

DOWNLOAD PDF THE INDIAN WAR OF INDEPENDENCE BY VINAYAK DAMODAR SAVARKAR

Chapter 1 : reflections: Book Review: , V D Savarkar

The Indian War of Independence is an Indian nationalist history of the revolt by Vinayak Damodar Savarkar that was first published in The book, initially written in Marathi, was penned by Savarkar in response to celebrations in Britain of the 50th anniversary of the Indian uprising with records from India Office archives and the whole project received support from Indian.

In both senses of the word. The book itself has achieved a legendary status in the last hundred years since its first publication. The book showed up the censors in England for what they were, when they took the unprecedented step of banning it before it was even published. Thus it was a remarkable enterprise, in which many patriots participated, to enable the book to see the light of the day. Lala Hardayal, professor at University of California at Berkeley and founder of the famous Hindusthani Ghadar Party reprinted it in to make it available to a larger audience and Bhagat Singh and his associates also found it worthwhile to publish it again in India later. It is a pity that no publisher has thought it fit to reprint it in this th anniversary year of the Great Ghadar, when old books are being reprinted and new ones being churned out. It is heartening that most booksellers are reporting a lot of interest in books on among the reading public. It is intriguing that a nation that groaned under colonial yoke for years and whose pre-colonial past is glorified by some and decried by others but researched and documented in only a fragmentary fashion. We continue to be indifferent to re-discovering ourself even after gaining political independence. On the other hand we continue to boast of a year old civilization, but when confronted by foreigners or our own conscience, we find few books that tell our past in a way that can ignite popular imagination and at the same time give leads to future research by showing where the gaps are. It is one of the best written so far on the subject of the great uprising of The innumerable heroes mentioned by Savarkar who rose up and led the local uprisings in town after town and kingdoms after kingdom all across the Gangetic plain, central India and even south of the Vindhyas are too long to be listed here. Those who waited to see which side might win and remained neutral and ultimately threw their weight behind the British are also listed at length. A panoramic view of history is difficult to narrate. Here Savarkar uses no such artifice and with remarkable dexterity handles distances, places, times and events that take place over a battlefield of continental proportions, compared to Europe, and spanning several years. If his exclamations over bravery and heroism of patriots and fury over treachery by Indians, sound repetitive and sentimental, one just glides past them because of the wealth of information that he provides about a period about which we have been taught or told so little. The story itself is very inspiring because it has not been told in this intensely nationalistic fashion in the last years. On the other hand there is increasing evidence that British consciously suppressed all objective historiography much less nationalistic historiography and engaged in calculated character assassination of all the main leaders of uprising, be it Bahadur Shah Zafar, or Nana Saheb, or Tatia Tope or Begum Hazrat Mahal and so on. The book extensively quotes fragments of truth that slipped through British eyewitness accounts of the uprising. However Savarakar hardly gives any kind of references to what he asserts about the extensive nature of preparation of the uprising, the methods of their organization, their statecraft and their vision. He mentions Swaraj and Swadharma as the guiding vision of the uprising but is deliciously vague about what they meant to the rebels. Thus a historian might call this legendary in another sense of the wordâ€”full of legends rather than facts. From circumstantial evidence and logic we could infer that he may be right about many things that he asserts but an academic historian would probably baulk at it. Obviously he worked under very difficult circumstances while researching for the book in London. However there is no excuse for professional historians not following his leads up. Another aspect of the book is that it was agit-prop at its best. In fact the book was extensively distributed by Ghadar Party amidst different units of the Indian army in their attempt to organize another widespread mutiny in the army in to coincide with a civilian uprising, a repeat of so to say. For more information write to S Raghavan, Editor, jaarihai yahoo.

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Chapter 2 : The Indian War of Independence of

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He was the proponent of liberty as the ultimate ideal. Savarkar was a poet, writer and playwright. He launched a movement for religious reform advocating dismantling the system of caste in Hindu culture, and reconversion of the converted Hindus back to Hindu religion. Savarkar created the term Hindutva, and emphasized its distinctiveness from Hinduism which he associated with social and political disunity. Savarkar published *The Indian War of Independence* about the Indian rebellion of that was banned by British authorities. He was arrested in for his connections with the revolutionary group India House. While in jail, Savarkar wrote the work describing Hindutva, openly espousing Hindu nationalism. He was released in under restrictions after signing a plea for clemency in which he renounced revolutionary activities. Travelling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha, Savarkar endorsed the ideal of India as a Hindu Rashtra and opposed the Quit India struggle in , calling it a "Quit India but keep your army" movement. He was acquitted as the charges could not be proven. He had three other siblings namely Ganesh, Narayan, and a sister named Mainabai. After death of parents the eldest sibling Ganesh, known as Babarao, took responsibility of the family. During this period, Vinayak organised a youth group called Mitra Mela Band of Friends and encouraged revolutionary and nationalist views of passion using this group. In , Vinayak Savarkar married Yamunabai, daughter of Ramchandra Triambak Chiplunkar, who supported his university education. Subsequently in , he enrolled in Fergusson College, in Pune then Poona. As a young man, he was inspired by the new generation of radical political leaders namely Bal Gangadhar Tilak, Bipin Chandra Pal and Lala Lajpat Rai along with the political struggle against the partition of Bengal and the rising Swadeshi campaign. He was involved in various nationalist activities at various levels. In , during Dussehra festivities Vinayak organised setting up of a bonfire of foreign goods and clothes. Along with his fellow students and friends he formed a political outfit called Abhinav Bharat. Vinayak was soon expelled from college due to his activities but was still permitted to take his Bachelor of Arts degree examinations. After completing his degree, nationalist activist Shyam Krishnavarma helped Vinayak to go to England to study law, on a scholarship. It was during this period that Garam Dal, literally translated as Hot Faction was formed under the leadership of Tilak, due to the split of Indian National Congress. The members of Garam Dal, did not acknowledge the moderate Indian National Congress leadership agenda which advocated dialogue and reconciliation with the British Raj. Tilak advocated the philosophy of Swaraj and was soon imprisoned for his support of revolutionary activities. Organised by expatriate social and political activist Pandit Shyamji, India House was a thriving centre for student political activities. There would be no end to that. Our movement must not be limited to being against any particular law, but it must be for acquiring the authority to make laws itself. He analyzed the circumstances of uprising and assailed British rule in India as unjust and oppressive. Madame Bhikaji Cama, and expatriate Indian revolutionary obtained its publication in the Netherlands, France and Germany. Widely smuggled and circulated, the book attained great popularity and influenced rising young Indians, savarkar was studying revolutionary methods and he came into contact with a veteran of the Russian Revolution of , who imparted him the knowledge of bomb-making. Savarkar had printed and circulated a manual amongst his friends, on bomb-making and other methods of guerrilla warfare. A secretive and restricted trial and a sentence awarding the death penalty to Dhingra provoked an outcry and protest across the Indian student and political community. Savarkar hailed Dhingra as a hero and martyr, and began encouraging revolution with greater intensity. The British police implicated Savarkar in the investigation for allegedly plotting the crime. He was nevertheless arrested by police on March 13, In the final days of freedom, Savarkar wrote letters to a close friend planning his escape. Knowing that he would most likely be shipped to India, Savarkar asked his friend to keep track of which ship and route he would be taken through. When the

