**#INDEPENDENCE DAY SPECIAL** 

## Which Prime Minister has hoisted the National Flag most times?

India's first Prime Minister, Jawahar Lal Nehru, holds the record of hoisting the tricolour maximum times, while Gulzarilal Nanda and Chandra Shekhar could not get an opportunity to unfurl the national flag at the Red Fort during their tenures as the Prime Minister.



festival, *Independence Day,* is approaching. From villages to big cities, from the government and non-government organisations to individuals, everyone is plunged into the preparation for the upcoming *I-Day cele*bration, set to be held on August 15. The mood of festive ity has started prevailing all around as patriotism and love of the nation is spiralling out through the heart of every citen in our beloved country Independence Day is a time when we recall the sacrifice of our freedom fighters and leaders, who shaped up today's India, the country we are living in and cheering for.

Campaigns like 'Har Ghar Tiranga' and 'Tiranga Yatra' got momentum across the country. Har Ghar Tiranga campaign became the latest buzz of the town following Prime Minister Narendra Modi's call for organising the event ahead of Independence

In order to remember the incredible contribution of our successive prime ministers (PMs) let's take a look at the PMs, who hoisted the national flag most times.

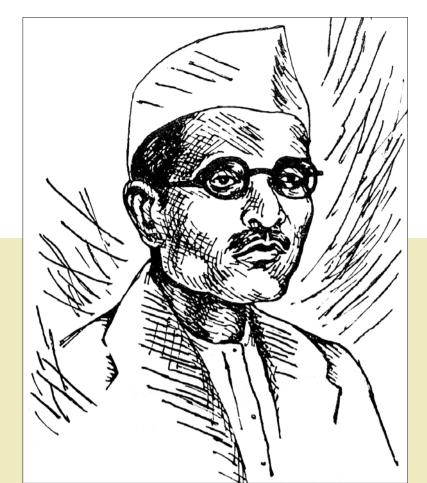
- Congress Stalwart Jawahar Lal Nehru, who was the first Prime Minister of India, hoisted the national flag at times. He unfurled the Indian flag for a continuous 17 years from August
- 15, 1947 to 1964. Indira Gandhi, known as the Iron Lady of India hoisted the flag 16 times during her two regimes from 1966 to 1977 and again, from 1980 until her assassination in 1984.

• Narendra Modi, India's

current Prime Minister, who recently created his tory after taking oath for his record third term hoisted the national flag straight 10 times from 2014 to 2023, equalling his immediate predecessor Manmohan Singh's record. PM Modi is set to break Singh's record on upcoming August 15.



- face of the liberalisation of the Indian economy. unfurled the national flag 10 times in a row after coming to power in 2004.
- Atal Bihari Vajpayee Bharatiya Janata Party (BJP) icon, hoisted the tricolour six times during his regime from 1998 to
- Congress leader Rajiv Gandhi hoisted the national flag 5 times at the Red Fort from 1984 to
- Congress Narasimha Rao, who is credited for setting the stage for liberal economic policy, also hoisted the national flag 5 times at the Red Fort during his tenure
- Lal Bahadur Shastri (1964 66) and Morarji Desai (1977-79) hoisted the national flag two times There have been four
- Ministers. Chaudhary Charan Singh (1979-80)Vishwanath Pratap Singh (1989-90), H D. Deve Gowda (1996-97) and Inder Kumar Gujral (1997-98) who unfurled the flag just once throughout
- Meanwhile, there have been two Prime Ministers, Gulzarilal Nanda and Chandra Shekhar, who never got the opportunity to hoist the national flag at the Red Fort during their tenure.



# **Atrocities By Our** Very Own...

On 3rd April 1946, kerosene was sprinkled on Gopa and he was burnt alive. He was not taken to the hospital even after seven hours. None of his near relations were allowed to meet him. His leg cuffs were not opened. At 11 P. M., his dying declaration was recorded but changed later. On 4th April 1946, Gopa was dead at 10 A. M. It was spread in the town that Gopa had committed suicide. The death of Gopa led to a big law and order situation in the town. The funeral procession saw lots of public anger against the Maharawal and Guman Singh. People shouted, "Long Live Amar Shahid Sagarmal Gopa" and denounced the Maharawal and Guman Singh.





