindu leadership. They should have taken a hard stand against the caste-based provisions in the constitution.

Had the Sikh leadership done so, the Sikhs would not have been martyred during Punjab Suba movement in 1966 and 1978 Sikh-Nirankari clash. Sri Akal Takht Sahib would not have been demolished by Indian Hindu rulers in June 1984 and thousands of Sikhs would not have been massacred across India in November 1984. Our youths would not have been killed in fake encounters and our sisters would not have been humiliated and raped in the Police stations in 90s.

So, it would be better if we call these leaders as "spies" instead of "traitors". They were spies, like the leader of present era, Parkash Badal who has been five times CM of India-administered Punjab thanks to his extreme loyalty with the Indian State.

Even at present times, same scheming is underway from the side of the Indian State to create divisions among people of Punjab. The Sikhs are at war with the Indian State, and they should prepare themselves to fight against the State. With cooperation of international allies like Russia, all the sectors of India are fighting against Sikhs. Sikhs should realize that they are at war with the Indian State.

The Indian State recognizes Sikhs as slave people. State never invites slaves for table talk. But when slaves come together and are organized, then the State gets ready for table talk for them. Sikhs are slaves in India. They will be invited to talk only if they unite.

Statue of Dr. Ambedkar was installed in Amritsar on the pattern of establishment of *Durgiana* Temple parallel to Sri Darbar Sahib. It is seen pointing finger at Sri Darbar Sahib, which is wrong and reflects a sense of Indian invasion on Sikhs. It is erected on a replica of an old building of the Indian parliament with a sculpture of the Indian constitution being placed before the statue.

We know that Guru Arjan Dev Jee installed *Guru Granth Sahib* in 1604 in Sri Darbar Sahib. A sculpture of the Indian constitution was placed in the vicinity. It means that the Indian constitution was made a parallel scripture. It is a challenge to Sikhi. Thanks to the propaganda of the Indian State, *dalits* recognize the Indian constitution as their 'sacred religious scripture' and Dr. Ambedkar as their 'Guru'.

Dr. Ambedkar was not *dalit*. He was a Rajput. Why did he not embrace Adi Dharam or *Balmiki*, the faiths practiced by non-Sikh *dalit* sections of Punjab.

Dalits recognize Dr. Ambedkar as their 'Guru' and must be asked why Dr. Ambedkar did not become Adi Dharmi. Why did he embrace Buddhism?

Moreover, how can the constitution be a sacred scripture which was amended 200 times. When any amendment is made in the constitution, why *dalit* leaders do not speak or raise objections?

This constitution detaches people from Sikhi. Caste is mandatory in the Indian system guided by its constitution. Under this system, caste dominates and affects the minds of the people. Besides, the constitution provides freedom for practicing immoral acts like illicit relations.

In the backdrop of this, Akash Singh is praiseworthy. He is not the first man to break the statues. In Ghana university, the statue of Gandhi was demolished by the local people when they came to know the reality of the Hindu leader. Similarly, people razed statue of Lenin in Russia.