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ship S. Morea reached the port of Marseilles on July 8, , Savarkar escaped from his cell through a porthole and dived into the water, swimming to the shore in the hope that his friend would be there to receive him in a car. But his friend was late in arriving, and the alarm having been raised, Savarkar was re-arrested. This dispute came before the Permanent Court of International Arbitration in , and it gave its decision in . The case excited much controversy as was reported by the New York Times, and it considered it involved an interesting international question of the right of asylum. Following a trial, Savarkar was sentenced to 50 years imprisonment and transported on July 4, to the infamous Cellular Jail in the Andaman and Nicobar Islands. His fellow captives included many political prisoners, who were forced to perform hard labour for many years. Reunited with his brother Ganesh, the Savarkars nevertheless struggled in the harsh environment. Forced to arise at 5 am, tasks including cutting trees and chopping wood, and working at the oil mill under regimental strictness, with talking amidst prisoners strictly prohibited during mealtime. Prisoners were subject to frequent mistreatment and torture. Contact with the outside world and home was restricted to the writing and mailing of one letter a year. In these years, Savarkar withdrew within himself and performed his routine tasks mechanically. Obtaining permission to start a rudimentary jail library, Savarkar would also teach some fellow convicts to read and write. Savarkar tactically signed a statement endorsing the trial, verdict and British law, and renouncing violence, a bargain for freedom. Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide. He was finally released on January 6, under stringent restrictions " he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. However, police restrictions on his activities would not be dropped until provincial autonomy was granted in . In the brief period he spent at the Ratnagiri jail, Savarkar wrote his ideological treatise " Hindutva: Who is a Hindu?. Savarkar began describing a "Hindu" as a patriotic inhabitant of Bharatavarsha, venturing beyond a religious identity. While emphasising the need for patriotic and social unity of all Hindu communities, he described Hinduism, Jainism, Sikhism and Buddhism as one and same. A self-described atheist, Savarkar regards being Hindu as a cultural and political identity. Savarkar openly assailed what he saw as Muslim political separatism, arguing that the loyalty of many Muslims was conflicted. After his release, from jail on 6 January Savarkar help found the Ratnagiri Hindu Sabha, aiming to work for the social and cultural preservation of Hindu heritage and civilisation. Becoming a frequent and forceful orator, Sarvakar agitated for the use of Hindi as a common national language and against caste discrimination and untouchability. Focusing his energies on writing, Savarkar authored the Hindu Pad-pada-shahi " a book documenting and extolling the Maratha empire " and My Transportation for Life " an account of his early revolutionary days, arrest, trial and incarceration. He also wrote and published a collection of poems, plays and novels. Another activity he started was to reconvert to Hinduism those who had converted to other faiths. Leader of the Hindu Mahasabha In the wake of the rising popularity of the Muslim League led by Muhammad Ali Jinnah, Savarkar and his party began gaining attraction in the national political environment. Savarkar moved to Mumbai and was elected president of the Hindu Mahasabha in , and would serve until . The Congress swept the polls in but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British war effort in India seeking military training for the Hindus. When the Congress launched the Quit India movement in , Savarkar criticised it and asked Hindus to stay active in the war effort and not disobey the government, he urged the Hindus to enlist in the armed forces in order to learn the "arts of war". Under his leadership, the Mahasabha won several seats in the central and provincial legislatures, but its overall popularity and influence remained politicians. In the struggle for political power between the two nations the rule of the game which Mr. Savarkar prescribes is to be one man one vote, be the man Hindu or Muslim. In his scheme a Muslim is to have no advantage which a Hindu does not have. Minority is to be no justification for privilege and majority is to be no ground for penalty. The State will guarantee the Muslims any defined measure of political power in the form of Muslim religion and Muslim

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culture. But the State will not guarantee secured seats in the Legislature or in the Administration and, if such guarantee is insisted upon by the Muslims, such guaranteed quota is not to exceed their proportion to the general population. He considered that justice demanded restoration of entire Palestine to the Jews, their historical holy land and Fatherland. Works Veer Savarkar wrote more than 10, pages in the Marathi language. Another noted book was "Kale Pani" similar to Life Sentence, but on the island prison on the Andamans , which reflected the treatment of Indian freedom fighters by the British. At the same time, religious divisions in India were beginning to fissure. He is also the author of poems like "Sagara pran talmalala" O Great Sea, my heart aches for the motherland , and "Jayostute" written in praise of freedom , one of the most moving, inspiring and patriotic works in Marathi literature. When in the Cellular jail, Savarkar was denied pen and paper. He composed and wrote his poems on the prison walls with thorns and pebbles, memorised thousands lines of his poetry for years till other prisoners returning home brought them to India. Savarkar is credited with several popular neologisms in Marathi and Hindi, like "Hutatma" Martyr ,"Mahapaur" Mayor ,Digdarshak leader or director, one who points in the right direction , Shatkar a score of six runs in cricket , Saptahik weekly , Sansad Parliament , "doordhwani" "telephone" , "tanglekhan" "typewriting" among others. He chaired Marathi Sahitya Sammelan in Savarkar had invested in the company. Savarkar a former president of the Hindu Mahasabha, was arrested on 5 February , from his house in Shivaji Park, and kept under detention in the Arthur Road Prison, Mumbai. He was charged with murder, conspiracy to murder and abetment to murder. While Badge and Shankar waited outside, Nathuram and Apte went in. Kapur Commission On November 12, , a religious programme was organised in Pune, to celebrate the release of the Gopal Godse, Madanlal Pahwa, Vishnu Karkare from jail after the expiry of their sentences. Ketkar, grandson of Bal Gangadhar Tilak, former editor of Kesari and then editor of Tarun Bharat, who presided over the function, revealed gave information of a conspiracy to kill Gandhi, about which he professed knowledge, six months before the act. A public furore ensued both outside and inside the Maharashtra Legislative Assembly and both houses of the Indian parliament. Under pressure of 29 members of parliament and public opinion the then Union home minister Gulzarilal Nanda, appointed Gopal Swarup Pathak, M. The central government intended on conducting a thorough inquiry with the help of old records in consultation with the government of Maharashtra, Pathak was given three months to conduct his inquiry, subsequently Jevanlal Kapur a retired judge of the Supreme Court of India was appointed to conduct the inquiry. Damle deposed that Godse and Apte saw Savarkar in the middle of January and sat with him Savarkar in his garden. He continued addressing social and cultural elements of Hindutva. He resumed political activism after the ban on it was lifted, it was however limited until his death in because of ill health.

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Chapter 3 : Vinayak Damodar Savarkar - Dharmapedia Wiki

The Golden jubilee of was noted by Vinayak Damodar Savarkar, who had grown up in Ratnagiri in the Konkan, close to the residence in exile of the last Burmese monarch Thibaw, seeking to enthuse feelings of patriotism against British oppression.