IAS (Retd.) (Former Collector

n November 1930 Pandit Jawahar Lal Nehru fell ill in Naini jail. To wish him an early recovery, at the behest of his father, Pt. Motilal prayers, meetings and demonstrations were held all over the country including Jaisalmer. With the help of Aidan Singh, Purohit and Roopnarain Mehta, Gopa, who was in Jaisalmer at that time, issued a pamphlet exhorting the public for action. In retaliation, the Maharawal put them behind bars. A case was lodged against them and they were produced in a court. A number of influential

people of the town had to intervene to release them. In a way, it was the beginning of political activities in the state. The Maharawal also began looking for opportunities to harass Gopa. He had become a headache for his father also, who was an official in the state. Efforts were made to involve Roopnarain Mehta also for rebel activities because he was heading the Maheshwari Yuvak Mandal. The Maharawal considered it also as a political organization. After some time, the organization was ordered to be closed down and all its assets were seized by the state. Mehta was arrested and a false case of treason was lodged against him. He was jailed for a month. A close friend of the Maharawal, Karan Singh Mehta, had to intervene before he was set free, unconditionally. The Maheshwari society did not do any work during the detention of Roopnarain Mehta. Collecting all the facts of the case, Gopa published a book on that issue which

was seized by the state. For a few years, there was no activity for freedom. Gopa continued by writing articles in the press from outside during this period. Shiv Shankar Gopa, father of Sagarmal, was running a Sarva *Hitkarini Library* in Jaisalmer. There were a number of newspa pers and books which continued to spread the message for local awareness. He also trained a couple of friends for the work, like Purohit, Girdharilal, Mohanlal Jagani and Chiranjilal Vyas.

The Act of 1935

In that year, the Congress party was able to extract a large meas ure of autonomy from the British India, ending the system of direct diarchy, introduced by the 1919 Reforms. It provided a Federation of India, consisting of both British India and some or all Princely States. The proposal suggested that the Princely States would continue to be governed by the states themselves. The Congress party opposed it. Shiv Shankar Gopa met Jainarain Vyas, Secretary, Akhil Bhartiya Deshi Rajya Parishad in Beawar and also opposed the proposal Vyas was impressed by Gopa and asked him to set up a branch of the Lok Parishad in Jaisalmer, which he did in 1937, with the help of five friends and started a four *anna* membership drive. This was again totally dis-

liked by the Maharawal. He made

efforts to prevent it. He started spreading false rumours against the members and made efforts to prevent marriages in their families and societies. He also sent rough elements to fight with them. He then started threatening them with government action like searching their shops and keeping guards in front of them. The guards were to inform him about the names of persons visiting the shops and to stop them. A number of intelligence officers were spread over the town. Gopa's shop and offices were searched and all the documents related to the Parishad were seized by the police inspector, Guman Singh Bhati. After seizing the register with names of the members of the Parishad, the Maharawal started calling them individually and threatening them. They were also pressurized through their

He succeeded to a certain extent. Each was asked to sign an apology letter. However, some of them, even after signing the letter, continued to help Shiv Shankar Gopa. In the meanwhile, two important persons, Jeevan Lal Kothari and Lalchand Joshi left government job. As neither of them had signed the apology letter, false cases were registered against them. Both of them were imprisoned for a year and six months, respectively. Both of them were pressurized to join the government again while imprisoned, but they declined.

In 1932, under Raghunath Singh Mehta, a *Maheshwari Yuva* Mandal was established in Jaisalmer, but was promptly declared as 'illegal' by the Maharawal. This action again led to public unrest. Sagarmal Gopa had written a book called

# **#HISTORY**



*'Jaisalmer ka Gundaraj*,' which was banned and Sagarmal was thrown out of Jaisalmer. He went to Nagpur to settle. Earlier, in 1925, Bhatia collected Rs. 200 to support Ganesh Shankar Vidyarthi but the State

created such an adverse situation that he had to leave Jaisalmer. Gopa, in the meantime, contin ued his tirade against the Maharawal from Nagpur and writing letters against his atrocities to the Political Agent, the AGG and

the Vicerov. In 1937-1938, Shiy Shankar Gopa, elder brother of Sagarmal, Madanlal Purohit and Lalchand Bhati tried to set up a Lok Parishad. This was again crushed. The founders of the Parishad were ordered to leave Jaisalmer. Gopa went to Nagpur to be with his vounger brother Sagarmal and continued to fight for freedom from there.

