भारतीय मार्ग तत्त्वात्मक मतिविद्या द्वितीय सिंह

तत्त्वात्मक मतिविद्या द्वितीय सिंह

म देखे 130 चुनौतियों से भरा हुआ जीवन का भारतीय मतिविद्या द्वितीय सिंह, मित्र देखे भाई भक्तूर पंजाब पत्रिका है विश्व ही भारतीय मतिविद्या के अन्तर्गत विश्व सुधार के पत्रकार रूप में विश्व ही भारतीय मतिविद्या के अन्तर्गत विश्व सुधार के पत्रकार रूप में

1. ऐसी वोट दें ताजीमाल राजस्थान के भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्वितीय सिंह, भारतीय मतिविद्या द्विती�
लिख उपलब्ध की धारा वेदी में व्यवहार संकेत है समृद्ध
धारा लिखी पर अधिकार नहीं कर सकते, के उपर सम्प्रति है वेदी लिखी वीडी नहीं कर सके वेदी मिश्र मिथुन राज से इसकी दो बाइड़े तक जाय 
3. गुरुपाल के भाव भैंसे के भाल उपलब्ध नहीं है के उपर 
गुरुपाल में सक्षम था विन रूप से अधिकार से बाइड़े, वेदी मिश्र मिथुन राज से इसकी दो बाइड़े तक जाय 

g. दिवंग क्विक

मामूं दिवंग देवता

धर्म लिखे रूप में मामूं देवता है देर में भाल दर्शन में उपलब्ध
अपने रूप में है। मामूं दिवंग देवता रूप में भाल दर्शन 
अपने रूप में है। एक दिवंग देवता है।

मामूं दिवंग देवता

धर्म उपलब्ध की धारा वेदी में इसी तरह अपने रूप में है।


g. दिवंग क्विक

नारायण के दिखाई

नारायण के दिखाई* रूप दिखे।

* नारायण के दिखाई

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तलवारा मरविव सरोजी संगे दे मूर्ख बाढ़ी लक्ष्मण मिंज पासेहराली

मिंज कँभ र लक्ष्मण सरोजी दिविदिव बनदुक से मृत्यु है।
मिंज दे पिंकह बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़ बुढ़

तलवारा मरविव सरोजी संगे दे मूर्ख बाढ़ी लक्ष्मण मिंज पासेहराली
महीची मावा ठठवणा मागिन

1. ताते उजाला ये वरिष्ठ अना सिखा कलमार आधिकार है युक्त दिन सिखा मेंता विनिमय है उम्मेद और किस्मा तोसी दिनारी मुख्य भावना दुःख भोग बने हो तोसी मावा सी।

2. माग मीठ बने हैं दैवतने में दर र उगाय धर तोसी तेजी तेजी पूरीतने तोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

3. बेंसी हुं जो भूल करना लगा पीली में हूं चिर पतलज्जन में माफर भाव में दी तृण तोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

4. दे दे हुं तोसी मी भूल ने पीआर दादी दिनारी विनिमय कर्तव्य पूरकार हैं दैवत तथा ताता हुं सादृश्य दे दे हुं पीआर दें दी तृण तोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

5. भेदन बघते हैं दैवत कर्म धर भूल ने सादृश्य भूल दी दी दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

6. दे दे हुं दैय पतलज्जन दैय हूं सादृश्य बक्सर उगाय दे दे दे हुं दी भूल दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

7. तोसी भोग भे दैय दैवत विनिमय कर्तव्य उजाला उजाला दैवत उजाला दैय हूं दी दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

8. पप्पी देख भे वड़ उपरकर 'पूरी में हूं दुख दुख पारत हों में हूं दैय हूं किस्मत भाव भूल दे दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

9. दे दे हुं पूरी हूं दें हूं किन्ना मी दे दे दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

10. दूर दूर हूं दी पतलज्जन जोसी दिनारी में हूं दी दी पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

11. दैय पतलज्जन जोसी दिनारी मुख्य भावना दुःख भोग भे दैय हूं पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