As a college student, he rallied his peers and became a popular leader of the Hindu Nationalist Movement. Jailed on charges of conspiracy and waging war against the British throne, he spent more than a dozen years in prison and faded into the background of the free India movement. On an international level, Savarkar is not as well-known as other independence leaders like Mahatma Gandhi, but in his homeland, Savarkar remains a household name. His mother, Radhabai, was known as a gentle soul. Both are ancient epic poems that explore the Hindu philosophy and are central teachings of the Hindu faith. They explore the Hindu gods and goddesses and delve into the notion of karma. At the age of six, Savarkar started attending the village school. He became an insatiable reader, poring over every newspaper or book that came his way. He was particularly interested in history and poetry. When he was 10, Savarkar submitted several of his poems to the newspapers in nearby Pune and they were published by editors who had no idea they came from a child. Though Savarkar was only a youngster, he was aware of the tensions between the Hindus and Muslims who populated his country. In , the hostility escalated as riots broke out between the two groups in the city of Bombay and also in the Azamgarh district. Many Hindus were killed during the riots and after reading about some of the atrocities committed against his fellow Hindus, Savarkar was determined to seek justice. He flew into a rampage and gathered his friends for a mission. As a teenager, Savarkar moved to nearby Nasik to attend high school. There, he impressed teachers with his writing and speaking abilities. Just as Savarkar was coming into his own, tragedy struck again. His father and uncle died of the plague in and his brothers were sickened as well, though they recovered. Over the next few years, Savarkar worked to promote the idea of independence for India and a Hindustan nation in particular. He also married the daughter of Bhaurao Chiplunkar. In Pune, he promoted the use of Indian-made goods and called for a boycott of all foreign-made products. He despised everything English and told his peers to abstain from purchasing English goods. He gave many speeches at the college aimed at germinating the desire for independence among his peers. A wave of nationalism was sweeping across the country and he wanted his classmates to jump on board. He noted the nasty skirmishes associated with quests for independence so his peers would know what the country was in for. Crowds of students gathered to hear him speak. In , he organized an underground revolutionary group called the Abhinava Bharat or Young India Society. On October 7, , Savarkar staged his first dissident act when he incited a group of students to burn a pile of foreign clothes. He hoped to launch a boycott of foreign cloth in favor of cloth created on Indian looms. It was the first such bonfire in India. Over the next few decades, as the battle for independence heightened, such bonfires became common and invoked a spirit of nationalism. Even Gandhi criticized the bonfire, believing boycott movements had their roots in hatred and violence, which he did not condone. Years later, however, Gandhi endorsed the use of bonfires to destroy imported goods. He was fined for his involvement with the bonfire and forbidden to live on campus. Fergusson College was, after all, a state-funded institution with loyalty to the British crown. Savarkar graduated later that year. Moved to London In , Savarkar applied for a scholarship to study in London. The scholarship was being offered by Shyamji Krishnavarma, a wealthy Indian who lived in London. According to the autobiography Veer Savarkar by Dhananjay Keer, Savarkar wrote this on his application: From my boyhood, dear sir, upto this moment of my youth, the loss of Independence of my country and the possibility of regaining it form the only theme of which I dreamt by night and on which I mused by day. He sailed for London in , intending to study law. While in London, he set about recruiting Indian students who were studying abroad and established the Free India Society to organize students for the revolutionary movement. Savarkar envisioned the groups forming a large anti-British front, with each group revolting concurrently

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against the British empire. Savarkar urged the Abhinava Bharat to prepare for war by arming themselves. They smuggled pistols, hidden in false books, into India. Savarkar even went so far as to send some of his peers to study bomb-making. Administrators told Savarkar he could have his degree on one condition: He, of course, refused. A British magistrate and collector in Nasik, Arthur M. Jackson, was assassinated and two bombs were thrown at a British viceroy in a failed assassination attempt. Authorities in Bombay sent a telegraphic arrest warrant to London and Savarkar was arrested in March. He was placed on a steamship headed for India, where he was to stand trial. During the voyage, Savarkar slipped through a porthole while the ship was docked in Marseilles, France. He swam for the dock and was chased by British officers. As he ran through the streets, he demanded to be taken to a magistrate because he wanted to seek asylum in France, but it was to no avail. Savarkar was recaptured and turned back over to the authority of the British officers and sent back to Bombay. Savarkar, however, maintained that the French had no right to release him into British custody once he had stepped on French soil and sought refuge as a political prisoner. The matter ended up before the International Hague Tribunal, which ruled the handover had been done in accordance with international law. Once back in Bombay, Savarkar was put on trial. He was sentenced to 50 years and sent to prison in the Andaman Islands, located on the Bay of Bengal. Life at the prison was grueling. Savarkar spent many days in solitary confinement and had to endure bad food, unsanitary conditions and hard labor. He suffered from dysentery. Many days he picked oakum—a loose hemp or jute fiber that was treated with tar and used to caulk the seams of wooden ships. Later in life, Savarkar wrote a memoir of his prison years titled *My Transportation for Life*. In it, he recounted his first days in jail and the despair that passed over him. To pass my life, to count the hours of the day as they sounded and rolled on into months and years till they completed the long, inevitable, unredeemed, dark period of fifty years! What a hell on earth? Yet I had to live it. Forbidden to have pencil or paper, he was unable to continue helping the independence movement, though he yearned to write dispatches. Savarkar decided he would use this time to compose an epic poem. As Savarkar composed verses, he scribbled them on the prison walls with thorns and memorized thousands of lines so they could be published later. He was finally released from jail in January on the condition that he not leave the Ratnagiri district nor have any involvement with politics. After leaving prison, Savarkar wrote plays, poetry, novels and magazine articles. In 1924, the British government eased his restrictions and he became president of the All-India Hindu Mahasabha, a leading force in the Hindu Nationalist Movement. Savarkar lived to see India become a sovereign nation. In 1947, the British empire granted India its freedom. One of the great leaders of the independence movement, Mahatma Gandhi, was assassinated the following year. The assassin, Nathuram Godse, was a Hindu radical linked to the Hindu Mahasabha, the group Savarkar was heavily involved with. Savarkar was implicated in the murder on charges of conspiracy and stood trial, though he was acquitted. Decades later, he was still viewed as a hero by some and a radical villain by others, who continued to seek evidence to prove a connection between Savarkar and Godse. Savarkar died February 26, 1966, in Bombay, India. He was cast in the mold of a classical revolutionary, and countless people drew inspiration from him. Death removes from our midst a great figure in contemporary India. McKean, Lise, *Divine Enterprise: Periodicals Hindu*, December 16, 1966; September 29, 1966, *Statesman India*, June 1, 1966. Cite this article Pick a style below, and copy the text for your bibliography.

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Chapter 4 : Vinayak Damodar Savarkar | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

Vinayak Damodar Savarkar (pronunciation (help · info)), (28 May - 26 February) was an Indian politician, lawyer and writer, known for his activism for Indian independence.