People, originally belonging to Jaisalmer started local Praia Mandals in Nagpur, Hyderabad Sindh, etc. Sagarmal Gopa, Ramchand Kewaliya and Keshdan Vyas kept on sending memoranda to the Maharawal from outside. The Maharawal also kept on abusing Nehru, Gandhi and Subhash Bose, publicly. His utterances were duly published by Madanlal Purohit, Girdharilal Vyas, and Mohanlal in the newspapers like Vijay Singh Pathik's Nav Sandesh Nav Rajasthan and Navivoti. The conditions in Jaisalmer were then known to other parts of Rajasthan

In 1938, Sarang Dar Das, Secretary to Nehru, visited Jaisalmer. He was put up at the residence of Chiranjilal Vvas. He was badly treated by the local officials, especially by Guman Singh Bhati. Two officials of the Harijan Samaj also visited Jaisalmer during this period. Shiv Shankar Gopa took them around the town and apprised them of the terrible conditions of the local Harijans. Both of them were also treated badly by the local officials and were searched personally.

## Because of the stubborn attitude

of the Maharawal, nothing much could be done for the Movement The Maharawal had, of course, ordered the arrest of important leaders in view of the Movement. t was a time of relief for him. **Atrocities on Sagarmal and** 

### his Incarceration

In 1941, on the death of his father, Sagarmal sought permission of the Resident for Jaisalmer for going to Jaisalmer to meet his mother for mourning his father's death. The permission was given. It was promised that the government would not act against him. But after two days, on 22nd May 1941, while urinating in front of his home, the police arrested him and kept him in prison for one year without any charges. He was not released for the Simla Conference in 1945, when all others were. His father tried through his relatives also to get him released but to no avail

On 10th June 1942, Gopa was sentenced to six years in jail, where he was badly beaten, especially by the seniormost officer of the kingdom, Guman Singh Bhati. Gopa wrote about this atrocity to Jainarain Vyas and Sheikh A Jaisalmer Seva Sangh was then established in Nagpur, and its members,

At the same time, the tragedy created a new awakening. The Desi Rajya Lok Parishad decided to take up the issue at the national level. The Jodhpur Centre was reactivated fully. All the documents about Gopa were put up in public, including his jail diary and were also published. The editor of *Praja Sevak*, Achleshwar Prasad Sharma, went to Jaisalmer and for the first time, a condolence meeting was held for Gopa. However, a police officer stopped the meeting.

Tarachand Jagani, J. V. Pania, Aidan Jhinjhiani, and Tulsidas Sanwal, started holding meetings and sending telegrams to the Maharawal to release Gopa. Meethalal Vyas from Jodhpur was also involved in the campaign.

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apprised about the situation of

### Nehru visited Jodhpur in

Gopa by Jainarain Vyas. Nehru advised to set up a *Praja Mandal* in Jaisalmer as soon as possible. A Praja Mandal branch was then set up in Jaisalmer, with the efforts of Mithalal Vyas, Shiv Shanker Gopa, Jeetmal Jagani, Tarachand, Madanlal, Jethmal Vyas, etc. Jethmal was elected as President. Mithalal was made Secretary and Jeetmal Treasurer. As the environment created by the Maharawal was not favourable the Branch was kept at Jodhpur. Tarachand was secretly carrying out its activities in Jaisalmer. At that time, the only agenda before the *Mandal* was the release of Sagarmal Gopa. The participation of Jainarain Vyas gave strength to Parishad's Conference in Udaipur, Mithalal represented Jaisalmer. In 1946, the Parishad, especially, Jainarain Vyas, was able to con vince the Political Agent to visit Jaisalmer and enquire about Gona, who had also kept the leaders informed about the conditions

in the jail, atrocities against him and his deteriorating health. The Political Agent decided to go there on 5th April 1946, much against the wishes of the Maharawal, who asked Guman Singh to persuade the Political Agent not to visit, as it was likely to create a serious law and order