12. दैय पतलज्जन जोसी दिनारी मुख्य भावना दुःख भोग भे दैय हूं पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

13. माफकला सात दी दैय भाव भोग भे दैय हूं पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

14. भेद भूल दैय हूं पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

15. हूं पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।

16. पतलज्जन जोसी दिनारी मुख्य भावना दुःख माव बने हो तोसी मावा सी।
ब्रह्मदत्त जी के कारण समस्त विद्वानों को उन्मुक्त करने के लिए काम लेने का समय आया। उन्होंने अनेक समस्त विद्वानों को समझाया कि यह किसी के नाते नहीं है। उन्होंने ब्रह्मदत्त जी के कारण समस्त विद्वानों को उन्मुक्त करने के लिए काम लेने का समय आया। उन्होंने अनेक समस्त विद्वानों को समझाया कि यह किसी के नाते नहीं है।
पुस्तक संपादक लेखिक अनुसार साहित्य में आपकी सच्चाई से हर बैठक में आपकी सच्चाई से हर बैठक में। लेखक ने दीर्घकाल से सामाजिक आवाज और सातारी कृतियों में सुधित प्रशंसक यादी को शृंखला होती है।

लताई नाम तिलक रामराव ने अनुसार राजनीति को नाम दिए थे। पुस्तक का वर्तमान रीति-रिवाज में भाषा का उपयोग रामराव का दृष्टि-निवेश है।

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लताई नाम तिलक रामराव ने अनुसार राजनीति को नाम दिए थे। पुस्तक का वर्तमान रीति-रिवाज में भाषा का उपयोग रामराव का दृष्टि-निवेश है।
Even before the tragedy at Tarn Taran, the S.G.P.C. were contemplating to bring Gurdwara at Nankana Sahib under their own control. This historical shrine was then in the possession and under the management of Mahant Narain Das who had made himself particularly notorious for corruption and vice.

As early as the 23rd of January, 1921, and again on the 6th February, meetings of the S.G.P.C. were held at which resolutions were passed announcing a big Diwan to be held at Nankana Sahib on the 4th, 5th and 6th March, 1921. Copies of these resolutions were sent to the Punjab Government and the rulers of Sikh States as well as to the press. In this open letter, a clear mention was made of the corruptions and vices carried on by the Mahant of Nankana Sahib in the sacred Gurdwara; the Sikhs were asked to foregather at the shrine on the appointed days in order to devise ways and means to put an end to the corruption in the Nankana Sahib Gurdwara. The Sikhs were also directed to observe complete non-violence on the occasion in spite of provocations. It is believed the S.G.P.C. had come to know that the Mahant had provided himself with weapons to be used in case the necessity arose.

On its own part, the Shiromani Committee had, as already mentioned, cautioned the government, the states and the public at large so that, if possible, a settlement might be arrived at between the Mahant and the S.G.P.C. It was understood that in case no such peaceful settlement was brought about by the beginning of March, the Panch would meet on the 4th, 5th, 6th of March, 1921, to chalk out a plan for carrying out the necessary reforms in the management of the Nankana Sahib Gurdwaras.

The S.G.P.C. had arranged to hold a Diwan at a place a few miles from Nankana Sahib, on the 20th of February, 1921. Bhai Lachhman Singh, of Dharowali Chak No. 33, the Jathedar of this Diwan, started from Chuharkana with his Jatha early in the morning of 20th February, 1921, to make necessary arrangements for the big Diwan that was to be held on the 4th, 5th and 6th of March.

Coming to know of this, Mahant Narain Das suspected that Bhai Lachhman Singh was coming to Nankana Sahib with a large body of Sikhs to take possession of the Janamsthan Gurdwara. He therefore hastened his preparations so as to be ready to meet the “aggressors” on the 20th February. Now as Nankana Sahib lay on the way of Bhai Lachhman Singh and his party, he at the time of starting from Chuharkana, suggested to his companions that they should pay homage to the holy Gurdwara at Nankana Sahib that day. He was informed by other Sikhs that the Mahant had collected a large number of gundas and badmashes in the Gurdwara and it would be better to pay their homage to the sacred shrine from a distance.