This dispute came before the Permanent Court of International Arbitration in , and it gave its decision in . The case excited much controversy as was reported by the New York Times, and it considered it involved an interesting international question of the right of asylum. Following a trial, Savarkar was sentenced to 50 years imprisonment and transported on 4 July to the infamous Cellular Jail in the Andaman and Nicobar Islands. His fellow captives included many political prisoners, who were forced to perform hard labour for many years. Reunited with his brother Ganesh, the Savarkars nevertheless struggled in the harsh environment: Prisoners were subject to frequent mistreatment and torture. Contact with the outside world and home was restricted to the writing and mailing of one letter a year. In these years, Savarkar withdrew within himself and performed his routine tasks mechanically. Obtaining permission to start a rudimentary jail library, Savarkar would also teach some fellow convicts to read and write. In his letter, asking for forgiveness, he described himself as a "prodigal son" longing to return to the "parental doors of the government". He wrote that his release from the jail will recast the faith of many Indians in the British rule. Also he said "Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide. I am ready to serve the government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail, nothing can be got in comparison to what would be otherwise. Savarkar signed a statement endorsing his trial, verdict and British law, and renouncing violence, a bargain for freedom. He was finally released on 6 January under stringent restrictions – he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. However, police restrictions on his activities would not be dropped until provincial autonomy was granted in .

Who is a Hindu? Savarkar began describing a "Hindu" as a patriotic inhabitant of Bharatavarsha ,[21] venturing beyond a religious identity. He defined Hindus as being neither Aryan nor Dravidian but as "People who live as children of a common motherland, adoring a common holyland. A self-described atheist,[24] Savarkar regards being Hindu as a cultural and political identity. Savarkar openly assailed what he saw as Muslim political separatism, arguing that the loyalty of many Muslims was conflicted. After his release from jail on 6 January . Another activity he started was to reconvert to Hinduism those who had converted to other faiths. This included the eight members of a Brahmin family named Dhakras who had converted to Christianity. Savarkar re-converted the family at a public function and also bore the marriage expenses of the two daughters in the family. Savarkar moved to Mumbai and was elected president of the Hindu Mahasabha in , and would serve until . The Congress swept the polls in but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British war effort in India seeking military training for the Hindus. In this letter, dated July 26, he wrote: Anybody, who during the war, plans to stir up mass feeling, resulting internal disturbances or insecurity, must be resisted by any Government that may function for the time being" [34][35] Mookerjee in this letter reiterated that the Fazlul Haq led Bengal Government, along with its alliance partner Hindu Mahasabha would make every possible effort to defeat the Quit India Movement in the province of Bengal and made a concrete proposal as regards this: The administration of the province should be carried on in such a manner that in spite of the best efforts of the Congress, this movement will fail to take root in the province. It should be possible for us, especially responsible Ministers, to be able to tell the public that the freedom for which the Congress has started the movement, already belongs to the representatives of the people. In some spheres it might be limited during the emergency. Indian have to trust the British, not for the sake for Britain, not for any advantage that the British might gain, but for the maintenance of the defense and freedom of the

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province itself. You, as Governor, will function as the constitutional head of the province and will be guided entirely on the advice of your Minister. Hindu Mahasabha under the leadership of Savarkar started a civil resistance movement in March. Many notable people like Senapati Bapat, V. The Arya Samaj also sent around civil resisters. At last, on July 19, , the Nizam government announced some political reforms. They withdrew the movement despite the fact that these reforms for partial reforms. The casualty of Indian soldiers was huge and veer Savarkar and many leaders distanced himself completely from Gandhi. He also criticized his appeasement of Muslims at the time of Khilafat Movement. In articles from the s to the s Savarkar considered Gandhi as a naive leader who "happens to babble In the struggle for political power between the two nations the rule of the game which Mr. Savarkar prescribes is to be one man one vote, be the man Hindu or Muslim. In his scheme a Muslim is to have no advantage which a Hindu does not have. Minority is to be no justification for privilege and majority is to be no ground for penalty. The State will guarantee the Muslims any defined measure of political power in the form of Muslim religion and Muslim culture. But the State will not guarantee secured seats in the Legislature or in the Administration and, if such guarantee is insisted upon by the Muslims, such guaranteed quota is not to exceed their proportion to the general population. Veer Savarkar wrote more than 10, pages in the Marathi language. Another book was Kale Pani Black Water which means "life sentence" on the island prison on the Andaman islands, which reflected the treatment of Indian Independence activists by the British. At the same time, religious divisions in India were beginning to be exacerbated. When in the Cellular jail, Savarkar was denied pen and paper. He composed and wrote his poems on the prison walls with thorns and pebbles, memorised thousands lines of his poetry for years till other prisoners returning home brought them to mainland India. Savarkar is credited with several neologisms in Marathi and Hindi, including "Hutatma" Martyr, "Mahapaur" Mayor, Digdarshak leader or director, one who points in the right direction, Shatkar a score of six runs in cricket, Saptahik weekly, Sansad Parliament, "doordhwani" telephone, "tanglekhan" typewriting among others. He chaired Marathi Sahitya Sammelan in Rajdhani Granthnagar, ; 1st ed. Six Glorious Epochs of Indian History. Veer Savarkar Prakashan, My Transportation for Life. Veer Savarkar Prakashan, ; 1st ed. Saha Soneri Paane translation:

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Chapter 5 : The Indian War of Independence (book) - Wikipedia

The Indian Rebellion of 1857 refers to a rebellion in India against the rule of the British East India Company, that ran from May to June