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came and stopped the meeting. On 4th May 1946, an All India Gopa Divas was held. Everyone, including Nehru, criticised the murder in Jaisalmer and demanded an enquiry. This was ultimately accepted and a retired judge of Allahabad High Court, Gopal Swaroop Pathak, was appointed to hold it. He held his Court in Jawahar Niwas. In the beginning itself, members of the Rajputana Regional Council, Heeralal Shastri, Raghubir Dayal, etc. raised some issues for clarification which were not accepted. The Council, thereafter, boycotted the proceedings of the court.

The Commission concluded, obviously under pressure of the Maharawal, that it was a suicide and not a murder. There was no answer to the question as from where kerosene and a matchbox found their way into a closely guarded jail. Whatever it was, the event had triggered the fire of nation-

alism in far off Jaisalmer. Before Gopa's death, on 15th December 1945. Meethalal Vyas had set up a Jaisalmer Praja Mandal in Jodhpur, surprisingly not in Jaisalmer, and the only one outside the Princely state showing the cruel attitude of the Maharawal towards any attempt to raise public voice against him But the setting up itself gave fur ther impetus to the struggle in

Jaisalmer, which demanded, again, a government responsible On 26th May 1946, Jainarain

Vyas and Akhileshwar Prasad, along with their followers, reached Jaisalmer, took out a procession shouting Pro-Gopa slogans. Thousands of people, including women and children participated in it. They held a public meeting also, which was attended by 4000 people. Vyas spoke about the general conditions in other Princely States, in the country and abroad, about the freedom struggle in the country against the British in those areas, which further boosted the morale of the people in Jaisalmer for the freedom struggle both, against the Maharawal and the British. The Maharawal had tried ear-

lier, through his messengers, to prevent people from joining the meeting, but had failed. He also invited Vvas to the Palace to explain his views but failed to con-There was a renewed vigour in

people and there was a rush to pecome a member of the Praja Mandal. Another freedom fighter of national importance, who was a morale booster in Jaisalmer, was Heeralal Shastri, who had met the Maharawal on the dav iudicial enquiry began, and had also spoken at the condolence meeting of Gopa. Bhanwarlal Acharya, a resident of Mewar, who presided over the condolence meeting, was asked by Meethalal to stay on in Jaisalmer, as he himself lived in Jodhpur, to help him organize the Mandal there. He began his work in great earnest and showed results, although, he was threatened by the Maharawal's musclemen, but with growing popularity of the Mandal, he had to withdraw. The Mandal demanded full autonomv for the state

Even after independence, the

attitude of the Maharawal did not change and in August 1947. the then Prince of Jaisalmer. Girdhar Singh, met the Maharaja of Jodhpur and suggested the nerger of Jaisalmer with Pakistan. But this plan was rejected by Sardar Patel. On 2nd October 1947, Gandhi Jayanti was celebrated in the town and people took out a procession. which was *lathi-charged* by the police. There was an attempt by Kishorilal Purohit to unfurl the national flag on the Pokaran Fort but was not allowed. In the midst of this pro-Rajasthan environment, Jaisalmer ultimately merged with Rajasthan on 30th March 1949. Concluded

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## **#EXHIBITION**

# Jaipur's Virasat Se Vikas Verve

Kota Doria saree, with 356 motifs and a Mughal court scene in one part and Pabuji ji Phad in the other, is a star attraction.



t's a fabulous display," said Professor Malashri Lal on her visit to the "Virasat se Vikas" show, currently on at Jawahar Kala Kendra (JKK). For the uninitiated Raghukul