But Bhai Lachhman Singh declared that he was determined to visit the Gurdwara, whatever calamity might befall him, and that it depended upon the sweet will of his companions whether they would accompany him or not. Upon this the whole party consented to visit the Gurdwara (see the court proceedings in the criminal case against Mahant Narain Das).

Reaching Nankana Sahib the Jatha had a bath in the sacred Tank of Gurdwara Bal Lila and paid their homage to this Gurdwara. The Mahant of the Bal Lila Gurdwara asked the Jatha if they had come to take charge of the Gurdwara. The Mahant willingly offered to give up the Gurdwara to the Akalis if they so desired. But he was told that they had no intention of taking possession of the Gurdwara, and that they had come only to pay their homage at the sacred place.

Leaving the Bal Lila Gurdwara, Lachhman Singh’s Jatha went to the Janamsthahn Gurdwara (the main Gurdwara at Nankana Sahib). Like other ordinary pilgrims, they sat down inside the Gurdwara after paying their homage to the Guru Granth Sahib. The karinda of the Mahant spoke to them in a very polite manner.

Up to this time the Jatha did not suspect any mischief on the part of the Mahant or any of his men. As usual on such occasions, the singing of Asa di var had begun when all of a sudden, they heard the sound of the main gate of the Gurdwara being closed. It may be mentioned here that this door had been provided to the gate only a few days back. The door way was covered with thick tin-plates and, at the same time, a number of openings had been provided to serve as loopholes. Hearing this sound, the Akalis also noticed that the door of the other gate was also shut. To their surprise a large number of men, who had been sitting on the roof out of the view of the Akalis, started firing at them. The Akalis ran in small groups into the small rooms attached to the Gurdwara and bolted the doors from inside. But the cruel marksmen came down with their guns and...
Chhavis. They bolted the rooms, in which the Sikhs had taken shelter, from outside, and began to fire at the Sikhs through the holes in the doors. These holes were one of the marked objects for the crowds of visitors to see after the foul deed had been perpetrated. A large number of the Sikhs received wounds while others were actually murdered. In the room in which Bhai Lachman Singh was acting as Granthi, as many as 150 marks of bullets were observed by the Government officers while 44 marks were counted by them on other walls.

So far about the happenings within the four walls of the Gurdwara. A word must now be said as to what was going on outside. One Sardar Dalip Singh of Sargodha was believed to have some relatives at Nankana Sahib. He was a man of some social position, being a Rais and Secretary of the Sargodha Khalsa School. He was also known to Mahant Narain Das and was supposed to have some influence with him. As he happened to be at Chuharkana at this time, Jathedar Kartar Singh and some other leading persons of the place asked him to persuade Bhai Lachman Singh not to visit Nankana Sahib Gurdwara as Mahant Narain Das was reported to be bent upon mischief. Further, he was told that in the event of Bhai Lachman Singh not listening to his entreaties, he (Dalip Singh) should try to convince the Mahant that Lachman Singh had come to the Gurdwara only for darshan and should not be molested.

On reaching Janamsthan Dalip Singh saw the Mahant occupied with his murderous tasks. He shouted to him to desist but received a gun shot on the forehead and fell dead.

The Sikhs who had come with S. Dalip Singh had stayed behind in a Sarai. The Pathan murderers hired by the Mahant rushed to the place and did short work with them. Thus, ended the gruesome drama with Mahant Narain Das as its chief actor.

Bhai Lachman Singh’s hands were cut little by little and then he was brought before the Mahant who took great delight in seeing his head being severed before him. The Sikhs within the Gurdwara who could not be killed with the bullets were murdered with axes. Some of them were even burnt alive. It was reported that the hired goondas murdered some Sikhs after searching them outside the Gurdwara.