The dispute came before the Permanent Court of International Arbitration in 1911, and it gave its decision in 1912. The case excited much controversy as was reported by the New York Times, and it considered it involved an interesting international question of the right of asylum. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Following a trial, Savarkar was sentenced to 50 years imprisonment and transported on 4 July to the infamous Cellular Jail in the Andaman and Nicobar Islands. Prisoner in Cellular Jail in Andaman[edit] File: A statue of Vinayak Damodar Savarkar. His fellow captives included many political prisoners, who were forced to perform hard labour for many years. Reunited with his brother Ganesh, the Savarkars nevertheless struggled in the harsh environment: Prisoners were subject to frequent mistreatment and torture. Contact with the outside world and home was restricted to the writing and mailing of one letter a year. In these years, Savarkar withdrew within himself and performed his routine tasks mechanically. Obtaining permission to start a rudimentary jail library, Savarkar would also teach some fellow convicts to read and write. Mercy Petitions of Vinayak Damodar Savarkar Starting in from the time of his conviction, Savarkar wrote numerous mercy petitions till his release from jail. Savarkar applied to the Bombay Government for certain concessions in connection with his sentences. However, by Government letter No. He wrote that his release from the jail will recast the faith of many Indians in the British rule. Also he said "Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide. I am ready to serve the government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail, nothing can be got in comparison to what would be otherwise. Savarkar was informed on February 1, that the mercy petition was placed before the British Indian Government [24] On 30 March , Savarkar submitted his fourth mercy petition to the British Government, [25] in which he stated that "So far from believing in the militant school of the Bukanin type, I do not contribute even to the peaceful and philosophical anarchism of a Kuropatkin [sic. And as to my revolutionary tendencies in the past: Since that the Reforms and then the Proclamation have only confirmed me in my views and recently I have publicly avowed my faith in and readiness to stand by the side of orderly and constitutional development. Savarkar signed a statement endorsing his trial, verdict and British law, and renouncing violence, a bargain for freedom. He also termed Savarkar a "coward being portrayed as a revolutionary". He was finally released on 6 January under stringent restrictions "he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. As a political internee in Ratnagiri he demanded an amount of Rs per month. The British Government agreed on a stipend of Rs 60 per month in lieu of his compulsory unemployment. Who is a Hindu? Savarkar began describing a "Hindu" as a patriotic inhabitant of Bharatavarsha , [35] venturing beyond a religious identity. He defined Hindus as being neither Aryan nor Dravidian but as "People who live as children of a common motherland, adoring a common holyland. A self-described atheist, [38] Savarkar regards being Hindu as a cultural and political identity. Savarkar openly assailed what he saw as Muslim political separatism, arguing that the loyalty of many Muslims was conflicted. After his release from jail on 6 January Another activity he started was to reconvert to Hinduism those who had converted to other faiths. This included the eight members of a Brahmin family named Dhakras who had converted to Christianity. Savarkar re-converted the family at a public function and also bore the marriage expenses of the two daughters in the family. Savarkar moved to Bombay and was elected president of the Hindu Mahasabha in 1920, and would serve until 1924. The Congress swept the polls in 1924 but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British

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war effort in India seeking military training for the Hindus. Many notable people like Senapati Bapat, V. The Arya Samaj also sent around civil resisters. At last, on July 19, , the Nizam government announced some political reforms. They withdrew the movement despite the fact that these reforms for partial reforms. He also criticized his appeasement of Muslims at the time of Khilafat Movement. In articles from the s to the s Savarkar considered Gandhi as a naive leader who "happens to babble In the struggle for political power between the two nations the rule of the game which Mr. Savarkar prescribes is to be one man one vote, be the man Hindu or Muslim. In his scheme a Muslim is to have no advantage which a Hindu does not have. Minority is to be no justification for privilege and majority is to be no ground for penalty. The State will guarantee the Muslims any defined measure of political power in the form of Muslim religion and Muslim culture. But the State will not guarantee secured seats in the Legislature or in the Administration and, if such guarantee is insisted upon by the Muslims, such guaranteed quota is not to exceed their proportion to the general population. He considered that justice demanded restoration of entire Palestine to the Jews, their historical holy land and Fatherland.

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Chapter 6 : Vinayak Damodar Savarkar | Hindu and Indian nationalist | racedaydvl.com

The Indian War of Independence of The Indian War of Independence of Savarkar, Vinayak Damodar.

Joshi; The Indian war of independence, fulltext Phoenix Publications, , pages topics: This entire book appears to rest on a series of fabrications, reminiscent of modern day right-wing "quack historians" like P. Subsequently he went on to become the president of the Hindu Mahasabha, an early nationalist Hindutva groups related to the Rashtriya Swayamsevak Sangh. In , Savarkar was arrested for sedition, and sentenced to two life sentences in the Andamans. After the partition of India, he blamed Mahatma Gandhi for appeasing the Muslims, and it is widely believed to have been part of the group that instigated Nathuram Godse to kill Mahatma Gandhi. However, he does not appear to have been directly involved in the conspiracy to kill Gandhi. A text of fabrications What concerns us here is this extended text, which attempts to relate the story of in nationalistic terms. As an example, at the end of chapter 1, Savarkar quotes three British authors. All three appear to be fakes: The fact was that throughout the greater part of the northern and north-western provinces of the Indian peninsula, there was a rebellion of the native races against the English power. It was not alone the Sepoy who rose in revolt " it was not by any means a merely military mutiny. It was a combination of military grievance, national hatred, and religious fanaticism against the English occupation of India. The native princes and the native soldiers were in it. The Mahomedan and the Hindu forgot their old religious antipathies to join against the Christian. Hatred and panic were the stimulants of that great rebellious movement. The quarrel about the greased cartridges was but the chance spark flung in among all the combustible material. If that spark had not lighted it, some other would have done the work " The Meerut Sepoys found, in a moment, a leader, a flag, and a cause, and the mutiny was transformed into a revolutionary war. When they reached the Jumna, glittering in the morning light, they had all unconsciously seized one of the great critical moments of history and converted a military mutiny into a national and religious war! History of Our Own Times, Vol. The list of books cited at the start do not include any work by McCarthy. Even the content is unlikely to have been known to someone ensconced in London. Another author cited here is an unknown "White": The great fault of the Oudh Talukdars from a moral point of view was their having made a common cause with the murderous mutineers. So we have a reference to what is presumably a book by one White, with the title Complete History of the Great Sepoy War. Since Savarkar originally wrote it in Marathi, it is possible that some text may have been altered while translating to English, but all kinds of approximations to the title fail to find such a book. Savarkar has him saying: At length, the torrent overflowed the banks, and saturated the moral soil of India. It was then expected that those waves would overwhelm and destroy the entire European element and that, when the torrent of rebellion should again confine itself within bounds, patriotic India, freed from its alien rulers, would bow only to the independent sceptre of a native prince. The movement, now, assumed a more important aspect. It became the rebellion of a whole people incited to outrage by resentment for imaginary wrongs and sustained in their delusions by hatred and fanaticism. I, page] But attempts to find "alien ruler", "torrent overflowed" "sceptre" "whole people" etc. The book is out of copyright and can be searched at several places; [books? The book was promptly banned, Savarkar arrested on other counts of terrorism, and transported to the Andamans, like many Bengalis and Marathis implicated in anti-colonialism in those years. His subsequent shifts, already evident in the Hindu chauvinist tone of his book, towards propagating Hindutva fascism culminated in his involvement in the Gandhi murder trial. However, read in many illegally published, different language translations, this book played a part in inspiring the generation of militant revolutionaries of the s and the s.

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Chapter 7 : Vinayak Damodar Savarkar | Revolvly

Vinayak Damodar Savarkar, byname Vir or Veer, (born May 28, , Bhagur, India“died Feb. 26, , Bombay [now Mumbai]), Hindu and Indian nationalist and leading figure in the Hindu Mahasabha ("Great Society of Hindus"), a Hindu nationalist organization and political party.