Trust has curated a multi-dimensional arts five day festival for JKK. Timeless Textile Traditions, a display of heritage textiles, loaned by Jaipur's who's who, turns out to be everybody's fav. On display are 250year-old Jamawar, 150-year old zardosi sherwani of a young adolescent. The embroidery done by a single strand of pure gold thread or 'Sucha Tilla' work, as it is called in Punjab, the state of its origin, is so fine that you begin to wonder whether human fingers are actually capable of such finery. The 150-yearold velvet pankha with gold zardosi, the three inch pure Lappa on magenta pink kurta and gold embroidery, that seems printed, are amongst many other items part of the Charu & Swarn Singh Khanuja private collection

Cut to banarsi weaves, there is gold jaal in a tissue with Minakari motifs woven in the ancient kadhwa technique. The pure metallic yarn, derived from silver and gold, now a rarity, is also visible in the opulent magenta silk with booty motif in cut work, all over, and an exquisite huge paisley or 'Konia,' as it is termed in the *Benarasi* tradition. Sourced from Sudhir Kasliwal, a famous jeweler, known more for his Gem Palace and less for his textile

Madhulika of the House of Pachewer loaned 250-year-old jutiees with pure silver inlay work, and her great-grandmother's pure gold dabka kurti kanchli, that must have been customized even then, about 200 year ago in Udaipur, a city known to date for this age-old heritage craft To Vijendra Bansal Collection

goes the credit of loaning original Raja Ravi Varma lithographs. One depicting *Kartikey* and the other Lord Vishnu have pulled crowds to say the least! The star of the collec-





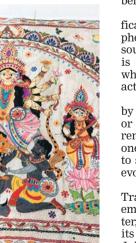


tion is 'Nahargarh ki Laxmi,' a 250year old painting on cloth, done by natural paints, derived from real Handicrafts Corporation, as we know gem stones. It images the entire it today, would be incomplete. His col-Nahargarh fort and its hills. ection of domestic embroideries. whether it is the *Chamba Rumal* or Bansal, a veteran in miniature painting, and founder of the ICA the *Rabari* tradition, defies descripgallery, one of the oldest in the country, is also the proud owner of Chickankari white tableware, that looks straight out of Wajid Ali's household. His rich organic malmal

The Kota Doria saree, with 356 motifs and a Mughal court scene in one part and *Pabuji ji Phad* in the other, is also a star attraction. The *Phulkari* collection and half

and rai bandhej collectibles are not

the sarees, showcased from different narts of the country, are Rupi Minhas's valuable contribution to the show. Any textile show, without the treasure of late Brij Bhushan Basin, an IPS of Gujarat cadre, and a



tion. The Lanka Dahen or Mahishasur Mardani in Kantha stitch from Bengal, proudly owned by Devika Nagpal, is so lucid and detailed that one mistakes it for a Raghushree Poddar, Anuja Bajoria, Surbhi Soni, Shilpi Bhargay, Manisha Khandwa, Soumya Pande, Nandita Shekhawat and Nita Shivhare, Bhuvanesh Kumar are some of the others, who willingly parted with their family heirlooms The moot question is why would any

one willingly risk loaning their fami ly treasures? Curated by yours truly a simple answer would be they trust and believe that their priceless oelongings are in safe hands. But that would be an oversimpli

fication of a very complex and rare phenomena! As I see it, the life and soul of a city is in its people. If one is aware, then cities have voices, which one can listen to and a character that one can see.

Jaipur, a young city is people by humans, that have nothing small or indifferent about them World renowned performing artistes have one after the other, gone on record to say that culturally, it has a very evolved audience

So, the Timeless Textile Traditions Show is also a physical embodiment of its collective charac er, of the city's maturity, its culture its myth and its magic. Long Live Jaipur's Timeless Traditions!

## THE WALL

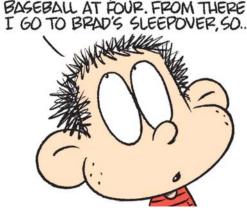


HONEY, TIME MARCHES ON AND EVENTUALLY YOU REALIZE IT IS MARCHIN' ACROSS YOUR FACE."

## **BABY BLUES**



## TRENT IS COMING OVER AT THREE-THIRTY, THEN I HAVE





### By Rick Kirkman & Jerry Scott ZITS