S. Karam Singh, Station-Master heard the sound of the bullets and started for the Gurdwara. On the way he was informed by a Nihang Singh of what had taken place. In the meanwhile, another Sikh, Bhai Labh Singh by name, met the Station Master and asked him to inform the higher authorities by wire about what had happened. Accordingly, telegrams were sent to the Governor of the Province, to the Deputy Commissioner as well as to a number of other high officials and the S.G.P.C., informing them of what had happened at Nankana Sahib. Mahatma Gandhi at this time was at Rawalpindi and he also got a telegram to the same effect.

The Deputy Commissioner of Gujranwala reached Nankana Sahib at 12.30 p.m. and saw the bodies of the Sikhs burning with his own eyes.

In the evening the Commissioner of the Division with a military force consisting of 100 Europeans and 100 Indian soldiers, and D.G. Police and several Sikh Sardars reached Nankana Sahib by a special Train. The Military was posted all-round the Gurdwara.

The Mahant had locked up the gates from within and when he was asked to open them, he is said to have replied that the Sikhs had murdered his Sadhus and he was burning their dead bodies so that the Sikhs may not take them away.

The authorities now set to work to arrest the Mahant and his gang of Pathans who were suspected to have been concerned with the foul deed. Mahant Narain Das who had locked himself in a small room came out of it after hesitating for a few minutes. He had a gun in his hand which was taken from him by the District Magistrate, Mr. Curie. After his arrest, two disciples (Chelas) of the Mahant and 26 Pathans were arrested. The Gurdwara was put under the protection of the Government.

Several Sikh leaders and Sikh Sardars from Amritsar and other places reached Nankana Sahib by motor cars. A large number of Sikhs tried to reach Nankana Sahib by train but they were refused tickets for Nankana Sahib and were informed that the trains did not stop at the Nankana Sahib Railway Station. However, a large number of the Sikhs reached the Janamsthan some by getting down at the nearest Railway Station and other by walking the whole distance from Lahore, Amritsar and other places.

The 29 persons arrested at Nankana Sahib were at once sent to Lahore by a special train and there confined in the Central Jail. The Government at once started investigation in which the District Magistrate, Mr. Curie, the D. J. G. Police, the Superintendent of Police and some officers of the C. I. D. of the Punjab took part.

After sometime the military and the Police were withdrawn from the Gurdwara, its management being handed over to the Khalsa Panth. Sardar Harbans Singh of Atari was appointed the President and Sardar Sunder Singh Ramgarhia the Vice-President of the first Parbandhak Committee of the Gurdwara.

The Governor of the Punjab, Sir Edward Maclagan, reached Nankana Sahib by a special train on the 22nd of February, 1921, on receiving a telegram from S. Harbans Singh. A large number of officials and men

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The Nankana Tragedy and its Aftermath

Dr. Mohinder Singh*

Nankana, the birthplace of Guru Nanak, occupies the most important position among the Sikh places of religious worship. Apart from the Gurdwara of Janam Asthan, where the Guru was born, there are over half a dozen other shrines commemorating different events of the early life of the Guru. During the early decades of the twentieth century, the Gurdwara of Janam Asthan came to be controlled by Mahant Sadhu Ram, who was leading an irreligious and licentious life. Mahant Narain Das, who succeeded to the Mahantship after the death of Sadhu Ram, followed his predecessor’s pattern of life.

The Sikhs of the area tried to curb the evil practices, but to no effect since the Mahants had the backing of the local British officials. These officials, being themselves party to the excesses in the Gurdwara, were not interested in improvements. The Mahants spent lakhs of rupees out of the Gurdwara funds in offering rich presents to the local officials and others on whose goodwill and support depended their appointment and continuance in office. In return, these officials assured them official help in cases of emergency. It was in this milieu that Narain Das came to occupy the gaddi of the Mahant in Nankana. With a view to warding off the danger of opposition from the Sikh reformers, he is said to have promised the Sikh congregation that the conduct of the old Mahant had gone with him on his funeral pyre and that he would never tread in his predecessor’s footsteps. But subsequent events indicated the shallowness of his promises and he was not able to resist evil influences.