The dispute came before the Permanent Court of International Arbitration in , and it gave its decision in . The case excited much controversy as was reported by the New York Times, and it considered it involved an interesting international question of the right of asylum. Following a trial, Savarkar, aged 28, was convicted and sentenced to year imprisonment and transported on 4 July to the infamous Cellular Jail in the Andaman and Nicobar Islands. His fellow captives included many political prisoners, who were forced to perform hard labour for many years. Reunited with his brother Ganesh, the Savarkars nevertheless struggled in the harsh environment: Prisoners were subject to frequent mistreatment and torture. Contact with the outside world and home was restricted to the writing and mailing of one letter a year. In these years, Savarkar withdrew within himself and performed his routine tasks mechanically. Obtaining permission to start a rudimentary jail library, Savarkar would also teach some fellow convicts to read and write. Mercy Petitions Main article: Mercy Petitions of Vinayak Damodar Savarkar Savarkar applied to the Bombay Government for certain concessions in connection with his sentences. However, by Government letter No. He wrote that his release from the jail will recast the faith of many Indians in the British rule. Also he said "Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide. I am ready to serve the government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail, nothing can be got in comparison to what would be otherwise. Savarkar was informed on February 1, that the mercy petition was placed before the British Indian Government. On 30 March , Savarkar submitted his fourth mercy petition to the British Government, [27] in which he stated that "So far from believing in the militant school of the Bukanin type, I do not contribute even to the peaceful and philosophical anarchism of a Kuropatkin [sic. And as to my revolutionary tendencies in the past: Since that the Reforms and then the Proclamation have only confirmed me in my views and recently I have publicly avowed my faith in and readiness to stand by the side of orderly and constitutional development. Savarkar signed a statement endorsing his trial, verdict and British law, and renouncing violence, a bargain for freedom. However, such claims are disputed by others. He was finally released on 6 January under stringent restrictions “ he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. As a political internee in Ratnagiri he demanded an amount of Rs per month. The British Government agreed on a stipend of Rs 60 per month in lieu of his compulsory unemployment. However, police restrictions on his activities would not be dropped until provincial autonomy was granted in . In the brief period he spent at the Ratnagiri jail, Savarkar wrote his ideological treatise “ Hindutva: Who is a Hindu? Savarkar began describing a "Hindu" as a patriotic inhabitant of Bharatavarsha , venturing beyond a religious identity. He defined Hindus as being neither Aryan nor Dravidian but as "People who live as children of a common motherland, adoring a common holyland. A self-described atheist, Savarkar regards being Hindu as a cultural and political identity. He often stressed social and community unity between Hindus, Sikhs, Buddhists and Jains, to the exclusion of Muslims and Christians. Savarkar saw Muslims and Christians as "misfits" in the Indian civilization who could not truly be a part of the nation. After his release from jail on 6 January Savarkar helped found the Ratnagiri Hindu Sabha , aiming to work for the social and cultural preservation of Hindu heritage and civilisation. Becoming a frequent and forceful orator, Sarvakar agitated for the use of Hindi as a common national language and against caste discrimination and untouchability. Another activity he started was to reconvert to Hinduism those who had converted to other faiths. This included the eight members of a Brahmin family named Dhakras who had converted to Christianity. Savarkar re-converted the family at a public function and also bore the marriage expenses of the

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two daughters in the family. Focusing his energies on writing, Savarkar authored the Hindu Pad-pada-shahi a book documenting the Maratha empire and My Transportation for Life an account of his early revolutionary days, arrest, trial and incarceration. He also wrote and published a collection of poems, plays and novels. Savarkar never said that he was a proponent of murder and genocide against minorities, and instead desired peaceful assimilation. Savarkar condemned both German Jews and the Indian Muslims for their supposed inability to assimilate. In , he wrote, "if we Hindus in India grow stronger in time, these Moslem friends of the league type will have to play the part of German Jews. Jews Savarkar supported the establishment of the Jewish State of Israel , which was not only in the spirit of his nationalism but also what Savarkar saw in the Jewish state as a barricade against the Muslim Arab world. Scholar Vinayak Chaturvedi states that Savarkar was known for his anti-Muslim writings. Savarkar saw Muslims in the Indian police and military to be "potential traitors". He advocated that India reduce the number of Muslims in the military, police and public service and ban Muslims from owning or working in munitions factories. Savarkar criticized Gandhi for being concerned about Indian Muslims. This was omitted in his later writings; his Hindu-pad-paatshahi included Hindu heroes but not Muslim ones. Leader of the Hindu Mahasabha In the wake of the rising popularity of the Muslim League led by Muhammad Ali Jinnah , Savarkar and his party began gaining attraction in the national political environment. Savarkar moved to Bombay and was elected president of the Hindu Mahasabha in , and would serve until The Congress swept the polls in but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British war effort in India seeking military training for the Hindus. When the Congress launched the Quit India movement in , Savarkar criticised it and asked Hindus to stay active in the war effort and not disobey the government, he urged the Hindus to enlist in the armed forces to learn the "arts of war". Savarkar even went to the extent of writing a letter titled "Stick to your Posts", in which he instructed Hindu Sabhaites who happened to be "members of municipalities, local bodies, legislatures or those serving in the army Savarkar appreciated the successful functioning of the coalition government. Civil resistance movement Hindu Mahasabha under the leadership of Savarkar started a civil resistance movement in March Many notable people like Senapati Bapat , V. The Arya Samaj also sent around civil resisters. At last, on July 19, , the Nizam government announced some political reforms. They withdrew the movement despite the fact that these reforms for partial reforms. He also criticized his appeasement of Muslims at the time of Khilafat Movement. In articles from the s to the s Savarkar considered Gandhi as a naive leader who "happens to babble In the struggle for political power between the two nations the rule of the game which Mr. Savarkar prescribes is to be one man one vote , be the man Hindu or Muslim. In his scheme a Muslim is to have no advantage which a Hindu does not have. Minority is to be no justification for privilege and majority is to be no ground for penalty. The State will guarantee the Muslims any defined measure of political power in the form of Muslim religion and Muslim culture. But the State will not guarantee secured seats in the Legislature or in the Administration and, if such guarantee is insisted upon by the Muslims, such guaranteed quota is not to exceed their proportion to the general population. He considered that justice demanded restoration of entire Palestine to the Jews, their historical holy land and Fatherland. Another book was Kale Pani Black Water which means "life sentence" on the island prison on the Andaman islands , which reflected the treatment of Indian Independence activists by the British. At the same time, religious divisions in India were beginning to be exacerbated. When in the Cellular jail, Savarkar was denied pen and paper. He composed and wrote his poems on the prison walls with thorns and pebbles, memorised thousands lines of his poetry for years till other prisoners returning home brought them to mainland India. Savarkar is credited with several neologisms in Marathi and Hindi , including "Hutatma" Martyr , "Mahapaur" Mayor , Digdarsak leader or director, one who points in the right direction , Shatkar a score of six runs in cricket , Saptahik weekly , Sansad Parliament , "doordhwani" telephone , "tanklehan" typewriting among others. Assassination of Mohandas Karamchand Gandhi Following the assassination of

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Gandhi on 30 January , police arrested the assassin Nathuram Godse and his alleged accomplices and conspirators. This company had contributions from such eminent persons as Gulabchand Hirachand , Bhalji Pendharkar and Jugalkishore Birla. Savarkar, a former president of the Hindu Mahasabha, was arrested on 5 February , from his house in Shivaji Park , and kept under detention in the Arthur Road Prison , Mumbai. He was charged with murder, conspiracy to murder and abetment to murder. While Badge and Shankar waited outside, Nathuram and Apte went in. On 12 November , at a religious programme organised in Pune to celebrate the release of Gopal Godse , Madanlal Pahwa and Vishnu Karkare from jail after the expiry of their sentences, Dr. Ketkar, grandson of Bal Gangadhar Tilak , former editor of Kesari and then editor of "Tarun Bharat", who presided over the function, gave information of a conspiracy to kill Gandhi, about which he professed knowledge six months before the act. A public furore ensued both outside and inside the Maharashtra Legislative Assembly and both houses of the Indian parliament. Under pressure of 29 members of parliament and public opinion the then Union home minister Gulzarilal Nanda appointed Gopal Swarup Pathak , M. The central government intended on conducting a thorough inquiry with the help of old records in consultation with the government of Maharashtra. Pathak was given three months to conduct his inquiry, subsequently Jevanlal Kapur a retired judge of the Supreme Court of India was appointed chairman of the Commission. Damle deposed that Godse and Apte saw Savarkar in the middle of January and sat with him Savarkar in his garden. He continued addressing social and cultural elements of Hindutva. He resumed political activism after the ban on it was lifted, it was however limited until his death in because of ill health. His followers bestowed upon him honours and financial awards when he was alive. Two thousand RSS workers gave his funeral procession a guard of honour. According to McKean, there was public antipathy between Savarkar and the Congress for most of his political career, yet after independence Congress ministers, Vallabhbhai Patel and C. Deshmukh unsuccessfully sought partnership with the Hindu Mahasabha and Savarkar. It was forbidden for Congress party members to participate in public functions honouring Savarkar. After the independence of India, Jawaharlal Nehru had put forward a proposal to demolish the Cellular Jail in the Andaman and build a hospital in its place. After the death of Nehru, the Congress government, under Prime Minister Shastri , started to pay him a monthly pension. On 1 February , Savarkar renounced medicines, food and water which he termed as atmaarpan fast until death. His condition was described to have become as "extremely serious" before his death on 26 February at his residence in Bombay now Mumbai , and that he faced difficulty in breathing; efforts to revive him failed and was declared dead at

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Chapter 8 : Vinayak Damodar Savarkar - Vinayak Damodar Savarkar Biography - Poem Hunter

Savarkar's book, The Indian War of Independence, (IWI) though proscribed by the British in , was essential reading for Indian nationalists, up until (and even after) formal independence from British rule in

May 28, 1909: Who is a Hindu? Written and published in the 1900s, while Savarkar was in jail, the pamphlet was path-breaking in the sense that it promoted the idea of Hinduism being a political and cultural identity, invested in all those who lived in India regardless of the faith they followed. Born on May 28, 1889, to a Marathi Brahmin family, Savarkar had been attracted towards the radical arm of the Indian nationalist struggle since his college days. It was during his time as a law student in England that Savarkar began organising radical political activities for which he was imprisoned. He widely read Indian and world history and wrote aggressively on the oppressive British rule in India, his admiration for fascism and his views on Muslims and Christians. Towards the end of his life, Savarkar was particularly noted for his detestation for Mahatma Gandhi and was one among those arrested for the assassination of Gandhi, though later he was acquitted. As Savarkar got involved in radical activities while in London, he actively read up on the history of India and decided to organise anti-British activities on the lines of the revolt. Savarkar propounded that the mutiny was a well-organised and a collective uprising aimed at wiping out foreign power from India. However, considering it to be inflammatory in nature, the British banned it across India even before it could be published. They even pressured the French press to not publish it. Over the years, however, the book has earned the scorn of Indian intellectuals as well who believe that it advocates an aggressive form of Hindu nationalism. Savarkar admired Hitler and thought that he was best for Germany. Savarkar was president of the Hindu Mahasabha from 1924 to 1927. This was the most important period in international history and it was during this period that Savarkar repeatedly voiced his views on Indian foreign policy, particularly towards Germany and Italy. Speeches made by Savarkar, during this period, as collected by Italian researcher Marzia Casolari, show his deep admiration for Hitler and his Nazi philosophy. Further, Savarkar publicly criticised the Jews for failing to absorb into the German national fabric and compared them to Muslims in India as well. In his writings, he often held the colonial view of Muslim men as being aggressive and tyrannical in India. Partisan histories and Communal Mobilisation in India and Pakistan. He also criticised Gandhi for his appeasement of Muslims during the Khilafat Movement. The Sena believes that despite the patriotic ideologies propounded by Savarkar, the Indian government has continued to neglect him and that needs to be changed now.

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Chapter 9 : Vinayak Damodar Savarkar - Wikipedia

Savarkar published The Indian War of Independence about the Indian rebellion of that was banned by British authorities. He was arrested in for his connections with the revolutionary group India House.

Savarkar coined the term Hindutva Hinduness to create a collective "Hindu" identity as an essence of Bharat India. His political philosophy had the elements of utilitarianism , rationalism and positivism , humanism and universalism , and realism. He was one of the first proponents of Two Nation Theory before Jinnah. He was arrested in for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles , Savarkar was sentenced to two life terms of imprisonment totaling fifty years and was moved to the Cellular Jail in the Andaman and Nicobar Islands , but released in after several mercy petitions to the Britishers. While in jail, Savarkar wrote the work describing Hindutva, espousing what it means to be a Hindu, and Hindu pride, in which he defined as all the people descended of Hindu culture as being part of Hindutva, including Buddhists, Jains, and Sikhs. In , under restrictions after signing a plea for clemency , he was released on the condition that he renounce revolutionary activities. Traveling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha , Savarkar endorsed the idea of India as a Hindu Rashtra and opposed the Quit India struggle in , calling it a "Quit India but keep your army" movement. He was accused of the assassination of Mahatma Gandhi but acquitted by the court. His role in the assassination was later established by Kapur Commission in He had three other siblings namely Ganesh , Narayan, and a sister named Maina. Highly outnumbered, he inspired the boys to fight-on until the last Muslim was driven off. Later, he is known to have stated: The Almighty is your strength, so fight, even when facing an enemy stronger than yourself"[12][13] After the death of his parents, the eldest sibling Ganesh, known as Babarao, took responsibility for the family. During this period, Vinayak organised a youth group called Mitra Mela Band of Friends and encouraged revolutionary and nationalist views of passion using this group. In , Vinayak Savarkar married Yamunabai, daughter of Ramchandra Triambak Chiplunkar, who supported his university education. Subsequently, in , he enrolled in Fergusson College , in Pune. As a young man, he was inspired by the new generation of radical political leaders namely Bal Gangadhar Tilak , Bipin Chandra Pal and Lala Lajpat Rai along with the political struggle against the partition of Bengal and the rising Swadeshi campaign. After completing his degree, nationalist activist Shyamji Krishna Varma helped Vinayak to go to England to study law, on a scholarship. The members of the Garam Dal did not acknowledge the agenda of the majority moderate Indian National Congress leadership which advocated dialogue with the British rulers and incremental steps towards Independence by gaining the confidence of the British. Tilak was soon imprisoned for his support of revolutionary activities. Organized by expatriate social and political activist Pandit Shyamji , India House was a thriving centre for student political activities. Savarkar soon founded the Free India Society to help organize fellow Indian students with the goal of fighting for complete independence through a revolution, declaring, We must stop complaining about this British officer or that officer, this law or that law. There would be no end to that. Our movement must not be limited to being against any particular law, but it must be for acquiring the authority to make laws itself. In other words, we want absolute independence. He analysed the circumstances of uprising and assailed British rule in India as unjust and oppressive. Madame Bhikaji Cama , an expatriate Indian revolutionary obtained its publication in the Netherlands, France and Germany. Widely smuggled and circulated, the book attained great popularity and influenced rising young Indians. Savarkar was studying revolutionary methods and he came into contact with a veteran of the Russian Revolution of who imparted him the knowledge of bomb-making. Savarkar had printed and circulated a manual amongst his friends on bomb-making and other methods of guerrilla warfare. A secretive and restricted trial and a sentence awarding the death penalty to Dhingra provoked an outcry and protest across the Indian student and political community. Savarkar hailed Dhingra as a hero and martyr , and began