This state of affairs at Nankana Sahib attracted attention of the Akali reformers. To begin with, they adopted the usual method of holding Diwans to discuss the deplorable conditions at Janam Asthan and other Gurdwaras at Nankana and called upon the Mahants to reform. One such Diwan was held at Dharowal early in October 1920. A resolution was passed calling upon Mahant Narain Das to improve his ways and cleanse the administration of the temple. This resolution as well as the news that the Golden Temple, Akal Takhat and other Gurdwaras at Amritsar having passed into the hands of the Akali reformers made the Mahant realise the impending danger. But instead of reforming or even arriving at a compromise with the Akalis, Narain Das began to recruit a strong force to resist the Akali Movement. He is also said to have had a personal interview with Mr. C.M. King, the Commissioner of Lahore Division, who gave him an assurance of help in the event of an Akali attack on his shrine. In consultation with Baba Kartar Singh Bedi and other Mahants, Narain Das arranged a meeting at Nankana which was attended by over sixty Mahants. It was decided at the meeting not to recognise the authority of the newly formed S.G.P.C. and a parallel committee was formed with Mahant Narain Das as its President and Mahant Basant Das as the Secretary. A newspaper (Sant Sewak) was also started from Lahore to carry on propaganda against the Akali Movement.

The murderous plans of the Mahant seem to have been known to the Akali leadership who made desperate efforts to dissuade the Jathas from going to Nankana before the planned general assembly on 4 March 1921, thus falling into the trap laid by the Mahant. It was with this objective that Sardar Harchand Singh, Teja Singh Samundri and Master Tara Singh were sent to Nankana to stop the Jathas from proceeding to Gurdwara Janam Asthan. These leaders reached Nankana on 19

Manji Sahib inside Gurdwara Janam Asthan where marks of bullets can be seen.
February 1921, and were joined by Sardar Sardul Singh Caveeshar, Master Sunder Singh, Jaswant Singh Jhabal and Dalip Singh. There they all decided to enforce the earlier decision of the Akali leadership not to send the Jathas to Nankana before the fixed date. Dalip Singh and Jaswant Singh were sent to Khara Sauda to meet Jathedar Kartar Singh Jhabbar and to persuade him to abandon his plan for the forcible occupation of Nankana. After having informed Jathedar Jhabbar, Dalip Singh proceeded to Sunderkot to inform Bhai Lachhman Singh not to start for Nankana as planned. On finding that Bhai Lachhman Singh and his Jatha had already left the place, Dalip Singh then proceeded to the factory of Bhai Uttam Singh which was located about a mile away from Nankana.

Bhai Lachhman Singh had started for Nankana late in the evening of 19 February 1921 with a few companions. On the way more people joined him. On the morning of 20 February, the party reached a place half a mile away from Gurdwara Janam Asthan. Here they met a messenger of Bhai Dalip Singh and received a message containing the S.G.P.C.’s instructions not to proceed to Janam Asthan. Bhai Lachhman Singh agreed, but the other members of his Jatha persuaded him that there would be no harm if they visited the Gurdwara and, after paying their homage, returned peacefully. Having been thus persuaded by his companions, Bhai Lachhman Singh proceeded to the Janam Asthan and arrived there at the head of his Jatha at about six in the morning. He and his Jatha thus fell into the trap cleverly laid by Mahant Narain Das.

The Mahant seems to have acted according to a carefully worked out plan. This is borne out by the fact that a few days earlier he had shifted his family and valuables to Lahore. According to an eyewitness account, on getting the news of the arrival of the Jatha the Mahant distributed arms and ammunition to his men and exhorted them to action saying, ‘Sikhs are coming, get ready’. As soon as the Jatha entered the main gate of the Gurdwara, the Pathans posted outside, shut the gate at the signal from the Mahant. The members of the Jatha, who were unaware of these designs, sat down after bowing before the holy Granth and started singing hymns. According to the statement of Mr. H.A. Herbert, the Public Prosecutor in the Nankana case, ‘Firing started almost as soon as the Akalis entered the Gurdwara. Not a single syllable was addressed to them; they were fired upon without parley or question...’ Immediately 25 of the Mahant’s men went atop the roof of the verandah and started firing at the Akalis sitting below. The rest of the Mahant’s men and Sadhus began throwing bricks at the Sikhs, some of whom ran to take shelter in the side-rooms. Others who ran to the side of the sanctuary were shot dead there. About 25 members of the Jatha who remained inside the Gurdwara calmly suffered martyrdom. About 60 of the Akalis shut themselves in another sanctuary called Chaukhandi but the Mahant’s men broke open the doors and killed them there. Then the side-rooms were searched and 25 Akalis found there were put to death. According to contemporary accounts, Mahant Narain Das was himself supervising the whole show and urging his men ‘to spare no long-haired Sikh in the whole vicinity’.

After wounding and killing all the members of Bhai Lachhman Singh’s party and other Jathas along with their sympathisers, the Mahant and his men collected and burnt most of the dead and wounded by pouring kerosene which had already been stored for the purpose. According to an eyewitness account, ‘In these burnt heaps there were traces of arms, heads, legs and other parts of bodies chopped off into small bits... and practically the whole compound was full of blood’. The Public Prosecutor also confirms the fact that ‘the Mahant tried to obliterate all traces of the killed by burning the corpses’. Lord Reading, the Viceroy of India, in his report to the Secretary of State for India, also refers to the Mahant’s attempt to burn all the dead bodies.

On coming to know of the tragedy, Bhai Uttam Singh, a local factory owner, and Sardar Karam Singh, the Station Master, tried to inform the higher authorities in the Panjab as well as the Akali and the national leaders. Urgent telegrams were sent to the L.G. of the Panjab, the Deputy Commissioner of Sheikhpura, the Superintendent of Police, the Shiromani Gurdwara Prabandhak Committee and to Mahatma Gandhi. Though Mr. J.C. Currie, the Deputy Commissioner, arrived at Nankana at about 12.30 p.m. he could do nothing without the assistance of the police. Curiously enough, although there were clear indications of a possible clash between the Mahant’s men and the Akali reformers, the lone Sub-Inspector at the nearby police station of Warburton was on leave on the day of the tragedy. He and another Sub-Inspector from Mangatwala arrived at the scene of the tragedy only after the Deputy Commissioner had arrived. According to the reports published in the native press, even after the arrival of the Deputy Commissioner, the burning of the dead and the wounded continued for about an hour and a half. By late evening, Mr. C.M. King, Commissioner of Lahore Division, and the D.I.G. of Police, Central Range, also reached Nankana along with 100 British and 100 Indian troops. Mahant Narain Das, with two of his henchmen and 26 Pathans, was arrested and sent to Lahore, but a large number of hooligans succeeded in escaping. The Gurdwara Janam Asthan was placed under military guard.
The tragedy greatly perturbed the Sikhs in different parts of the country who vehemently condemned the action of the Mahant and sent messages of sympathy for the Akali martyrs. Resolutions were passed everywhere demanding the death penalty for the Mahant and his associates. The native press was unanimous in its attack on the Mahant. Even papers opposed to the Akali leadership condemned ‘the cruel and savage deed of the Nankana Mahant’ and sympathised with the families of the Nankana martyrs. National leaders like Mahatma Gandhi, Maulana Shaukat Ali, Dr. Kitchlew, Lala Duni Chand and Lala Lajpat Rai visited the scene of the tragedy and expressed sympathy for the Akalis. Prominent Sikh leaders, Members of the Panjab Legislative Council, the Sikh League, the Chief Khalsa Diwan and other Sikh organisations reached the spot.

In a big Shahidi Diwan held at Nankana on 3 March 1921, Jathedar Kartar Singh Jhabbar, who had played a prominent role in taking over the keys of the Janam Asthan from the Deputy Commissioner, narrated the incident in brief and pointed out that ‘the happening had awakened the Sikhs from their slumber and the march towards Swaraj had been quickened’. Maulana Shaukat Ali, after making a reference to the days of martial law and the horrors perpetrated by the Government, pointed out ‘how futile it was to expect justice from such a Government’. In the course of his speech, he also held the Government responsible for the mischief and rebuked the Pathans for having helped the Mahant in this crime.

Mahatma Gandhi visited Nankana on 3 March to express his sympathy for the Akali Sikhs. In a Shahidi Diwan arranged on the same day, the Mahatma made a brief speech in Hindustani in the course of which he said that ‘the news of Nankana was so staggering that they would not believe it without confirmation’. Condemning the cruel deed of the Mahant and commending the Akalis for their passive sufferings, he described the martyrdom of the Akali reformers as an ‘act of national bravery’. He also denounced the foreign Government whose rule, he said, was based on devilish tricks’. Later, in a message to the Sikhs in Lahore, while comparing the tragedy of Nankana to a similar one in April 1919 at the Jallianwala Bagh, Amritsar, the Mahatma said, ‘Everything I saw and heard points to a second edition of Dyerism, more barbarous, more calculated and more fiendish than the Dyerism of Jallianwala.’ The Mahatma also advised the Akalis to offer non-cooperation in the matter of official enquiry in the Nankana tragedy and consented to serve as Chairman of the non-official Commission of Enquiry set up by the Sikh League, provided the Sikhs adopted a formal resolution affirming non-cooperation and agreed not to take recourse to the British law-courts for getting the murderers punished.

The Nankana tragedy and the inaction of the local officials and indirect responsibility of the local Government made the higher authorities in Delhi and London think that there was an urgent need to change the earlier ‘policy of non-interference in the religious affairs of the minority community’. The Government of India’s criticism that ‘the difficulty was largely the failure of the Panjab Government to deal with the Akali Movement firmly and consistently from the beginning’, provided the authorities in the Panjab with the much-needed handle to initiate the new policy of (i) weakening the growing Akali agitation with promises of ‘suitable legislation’ and (ii) suppressing the extremists in the Akali leadership under the pretext of maintaining law and order. It was the implementation of this new policy which resulted in direct confrontation between the bureaucracy, supported by the Mahants, priests and other vested interests on the one hand and the Sikh masses and Akali leadership backed by the Indian National Congress and other nationalist forces in the country on the other.

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The Nankana Sahib Massacre

of influence accompanied His Excellency to the sacred Gurdwara. His Excellency saw the place of massacre very carefully and sympathetically.

Here we may also mention a touching incident that took place at the time of the visit of Sir Edward Maclagan. A very old woman came before His Excellency and said, “My child, my four sons and a grandson have been massacred. I request you for justice”. Uttering these words, the old lady fell down senseless. The Sikhs had by this time assembled in thousands. They suspected some intrigue behind the holocaust of the innocent and non-violent Sikhs, and some of them openly expressed this view to the Governor. But His Excellency kept calm and composed showing every sympathy with the Sikhs. He assured the Sikhs assembled there that the Government would leave no stone unturned in chastising the murderers and giving full relief to the Sikh community. After this Sir Edward Maclagan returned to Lahore.

Two days after the blood curdling event, the sangat was permitted to visit the spot when tens of thousands of men and women, Sikhs and others, poured into Nankana Sahib. The martyred Sikhs were cremated all together by the half-burnt bodies being thrown into huge iron Angitha.

- Reproduced from Struggle for Reform in Sikh Shrines

Khalsa Samachar, New Delhi 18-24 February 2021
दक्षिण के भीतर स्थित है उमरीने 
रेखी मंदिर अनाटिया विद्यापीठ

तेजसी मंड़ 'ठे घर लांग दी 
भरत राजी घुम्रा मिश्र

हुआ गुरुजय के बोले विषय तिथि थान आए वहु अवस्था 
भरत राजी देवी घर लांग दी भरत राजी घुम्रा मिश्र 
अनाटिया विद्यापीठ के घर लांग दी भरत राजी घुम्रा मिश्र

मस्तक वेंट - भविष्य समाजवादी मिश्र बेडेट

'मस्तक वेंट' भविष्य समाजवादी 
मिश्र बेडेट देवी भरत राजी घुम्रा मिश्र

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