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encouraging revolution with greater intensity. In the final days of freedom, Savarkar wrote letters to a close friend planning his escape. Knowing that he would most likely be shipped to India, Savarkar asked his friend to keep track of which ship and route he would be taken through. When the ship SS Morea reached the port of Marseille on 8 July, Savarkar escaped from his cell in the hope that his friend would be there to receive him in a car. But his friend was late in arriving, and the alarm having been raised, Savarkar was re-arrested. The dispute came before the Permanent Court of International Arbitration in , and it gave its decision in . The case excited much controversy as was reported by the New York Times, and it considered it involved an interesting international question of the right of asylum. The trial before the special tribunal was started on 10 September [21]: One of the charges on Savarkar was he abetted murder. Following a trial, Savarkar, aged 28, was convicted and sentenced to years imprisonment[21]: He was not considered by the British government as a political prisoner. His fellow captives included many political prisoners, who were forced to perform hard labour for many years. Reunited with his brother Ganesh, the Savarkars nevertheless struggled in the harsh environment: Prisoners were subject to frequent mistreatment and torture. Contact with the outside world and home was restricted to the writing and mailing of one letter a year. In these years, Savarkar withdrew within himself and performed his routine tasks mechanically. Obtaining permission to start a rudimentary jail library, Savarkar would also teach some fellow convicts to read and write. Mercy Petitions Savarkar applied to the Bombay Government for certain concessions in connection with his sentences. However, by Government letter No. This petition was rejected on 3 September [21]: He wrote that his release from the jail will recast the faith of many Indians in the British rule. Also he said "Moreover, my conversion to the constitutional line would bring back all those misled young men in India and abroad who were once looking up to me as their guide. I am ready to serve the government in any capacity they like, for as my conversion is conscientious so I hope my future conduct would be. By keeping me in jail, nothing can be got in comparison to what would be otherwise. Savarkar was informed on February 1, that the mercy petition was placed before the British Indian Government[21]: The summary of this proclamation is as follows [21]: Reference to Acts of , , , and "The Act of entrusts the elected representatives of the people with a definite share in Government and points the way to full responsible Government hereafter. Recognition of the political awakening and political aspirations of the people of the country. Hope that the new legislatures shall succeed. An appeal to forgive and forget for removing all bitterness and creating an atmosphere of goodwill for the success of the reforms. Declaration of Royal clemency to political offenders. Reference to Chamber of Princes. Intention of sending Prince of Wales to visit India to further cordiality of relations between the King and his subjects. In the view of Royal proclamation, Savarkar submitted his fourth mercy petition to the British Government on 30 March [21]: In which he stated that "So far from believing in the militant school of the Bukanin type, I do not contribute even to the peaceful and philosophical anarchism of a Kuropatkin [sic. And as to my revolutionary tendencies in the past: Since that the Reforms and then the Proclamation have only confirmed me in my views and recently I have publicly avowed my faith in and readiness to stand by the side of orderly and constitutional development. After considering the petition, the British government contemplated releasing Ganesh Savarkar but not Vinayak Savarkar. The rationale for doing so was stated as follows [21]: Savarkar signed a statement endorsing his trial, verdict and British law, and renouncing violence, a bargain for freedom. He was finally released on 6 January under stringent restrictions " he was not to leave Ratnagiri District and was to refrain from political activities for the next five years. As a political internee in Ratnagiri he demanded an amount of Rs per month. The British Government agreed on a stipend of Rs 60 per month in lieu of his compulsory unemployment. Leader of the Hindu Mahasabha In the wake of the rising popularity of the Muslim League led by Muhammad Ali Jinnah, Savarkar and his party began gaining attraction in the national political environment. Savarkar moved to Bombay and was elected president of the Hindu Mahasabha in , and would serve until . The Congress swept the polls in but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Savarkar as president of the Hindu Mahasabha, during the Second World War, advanced the slogan "Hinduize all Politics and Militarize Hindudom", he decided to support the British

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war effort in India seeking military training for the Hindus. Many notable people like Senapati Bapat, V. The Arya Samaj also sent around civil resisters. At last, on July 19, , the Nizam government announced some political reforms. They withdrew the movement despite the fact that these reforms for partial reforms. He also criticized his appeasement of Muslims at the time of Khilafat Movement. In articles from the s to the s Savarkar considered Gandhi as a naive leader who "happens to babble Jinnah, instead of being opposed to each other on the one nation versus two nations issue, are in complete agreement about it. Both agree, not only agree but insist, that there are two nations in India— one the Muslim nation and the other the Hindu nation. They differ only as regards the terms and conditions on which the two nations should live. Jinnah says India should be cut up into two, Pakistan and Hindustan, the Muslim nation to occupy Pakistan and the Hindu nation to occupy Hindustan. Savarkar on the other hand insists that, although there are two nations in India, India shall not be divided into two parts, one for Muslims and the other for the Hindus; that the two nations shall dwell in one country and shall live under the mantle of one single constitution; that the constitution shall be such that the Hindu nation will be enabled to occupy a predominant position that is due to it and the Muslim nation made to live in the position of subordinate co-operation with the Hindu nation. In the struggle for political power between, the two nations the rule of the game which Mr. Savarkar prescribes is to be one man one vote, be the man Hindu or Muslim. In his scheme a Muslim is to have no advantage which a Hindu does not have. Minority is to be no justification for privilege and majority is to be no ground for penalty. The State will guarantee the Muslims any defined measure of political power in the form of Muslim religion and Muslim culture. Thus by confiscating its weightages, Mr. Savarkar would even strip the Muslim nation of all the political privileges it has secured so far. On August 15 in Nagpur, he unequivocally said: