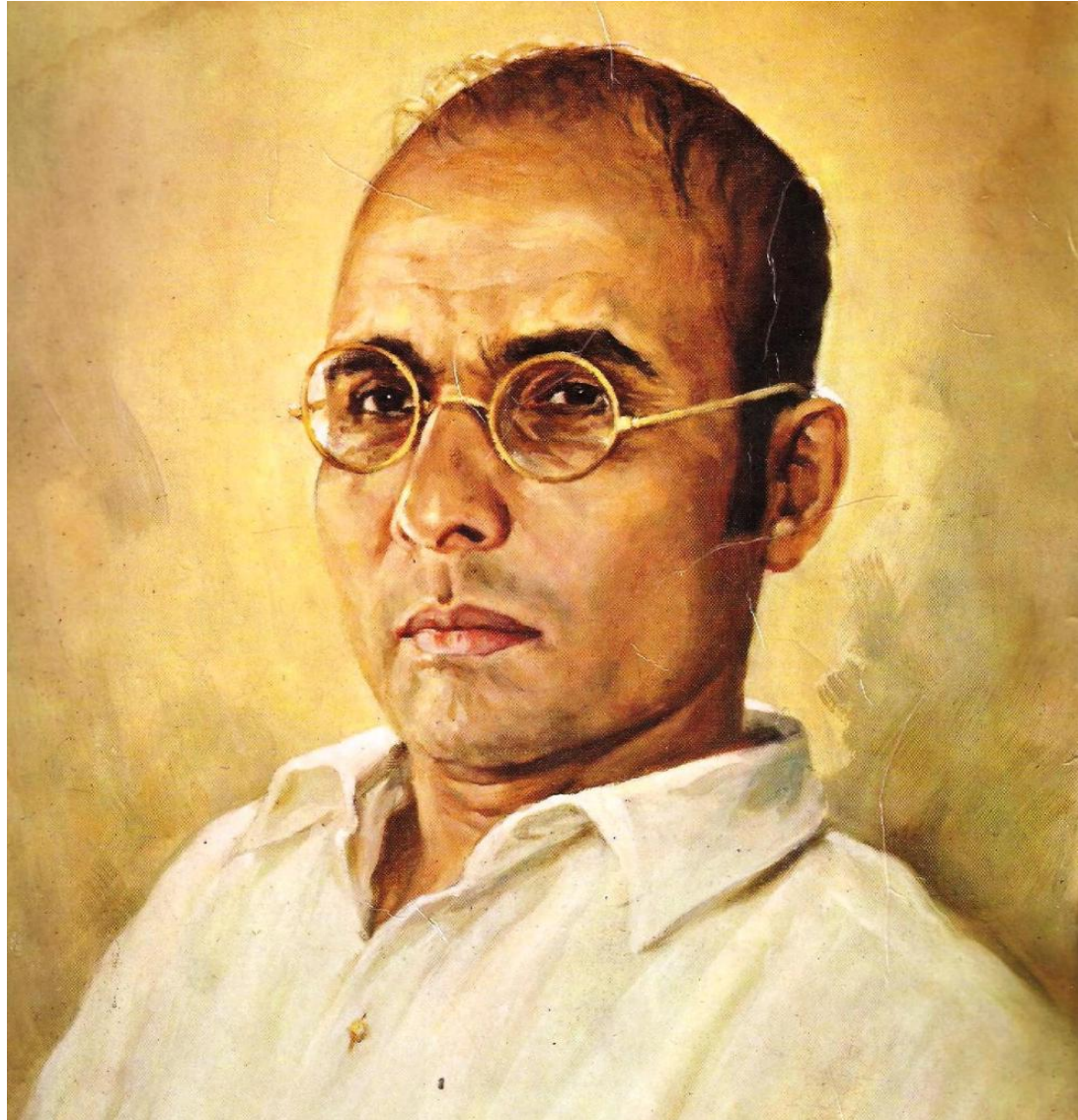


Veer Savarkar - Mrityunjay

By,
Omkar Chintamani Marathe





Veer Savarkar

- Vinayak Damodar Savarkar.
- Commonly known as Swatantryaveer Savarkar.
- Fearless Freedom Fighter.
- Political Leader.

Veer Savarkar

- Social Reformer.
- Writer, Poet, Dramatist.
- Historian.
- Philosopher.

Veer Savarkar

- Remains largely unknown to the masses because of
 - Vicious propaganda against him.
 - Misunderstanding created over several decades.

Veer Savarkar - Introduction

- First Indian political leader to daringly perform a bonfire of foreign (made in England) clothes (Pune, 1905).
- First Indian to organize a revolutionary movement for India's Independence on an international level (1906-1910).

Veer Savarkar - Introduction

- First Indian historian to write a book on the 1857 War of Independence.
- This book was proscribed by British authorities in India, even before its publication.
- It was officially banned in 1909.

Veer Savarkar - Introduction

- Was not awarded with law degree despite having passed his examination and observed the necessary formalities
 - For his activities to seek India's freedom from the British
- Arrested in London in 1910 for involvement in revolutionary activities in Europe & India.

Veer Savarkar - Introduction

- First political prisoner whose daring escape and arrest on French soil became a controversial issue in the International Court of Justice (at Hague, 1910).

Veer Savarkar - Introduction

- First political prisoner in the world who was sentenced to Transportation for Life (25 years each) twice (total of 50 years), a sentence unparalleled in the history of the British Empire.

Veer Savarkar - Introduction

- Deprived of pen and paper, composed his poems and then wrote them on the prison walls (in Andaman Cellular Jail) with thorns and nails.
- Memorized thousand of lines of his poetry for years, transmitted some of them with fellow prisoners to India.

Veer Savarkar - Introduction

- Transferred from Andaman to Ratnagiri jail in 1921.
- Released from prison, but interned at Ratnagiri till 1937.
- Within 10 years gave a death-blow to the practice of untouchability in the remote district of Ratnagiri.

Veer Savarkar - Introduction

- Strongly advocated Hindutva.
- Appealed Indian youths to join armed forces & get trained in using arms.
- Strategic appeal, which was criticized by all national leaders of that time.

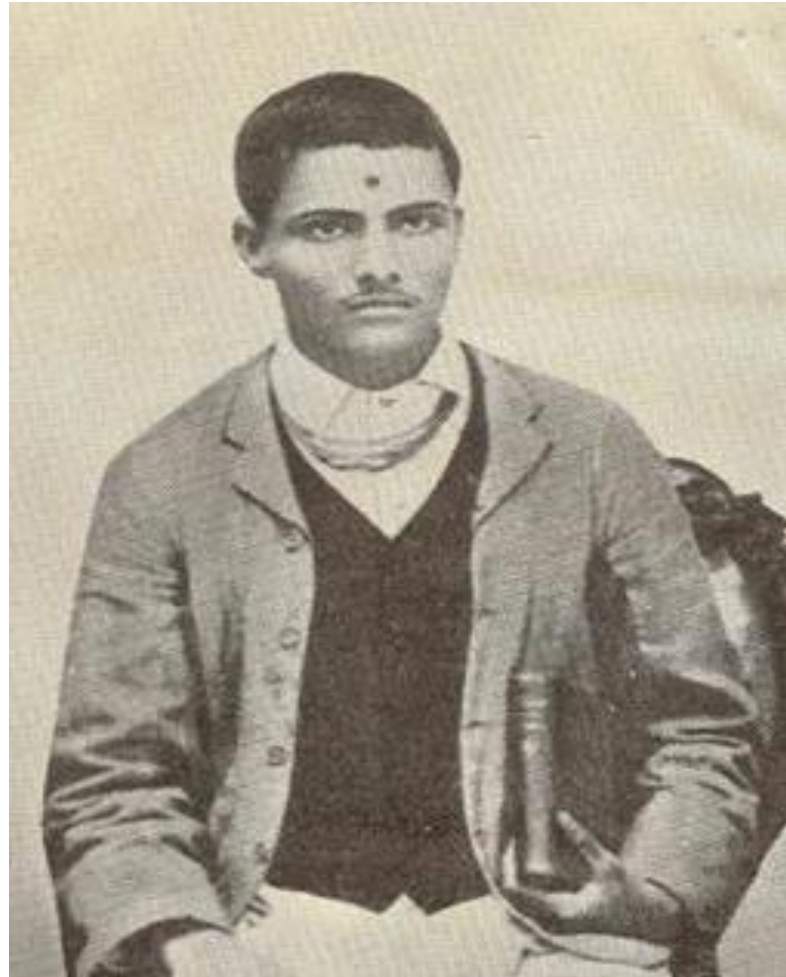
Veer Savarkar - Introduction

- Arrested & trialed in Gandhi assassination case, but acquitted by court.
- Embraced death voluntarily by way of *Atma-Samarpan* (fast unto death).

Important Literature

- The Indian War of Independence 1857
- Six Glorious Epochs of Indian History
- Hindutva
- Hindu Pad-Patshahi
- Essentials of Hindutva
- Inside The Enemy Camp
- Hindu Rashtra-Darshan
- Life of Barrister Savarkar by Chitragupta
- My Transportation for Life

Childhood



Childhood

- Born on 28 May 1883
- In Bhagur (a tiny village in Nasik District), Maharashtra.
- Parents – Radhabai & Damodar Savarkar.
- Siblings – Ganesh (Babarao), Narayan

Childhood

- Vinayak was marked out as an exceptionally gifted child by all those who came in contact with him.
- His father was a poet, who used to make Vinayak recite long and beautiful passages from the Marathi poets.

Childhood

- Early acquaintance with Marathi poetry, roused remarkable poetical faculties in Vinayak.
- Began to compose Marathi verses when he was 10 years old.
- Well-known periodicals in Pune began to accept his contributions (prose and poetical), when he was 12.

Childhood

- There was an old shelf in one of the neglected corners of the house, containing
 - Translations of Mahabharat
 - Several copies of the famous “Kesari” (of Tilak)
 - Bhakars chronicling the exploits of the Marathas in their Imperial days.
- Vinayak was often found absorbed in studying these documents inducing his schoolmates.

Childhood

- He got so devoted these high themes that even his plays & sports were fashioned out of some old events & heroic incidents out of the Maratha history.
- Amongst his schoolmates he soon came to be known as a scholar, a patriot & a fiery orator who always talked of great deeds & schemes of India, independence & how he meant to achieve it.

First Clash

- 1893A.D. – Communal riots broke out in North India & soon spread in Bombay province (present Maharashtra).
- Vinayak summoned a council of urgency of his young schoolmates.
- They decided to avenge the racial insults by ..

First Clash

- They could not decide exactly by what means.
- Decided to attack a mosque in the outskirts village in retaliation of the destruction of the temples in Bombay.
- That was all duly done.

First Clash

- This was followed by students fight in premises of school.
- Leader of Muslim students vowed to forcibly convert Vinayak to Islam by the approved method of thrusting a piece of fried fish in his mouth.
- Forgot the vow, avoiding further clashes.

Lessons from First Clash

- Lessons learned in course of events were no way negligible.
- Vinayak had observed (with a General's view) how some of his young comrades had slipped out by the back-door at the time of the rally.
- Some youngsters fancied when they heard their mother's call.

Lessons from First Clash

- When the campaign was over Vinayak remonstrated with his comrades & exhorted them to avoid any such shirking in future.
- He invented a play in which they could all be trained to discipline, military promptness and diligence.

Situation in Pune

- The year 1897 found Maharashtra in the throes of an intense political agitation and awakening.
- Shiv-Jayanti & Ganeshotsav celebrations, had all roused & united the Marathi people as never before.

Situation in Pune

- Pune became “hot seat of sedition”, all India was slowly getting “infected” by it.
- Just then came the most sensational news that the Indian public had ever heard since the rising of Vasudeo Balwant Phadke.

Assassination of W. C. Rand

- 21st June 1897 - The English Officers responsible for the most unpopular administration in the plague-days in Pune were most daringly assassinated.
- This was deliberately planned to spoil the Diamond Jubilee celebrations of Victoria's coronation.

Chapekar Brothers



Chapekar Brothers

- Chapekar brothers were arrested, trialed & sentenced to be executed.
- All were executed in Yeravada jail (Pune).
- Bal Gangadhar Tilak was also sentenced to imprisonment for provoking youths.

Oath of Liberating India

- Vinayak's thoughts-

“The Chaphekars are gone. They died full of youth and hope. They sacrificed their life, their families, and all that they held dear in this world on the altar of Motherland; & shall I should live only to eat and drink and be merry!”

Oath of Liberating India

“Their work is unfinished; their most cherished desire unfulfilled; why should not I take up the vow of trying my level best and sacrificing my dearest and nearest and my life and my all to fulfil their mission? I will do it or die in the attempt!”

Oath of Liberating India

- Stood up in front of Durga (family deity) idol in home & took the vow-
- Dedicating his life and if need be his death to the mission of liberating India from the fetters that held Her in bondage.
- Carrying forth the torch of his fiery resolve and set the youth of India aflame.

Oath of Liberating India

- Organize a secret society, arm and equip his countrymen and fight out the grand struggle.
- If need be to die, sword in hand, in Her cause.

Oath of Liberating India

- Since that day Vinayak began a systematic propaganda to spread the mission of his life.
- He gathered his schoolmates, shared with them the vow he had taken.
- Introduced Shivaji and Ganapati festivals in his village.

Oath of Liberating India

- To stir up people around him he composed a ballad in praise of the Chaphekaras.
- Those days even the mention of the Chaphekaras was enough to bring one under police surveillance.

The Round of Plague

- Death went knocking from door to door.
- Police followed death.
- They presented themselves at the door as soon as death had its work.
- All malpractices were conducted by Police in the name of disinfecting houses.

The Round of Plague

- Soon Plague broke out in Bhagur.
- Amongst its first victims was Damodarant - father of Vinayak.
- Even before his last rituals, disinfecting party issued a notice to quit the home.

The Round of Plague

- Savarkar brothers, along with Yesubai (Babarao's wife) & their dying uncle (infected with Plague) shifted to temple in the vicinity of the village.
- Youngest brother – Narayan, too was caught with contagion.
- Uncle succumbed to the Plague.

The Round of Plague

- Mr. Datar – Babarao's schoolmate, invited Savarkar family to his house in Nashik.
- Offered every help to mitigate their sufferings.
- Accordingly, Savarkar family shifted to Nashik.
- Narayan was admitted to Plague Hospital in Nashik.

The Round of Plague

- Nashik city too was not free from Plague.
- Babarao, who had been attending Narayan in the Hospital had himself caught the contagion.
- Fortunately, both brothers ultimately recovered and returned home.

Mitra-Mela

- But even these adverse conditions could not make Vinayak forget his political mission.
- Vinayak (now around 16 years of age), commenced his activities in Nashik.
- For educational facilities, Savarkar family continued to stay in Nashik.

Mitra-Mela

- Vinayak soon found a handful of souls in sympathy with his political creed.
- 1900A.D. - Along with them, Vinayak founded founded a secret society – Mitramela.
- Its watchword was - Instruction, Insurrection & Action.

Mitra-Mela

- According to Police Reports –
 - Revolutionary organization which since its very inception had chief aim of achieving the Political Independence of India.
 - Achieve it, if need be, even by an armed rebellion.

Mitra-Mela

- Mitramela soon developed into a very active organization.
- They began to dominate all public life in the Nashik city.
- The revolutionary doctrines were widely preached, youths initiated in the secret society.

Mitra-Mela

- Weekly meetings were held, where history was studied and speeches were delivered.
- Youths were trained not only to think but act also.
- Special orders were issued by government to keep strict watch on the group.

जयोऽस्तु ते

जयोऽस्तु ते! जयोऽस्तु ते!

श्री महन्मंगले शिवास्पदे शुभदे
स्वतंत्रते भगवती त्वामहम् यशोयुतां वंदे!

Victory to you, O Auspicious One, O Holy Abode,
Eternal Delight!

O Goddess of Freedom, Victorious One, we
salute you!

जयोऽस्तु ते

राष्ट्राचें चैतन्य मूर्त तूं नीती संपदांची
स्वतन्त्रते भगवती श्रीमती राज्ञी तूं त्यांची

Epitome of our National Soul, O Goddess of
Freedom,

Of Virtue and Prosperity supreme Queen you
are,

जयोऽस्तु ते

परवशतेच्या नभांत तूचि आकाशीं होशी
स्वतन्त्रते भगवती चांदणी चमचम-लखलखशी

O Goddess of Freedom, you are a star shining
In this darkness of slavery, alone in the sky
gleaming!

जयोऽस्तु ते

गालावरच्या कुसुमीं किंवा कुसुमांच्या गालीं
स्वतन्त्रते भगवती तूच जी विलसतसे लाली

O Goddess of Freedom, you are the blush that
prosper,

On flowers as soft as cheeks, on cheeks as soft
as flowers!

जयोऽस्तु ते

तुं सूर्याचें तेज उदधिचें गांभीर्यहिं तूंचि
स्वतन्त्रते भगवती अन्यथा ग्रहणनष्टतेची

You are the depth of the ocean, the radiance of
the sun,
O Goddess of Freedom, without you their worth
is none!

जयोऽस्तु ते

मोक्ष-मुक्ति हीं तूझींच रूपें तुलाच वेदांतीं
स्वतन्त्रते भगवती योगिजन परब्रह्म वदती

You are moksh-liberation and by the Yogis
esteemed

Hailed you're, O Goddess, as the Soul Supreme,

जयोऽस्तु ते

जें जें उत्तम उदात्त उन्नत महन्मधुर तें तें
स्वतन्त्रते भगवती सर्व तव सहकारी होती

O Goddess of Freedom, all your companions are elite, noble, magnificent, and oh so very sweet!

जयोऽस्तु ते

हे अधमरक्तरञ्जिते सुजनपूजिते श्री स्वतन्त्रते

Soaked in the villain's blood—you are!

Worshipped by noble men—you are!

जयोऽस्तु ते

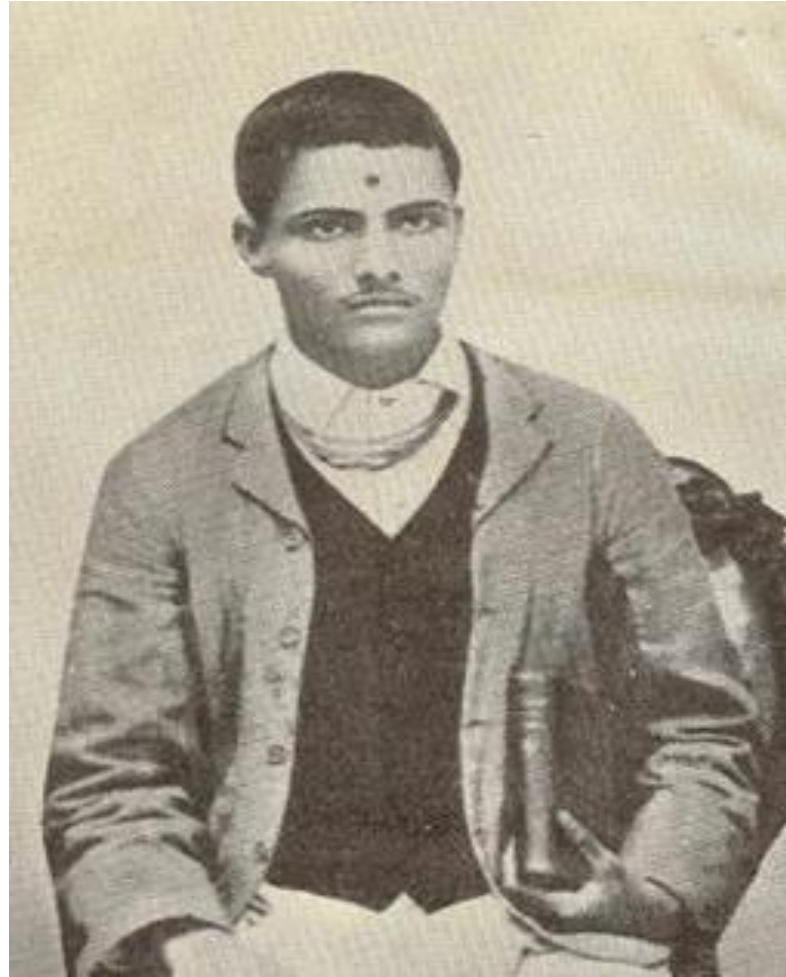
तुजसाठि मरण तें जनन
तुजवीण जनन तें मरण
तुज सकल-चराचर-शरण चराचर-शरण

Life is to die for You,

Death is to live without You,

All creation surrenders unto you!

Youth



Youth

- In spite of his political preoccupations, Vinayak never neglected his studies.
- Nor allowed his comrades to neglect that.
- Throughout his educational career, he never failed.
- Dec 1901 - Passed Matriculation examination.

Youth

- Married Yamunabai in same year (1901).
- Jan 1902 - Joined Fergusson College (Pune) for further studies.
- A large party was arranged by the society & attended by several leading men of Nashik, to give him send-off.

Youth

“We had up till now to confine our activities to Nashik District alone. But now I have decided to utilize this opportunity of my entering the Ferguson College to further our cause & spread our mission throughout Maharashtra.”

“For, there I can find grouped together many of the rising youths who later on would be the leaders of public thought & action.”

Youth

“If I could mould their minds & inspire them all with our principles then when they back to their different districts & towns, they would carry with them the torch that would perhaps set all Maharashtra a flame.”

“These are my hopes; at least I mean to try my best to accomplish it - whatever the results be.”

In Pune

- Throughout 4 years of his stay in the college residency, Vinayak was ceaselessly circulating his revolutionary thoughts in the minds of the youths.
- Police reference – “Though he could have hardly been 22, he had already developed into an accomplished orator of an enviable rank”

In Pune

- His eloquence exercised a wonderful effect on the masses.
- Even the learned and the wise were ever struck by the polished diction, the charming fluency, the soundness & cogency of the argument.

In Pune

- This exercised an irresistible influence on the minds of his college mates in the Ferguson college.
- Soon, he became a notable figure in the political gatherings and circles of Pune.

In Pune

- Savarkar came in contact with two notable people in public life of Pune –
 - Bal Gangadhar Tilak
 - Shivram Mahadev Paranjape

Bal Gangadhar Tilak



Shivram Mahadev Paranjape



In Pune

- Started publishing weekly in his college clubs.
- All leading students' associations were soon dominated by “Savarkar Club”.
- These activities of Vinayak naturally alarmed the college authorities.

In Pune

- Many of them had formed a very high opinion of his abilities but honestly felt that they were likely to ruin his career.
- Some of them tried to win him over to the Moderate School of politics.
- Others openly expressed their misgivings that Vinayak was likely to out one of the most dangerous demagogues in India.

In Pune

- But this counsel of teachers had no effect on Vinayak who took his lessons in politics from the lives of Mazzini, Shivaji, Garibaldi & Ramdas.
- He and his comrades went on their way.
- Studied hard, passed their examination regularly, used *Swadesi*, performed regular exercise and discussed political question.

Swadeshi Movement

- The Savarkar Camp threw itself headlong into Swadeshi movement of 1905.
- They carried a lecturing campaign in Pune, Nashik & several other places.
- Vinayak used at times to address 3-4 different platforms on a single day during summer vacations.

Swadeshi Movement

- In order to convince people with the necessity of conceiving a deadly dislike for the foreign goods he thought of making a big bonfire.
- The idea seemed so extreme that even Lokmanya Tilak expressed concerns about its practicability.

Swadeshi Movement

- But the Savarkar Camp took it upon themselves to create the necessary enthusiasm in the citizens.
- Someone referred to the economical unsoundness of the procedure.

Swadeshi Movement

- Vinayak's reply-

“It is not the *videshi* cloth that we burn, but *videshi* itself - the treacherous attachment to foreigners and consequent betrayal of our Nation that we mean to burn here.”

Bonfire of Foreign Cloths

- The huge heap of clothes & other discarded articles was mounted on cars & was taken out in a procession as a sacrificial offering.
- The crowd swelled & swelled till the great leader Lokamanya Tilak came & set cloths on fire.

Bonfire of Foreign Cloths

- The conflagration rose, illuming the audience that ranged round the Holi.
- Stirring speeches were delivered by Tilak and Paranjpe

First Punishment

- The startling news of this first Indian “Holi” - this bonfire of foreign clothing created a stir & lighted up a controversy in the Indian press.
- The bitter criticism of the Anglo-Indian papers on this latest phase of the British boycott movement alarmed the college authorities.

First Punishment

- They determined to dissociate themselves as strongly as possible from the affair to
 - Avoid Government displeasure
 - Save the institution from being dragged into political troubles.
- The professors moreover belonged to that school of thought which hated boycott.

First Punishment

- Accordingly the college authorities ordered that
 - Mr. Savarkar should be fined 10 rupees
 - He would be rusticated from the college residencies within 24 hours.

First Punishment

- The whole nationalist press of Maharashtra was loud in condemnation of this high handed action of the college authorities.
- Tilak's Kesari thundered for weeks.
- The citizens of Nashik deliberately imitated Pune and publicly burnt heaps of foreign clothes.

First Punishment

- Towns and cities passed resolutions in appreciation of Mr. Savarkar's public spirit.
- Raised a fund to pay off the college fine.
- Fund much exceeded the little amount of fine
- The excess was paid by Mr. Savarkar to the popular industrial fund - the Paisa Fund.

Graduation

- Savarkar was the first student who had been rusticated from the Government aided educational institutions in India for participating in Swadesi movements.
- Fortunately the Bombay University was wise enough not to take this controversy much seriously.

Graduation

- Vinayak was allowed to appear for his final examination - B.A.
- Considering background events, everyone feared he would fail.
- But Savarkar applied himself to his studies during few weeks with such diligence that he passed the examination in first attempt.

Abhinav Bharat

- Mr. Savarkar graduated in 1905.
- He decided to organize different societies that he had established at different centers & were loosely held together.
- Called for a general secret assembly to which all had sent their representatives to ponder over the constitution & future policy of the association.

Abhinav Bharat

- Close to 200 representatives from several secret groups in Maharashtra had assembled.
- Common vow was taken by all.
- Savarkar in a brilliant speech formulated the future policy of the association.

Abhinav Bharat

- Declared that as they in their college days strove to sow the seeds of revolution in all Maharashtra, so henceforth they ought to carry their mission to other “sister provinces” out of Maharashtra
- And convert colleges and camps to their views.

Abhinav Bharat

- The association was named as

“Abhinav Bharat” - The young rising India.

Further Plan

- Savarkar decided to take up law course and study in Bombay.
- He had meeting with Lokamanya Tilak on his further plan.
- Tilak, for several reasons insisted on studying law course in England.

Shyamji Krishna Verma

- Shyamji Krishna varma, the founder of the Home Rule Society in London, was offering some scholarships to encourage Indian youths.
- To travel, stay and study politics in free & foreign lands.

Further Plan

- After meeting with Tilak, Savarkar decided to apply for one of these scholarships.
- Strong recommendations from Tilak & Paranjpe were instrumental in securing one of scholarships for him.
- Tilak agreed to be one of the guarantors for Savarkar.

Under Surveillance

- By this time Savarkar had already incurred sufficient Government displeasure.
- He was under strict police surveillance.
- Government still hesitated to lay hand on him - for not making him more popular on its account.

Under Surveillance

- One of his speeches at Nashik was so virulent that the question of arresting him was once seriously discussed.
- Savarkar too for a few days was hourly expecting an arrest.
- But just then the news of his getting the “Shivaji Fellowship” (by Pandit Shyamji reached India)

Under Surveillance

- Government thought it better to take no further steps, expecting-
 - Savarkar would leave India for England where in all probabilities he would be overawed by the might of Britain.
 - Would in the light of greater experience & riper age be forced to revise his political creeds.
 - Prospects of a Barrister's paying career were sure, to make him much more worldly wise and unwilling to run mad risks.

Abhinav Bharat

- Even while he was preparing himself for the travel, Savarkar established a centre of the Abhinav Bharat in Bombay.
- Recruited several students from the Wilson, Elphinstone & other Institutions.

Abhinav Bharat

- As the informers reported – Savarkar promised his associates, that he would try his best to introduce himself to the secret organizations in Europe.

Family

- Savarkar was married to Yamunabai in 1901 A.D.
- When left for England, he had a son – Prabhakar (6-7 months old).
- Babarao (Ganesh) & Yesubai.
- Younger brother Narayan was studying.

Travel to England

- June 1906 – Savarkar boarded the boat – S.S. Persia to travel to London.
- Most of them were Europeans or Anglo-Indians. All of them seem to be used to sea travel.
- There were some who were travelling for the first time, but they were with their friends.

Travel to England

- For Savarkar it was his travel over such a long distance & he had no friends with him.
- In those days very few Hindus travelled abroad & Europeans looked down on Indians as 'Natives'.
- It was the first time, he was facing a crowd of Europeans alone.

Travel to England

- All the staff, (white & black) were busy in looking after the European passengers.
- European officer employed by his travel agents - Thomas Cook and Sons, guided him to find his cabin.
- As he entered the cabin, he saw a young Sikh, who was busy arranging his bags.

Harnam Singh

“I was waiting for you. There are places for two passengers in this cabin. This is mine that that one is yours. I am so delighted that my companion is Indian. But the time was passing by and I wondered if you had changed your mind. I am travelling for the first time by sea. There are two or three Punjabis, but they have their cabins further down. I am so delighted that you are Mr Savarkar.”

Travel to England

“When faced with staying away from our kith and kin in a foreign land, one feels isolated and sad. However, when we meet a fellow countryman, how delightful the meeting becomes.”

Travel to England

- Over the next 2-3 days both met Punjabis mentioned by Harnam Singh.
- There were also a few more Indians.
- soon they formed a small group of about ten.

Harnam Singh

- Born in a respected Sikh family near Amritsar, had lost his father at young age.
- His mother loved him dearly and got him married by the age of 18.
- Maharaja of Nabha state was impressed by him & decided to send him to England to become a Barrister.

Harnam Singh

- In those days, there were hardly any Sikh Barristers.
- Many Sikhs felt that Harnam would not only become rich but also become a boon for the Sikh society.
- They supported the idea of Harnam going to England.

Harnam Singh

- His mother was reluctant to send him to England.
- Few respected men suggested that Harnam should come home once a year & his scholarship should be increased accordingly.

Mr. Etiquette

- A rich youth from Punjab, aged about 30.
- Had travelled to Europe many times.
- Like many others, he had adopted western way of life.
- People like him felt that they were equal to foreign rulers.

Mr. Etiquette

- He felt that unless our people and especially students adopt European customs and manners, we would not be considered as equal to Europeans.
- Many of his age sincerely felt the same.
- Many Indian students who had gone to England for the first time were also of the same opinion.

Anglicization of Minds

- Maharaja Shinde of Gwalior adopted the anglicized name – Scindhia.
- Named his son as George.
- Several surnames in Bengal adopted anglicized versions-
 - Chattopadhyaya became Chatterjee
 - Bandopadhyaya became Banerjee

We need to Change

- Savarkar's views-
 - Apart from the misconceptions in the mind of my friend on the ship, there was some truth in it.
 - I always maintained that when we need to stay in a foreign country like England for a number of years, we need to adopt the customs, manners and daily routine of the host country, as long as these do not involve any humiliation on our part.

We need to Change

- Savarkar's views-
 - The reason being that we go to foreign countries for specific purpose, which is best served by adapting to changed circumstances.
 - Moreover, we can compare their traditions with those of ours and decide if we need to make any changes for our benefit.

We need to Change

- According to Mr. Etiquette, Savarkar was totally unsuitable for independence.
- Finally, Savarkar surrendered to him & learned from him how to dress like a European.
- More difficult was to learn how to eat with fork & spoons.

Harnam Singh

- Being a Sikh, was a Keshadhari, which means that he never cut his hairs.
- He had to tie them above the head like ancient sages.
- It was therefore impossible for him to wear a cap of any kind.

Harnam Singh

- He had to wear a turban.
- Even though he wore a collar, necktie like a European he wore turban also.
- As very few Sikhs had travelled abroad in those days, he presented a sight of some clumsiness.

Harnam Singh

- For Europeans, a man with a turban was a sight of fun.
- It used to make them laugh.
- Initially Harnam & other Indians ignored.
- One day some children pointed to the turban and said - ' what a funny hat '

Harnam Singh

- Their parents, instead of controlling the children, also began to laugh.
- After leaving the deck, Mr Etiquette said to Savarkar –
 - “Savarkar, tell Harnam not to wear the turban.
 - Why should we dress that makes the Europeans laugh at us and ridicule our behaviour?

Harnam Singh

- Mr Etiquette said to Savarkar –
 - Though they laughed at Harnam, I felt that it was an insult to all of us.”
 - “In future, if he insists on wearing the turban, I will not go on the deck.”

Harnam Singh

- Savarkar's Reply –
 - “My friend, I will never tell Harnam to abandon the turban.
 - Some of our customs are out of date and harmful. I am ahead of all of you in proposing their abandonment.
 - I am far more reformist when it comes to that.”

Harnam Singh

- Savarkar's Reply –
 - “However, it is sheer cowardice to abandon certain customs merely because the Europeans laugh at them.
 - Apart from convenience, if we look at it aesthetically, our turbans are far more appealing and colourful than the European hats, which look like dustbins.”

Harnam Singh

- Savarkar's Reply –
 - “We should use hats when they are suitable for the occasion.
 - Moreover, wearing a turban is essential to the Sikh way of life.
 - To stop wearing it, simply because Europeans laugh at it, is a national insult to us.”

Harnam Singh

- Savarkar's Reply –
 - “Why don't **WE ALL** wear turbans and go on the deck for a walk.
 - When Europeans see that we are all united, their ridicule will subside.”

Harnam Singh

- Mr Etiquette sprung up and said –

“You said the right thing. From tomorrow, I too will wear a turban and accompany Harnamsingh.”

Awareness & Self-Respect

- Savarkar used to argue in many ways with Indian youth, who were suffering from inferiority complex.
- Trying to teach them self-respect.
- To change their outlook, to make them aware of current politics & to induce them to join the Indian freedom struggle.

Awareness & Self-Respect

“ Today, in the streets of London, Indians are teased as blackies. But we must remember that when the English came to Pune in the days of Maratha Peshwas, they too were called - **Red faced.**”

Awareness & Self-Respect

“The English could not walk without shoes. But in our courts they had to remove their shoes and walk barefoot. They must have felt very awkward indeed. They were also not used to sitting on the floor.”

Awareness & Self-Respect

“But they had to sit cross-legged in our courts and must have felt very uncomfortable in sitting that way. No doubt, our forefathers must have laughed at them too. That is natural human reaction.”

Awareness & Self-Respect

“ Such events happen all the time, when people of two different cultures meet. However, there is nothing to be ashamed of them. It is all to be taken as simple fun.”

Awareness & Self-Respect

“ But these English men and women do not laugh at us merely as a matter of fun. They laugh out of arrogance and to despise us. They thereby imply that they are ruling over us, and therefore all their customs and traditions are superior to ours. That lies behind their laughter. ”

Awareness & Self-Respect

“Our own people who believe that if we learn the manners and customs of the English, they will respect and consider us worthy of political reforms should think a little.”

Awareness & Self-Respect

- Thousands of Indian Christians, who have adopted the customs and manners of the English, including their religion.
- Of course they cannot change their colour.
- Have they been given any political rights?
- Why are Irish not granted with such rights?

Awareness & Self-Respect

- Japanese.
- Inflicted a smashing defeat on the Russian Navy in 1904/05.
- Immediately became worthy of friendship of the English.

Awareness & Self-Respect

“So, my friends, adoption of customs & manners of the English is not the criterion for the political advancement. These are of secondary or even of tertiary importance!!”

Awareness & Self-Respect

- No matter what the topic of discussion was, Savarkar always tried to connect it to the Indian freedom struggle.
- At first, most of the youths were either uninformed or were not interested in the subject.
- For some, it was a conditions for their scholarships that they must not take part in any political movement.

Awareness & Self-Respect

- Savarkar's point – “Fair enough! You cannot take part in political movements, but that does not prevent you from taking part in political discussions. So, why not join in?”
- Youth were awakening to the Indian politics & so political debates began to take place.

Harnam's Mind

- Harnam became seasick.
- He was bedridden & could not eat.
- Savarkar nursed him as much as he could.
- But soon he also became homesick.

Harnam's Mind

- He wanted to go back to his family.
- Decided to leave the ship & book return ticket, once they reach Aden.
- He was feeling ashamed to inform all.
- Finally, expressed his thoughts to Savarkar.

Harnam's Mind

- Savarkar's Reply –

“You love your family so much. You should not be ashamed of that. It is but natural that you should feel restless & homesick.”

Harnam's Mind

- Savarkar's Reply –

“However, if we love our kith & kin so much, should we not be prepared to suffer for the sake of the very same people?”

At times, one must suffer separation from one's family for a higher aim in life.”

Harnam's Mind

- Savarkar's Reply –

“I feel just like you. I too wish to meet my family right now, but I am controlling my urges, for achieving higher things in life.”

Harnam's Mind

- Savarkar's Reply –

“We must resist such temptations. It is our very love of our people that should give us strength to survive through the period of separation.”

Story of Guru Govind Singh

- Guru Govind Singh.
- 10th & the last Guru of the Sikhs.
- Organized Sikhs into a fighting force
- Raised the sword to protect Hindus from the onslaught by the Mughals.

Story of Guru Govind Singh

- Two of his sons Ajit Singh (17) & Jujhar Singh (13) died in the battle of Chamkur.
- Next day, Guru Govind Singh escaped the siege with his family.
- However, he got separated from his remaining two sons & mother.

Story of Guru Govind Singh

- Sons & mother were captured by the Mughal governor of Sarhind – Wazir Khan.
- They refused to embrace Islam.
- Joravar Singh (8) & Fateh Singh (5) were bricked up and left to die by the Mughals.

Story of Guru Govind Singh

“If we say that we are the disciples of Guru Govind Singh, then we must be prepared to suffer the separation from our beloveds for the betterment of our people, our nation, our religion. We must not budge even an inch.

So, what should be our aim? ”

Ultimate Goal

“Should it be to earn money by becoming a barrister or passing the Indian Civil Service (ICS) examination?”

No! Our aim must not be so low; it must be the freedom of India. We are going to England to work for that very reason and any other reasons must be secondary.”

Ultimate Goal

“ Just like you, I also think that each time it would take at least a month to receive a reply from India to my letters.

But my mind takes me back to the days of the East India Company. It used to take six months for their ships to travel from England to India via the Cape of Good Hope in South Africa and the same time for the return journey.”

Ultimate Goal

“And yet, Englishmen came to India on successive voyages. They fought with our forefathers and established their rule in India. If we want to defeat them, we must be prepared to suffer hundred times more than they did.”

The Golden Era

“ There were times when our ancestors established huge colonies from Indochina to further east up to Mexico & up to Iraq in the west.

They too travelled extensively on the high seas.”

The Golden Era

“However, after the Muslim invasions in Northern India there was a break in the seafaring adventures.

But now we must dream of flying the Indian flag all over the world once again.

This zeal will give us the courage to bear the individual sufferings.”

Harnam's Mind

- Harnam Singh abandoned his plan.
- Savarkar changed his viewpoint completely.
- In the end Harnam asked Savarkar-
 - “Tell me, what can I do for my motherland?”

Mazzini's Biography

- Savarkar had with him an English biography of Mazzini.
- He gave it to some of the Indian youths on board to read.
- He had deliberately underlined the passages relating to the underground organization (Young Italy) & his program of action.

Mazzini's Biography

- 4-5 of them read it.
- Keshavanand & Mr. Etiquette (code names) had been deeply impressed.
- Savarkar's question during discussion –
 - “ Is it not our duty to start an underground society on the lines of Young Italy for the liberation of our country? ”

The Discussion

“ Of course! That is the first thing to do. But what is the use of a few ordinary youngsters like us starting such an organization?”

People like Lokamanya Tilak, Lala Lajpat Rai or Maharaja Sayajirao of Baroda should take a lead.

When they do, we should join them. Until that happens we should wait.”

Mazzini's Statement

“When we started ‘Young Italy’, we were only a handful of unknown youngsters.

But time came when our very name struck terror in the hearts of politicians.”

Savarkar's View

“How do you know that our well known leaders had not started any secret societies?”

If a society is secret, will it broadcast its existence by advertising in newspapers?”

Savarkar's View

“Suppose for the sake of argument that no Indian leader or Maharaja has so far come forward to start a movement for Absolute Political Independence for India.

Is it not up to us to make a start? We need to do this precisely because no one is doing it.”

Savarkar's View

“ Suppose your mother is seriously ill & your brothers are reluctant to get help because of laziness or ignorance or fear.

You know what medicine is needed. What would you do?”

Savarkar's View

“Would you blame the brothers? Or would you do your duty?”

If you wish to know what a handful but determined young men can do, we have the example of Chaphekar brothers.”

Savarkar's View

“Chaphekar's deed inspired me. We can harm the British at least to the extent of our numbers, whether or not others follow us.

But, in most cases, one spark ignites another spark and eventually a fire ensues.”

Abhinav Bharat

- That night, Keshavanand & Mr. Etiquette agreed to start a secret society with Savarkar.
- Savarkar showed them the oath in English & said –
 - “Please read this carefully, but don’t get carried away by emotions. Our aims are noble but they also involve enormous sacrifices & hardships. You may decide not to join in, but if you do, you must carry the mission all your life.”

Abhinav Bharat

- Both read it, agreed.
- Savarkar took the oath first.
- Keshavanand & Mr. Etiquette also took oath.
- By doing this, Savarkar tested both for trustworthiness.

Abhinav Bharat

“You were saying earlier that we should join in a strong society once it is formed. I did not say much because I wanted to test your resolve and sincerity.

But now you have taken the oath, you will be delighted to know that hundreds of youth have already taken this oath and are seeking to overthrow the British Rule.”

Abhinav Bharat

“There are branches in towns and villages, schools and colleges; even government servants are our members.

You agreed to the name ‘Abhinav Bharat’, that is precisely the name by which it has already been active.

Now you too have become its sworn members.”

Abhinav Bharat

“On behalf of the society I am going to England to become a Barrister. That is true, but it is only an excuse.

At present highly intelligent Indians go to England and try to reach positions of authority by passing examinations like ICS, IMS or Bar-at-Law.”

Abhinav Bharat

“If we persuade some of these to our side, our propaganda will spread to India.

Moreover, if a revolutionary act takes place in London, it draws attention of Englishmen far more than a thousand lectures in India.

Such an act will draw attention of Europeans too. They will be aware of our demands.”

Abhinav Bharat

“Our leaders are tongue tied. The Moderates always emphasize their loyalty to the British.

Even the militants say that they are loyal subjects. They do want the British Raj to continue.”

Abhinav Bharat

“All that they want is reforms..

This creates an impression in Europe and in America that Indians are happy to be ruled over by the British.”

Abhinav Bharat

“We on the other hand are going to proclaim in England and Europe that it is not the question of reforms here and there, we do not want British rule at all...

We want to be independent.”

Abhinav Bharat

“Thirdly, we have heard that, in Europe, some cheap but effective instruments like hand-bombs are easily available and their use can be learnt.

This is impossible in India. Many such activities are only possible in England.”

Abhinav Bharat

“We also want to establish contacts with enemies of England and with their help raise a banner of revolt in India to coincide with a war in Europe.

At present it is only a dream, but many times such dreams become a reality.”

Mr. Etiquette

- At the request of Mr. Etiquette, Savarkar did not entrust him with any political work, while he was in England.
- So his name did not appear in any news.
- But the work he did behind the scene was superb & worthy of a dedicated revolutionary.

Mr. Etiquette

“My work extended from publishing revolutionary literature and its distribution to buying of arms.

Whatever funds I expected from Mr. Etiquette he never said no or disappointed me.”

Mr. Etiquette

“If any disturbance was expected at a public meeting he would arrange a group of ten to twenty men to protect me.

So clever was the arrangement that anyone hardly noticed these men.”

Mr. Etiquette

“He was well-known among Indian merchants & sent large consignments of cloth and machinery regularly to India.

He concealed my revolutionary literature, my books in them & even organized their distribution at 10-15 centers in Punjab.”

Mr. Etiquette

“He got my articles translated into Gurumukhi and Punjabi & distributed among soldiers in Punjab.

Throughout my stay in England he drew no attention of the Police in London.”

Mr. Etiquette

- In 1910 – Savarkar fell badly ill and moved to Paris. Mr. Etiquette returned to India.
- After returning to London, Savarkar was arrested & sent to India to face trial.
- Many people were arrested on suspicion of being associated with Savarkar. But Mr. Etiquette was not one of them.

Mr. Etiquette

“I did not hear his name even afterwards. May be he remained safe, may be not.

Whatever the case, once he took the oath of Abhinav Bharat he never faltered & performed his functions superbly.”

Mr. Etiquette

“There were many others like him, who were known only to me. They were too many to mention due to shortage of space.

Even today I am not in a position to disclose their names. I am sincerely grateful to them all & take this opportunity to pay homage to them.”

Suez

- Ship crossed the Red Sea and we entered the port of Suez.
- Meeting point of Asia, Europe & Africa.
- Ship entered borders of Europe through Suez Canal.

Marseilles

- Sea travel ended at Marseilles (France).
- All were going to take a train to London from Marseilles.
- Savarkar was particularly interested in Marseilles.
- Hired local guide & went on short trip during available time.

Marseilles

- The contingent of French Army travelled from Marseilles to Paris spreading the message of the French revolution of 1789.
- The famous French national anthem was composed by Rouget de L'Isle.
- Provided undeniable inspiration to the French during their battles against England, Russia, Spain & Austria.

Marseilles

- Mazzini, when deposed, came to Marseilles to seek refuge.
- Founded his secret society Young Italy.
- Austrian authorities in Italy sentenced Mazzini to death in absentia.
- Austrians put pressure on the France. Mazzini was ordered to leave France.

Marseilles

- He went underground and continued to stay in Marseilles.
- After few days, he left Marseilles to take part in one of the uprisings in Italy.
- Savarkar wanted to visit the house where Mazzini once lived.

Marseilles

- But no one in the city knew the place.
- By the time Savarkar returned from city tour, it was nearly the time for the train to London.
- Savarkar, along with others boarded the train.

Marseilles

“No one would have imagined the turmoil that was to come in just four years time. Today, no Frenchman knows me here. And yet in four year’s time many Frenchmen would ask – who is this man Savarkar?”

Marseilles

“The issue of Indian freedom struggle would be discussed throughout the Europe. And as a coincidence, the name of Marseilles will make headlines throughout the world at least for one year. No one had the slightest idea that this will happen.”

In London

- Savarkar reached London in July 1906.
- At the railway station, some representatives of India House had gathered.
- Harnam, for the sake of Savarkar's company, changed his plan & came to India House.
- Other Indians went to their relevant destinations as planned.

In London

- Savarkar already had the outline of political propaganda.
- Before Savarkar leaving for London, all local revolutionary groups were merged into one association - Abhinav Bharat.

In London

- In a foreign country, we feel lonely and isolated.
- If we see a fellow countryman we suddenly feel attracted to each other.
- This soon develops into friendship, which crosses barriers of caste, province and status.

In London

- In London, if some one organized a tea party, people of all Indian provinces, grades & prestige could participate.
- Such gatherings were much more easier in London.
- Accordingly Savarkar started meetings & spreading message of Abhinav Bharat.

Before Savarkar

- Dadabhai Naoroji
- Mr. Hyndman
- Shyamji Krishnavarma
- Sardarsingh Rana
- Bipinchandra Pal
- Madam Cama
- Aravind Ghosh

British People

- British public was firmly of the opinion that Britain must continue to rule over India.
- British people were aware of the enormous flow of wealth from India to Britain.
- Thousands of men were recruited into British Army, Navy & reserve forces.

British People

- British Rule had forced India to become a supplier of raw materials & importer of British goods.
- The livelihood of factory workers depended on this situation continuing.
- British administrators from Viceroy downwards got their salaries from the Indian exchequer.

British People

- After retirement, their pensions were also paid in pounds by Indian treasury.
- Continuing of the British rule over India was a question of daily bread for thousands of men & women.
- They all supported the British rule.

British Empire

- British Empire reached its peak towards the end of 19th century.
- No other empire in the history of mankind compared with the British Empire in the extent, wealth, discipline or control.
- Sun does not set on the British Empire – we may not like it but that was the reality.

British Empire

- Enormous amount of wealth was flowing into London from all parts of the world.
- British Army had proved to be invincible on land.
- Britain was mistress of all the seas.

British Empire

- Britain had gone through the process of uniting its various sections into becoming a powerful nation.
- There had been many wars between England, Scotland & Wales.
- There had been religious wars too.

British Empire

- Germany, Russia & other European countries were going through those stages of formation of a nation.
- Britain had been far advanced & could concentrate on becoming a world Power.
- Every citizen of Britain was well aware of this status.

British Empire

- They considered it essential to hold down India by force of arms to maintain that world power status.
- British politicians wanted to brainwash its people into thinking that looting wealth from India was not a sin, but a duty.

British Empire

- From school children to Parliament, they had been told that they were ruling India for its own benefit.
- They offered peace & stability to the millions affected by poverty & famine.
- They propagated the view that Indians have willingly invited the British to rule over them.

British Empire

- From school children to Parliament, they had been told that they were ruling India for its own benefit.
- They offered peace & stability to the millions affected by poverty & famine.
- They propagated the view that Indians have willingly invited the British to rule over them.

Joseph Mazzini

- Savarkar spent about a week getting used to life in India House.
- Contacted Mr. Mukharjee – Manager in India House, & asked for Mazzini's autobiography.
- After searching in India House library, both found 3 volumes of Mazzini's autobiography.

Joseph Mazzini

- Savarkar read the three volumes in a week & pressed Mr. Mukherjee for the remaining volumes.
- He was impressed with Savarkar's sincerity and studious nature.
- Mr. Mukharjee managed to get remaining 3 volumes from market.

Joseph Mazzini

- 8-9 years before the 1857 war, Mazzini & Garibaldi were engaged in battles of their freedom struggle.
- Italian revolutionaries were defeated and had to go into exile.
- Believed that it was their duty to help other countries also, that were trying to regain their independence.

Joseph Mazzini

- They heard of the 1857 war in India against the East India Company.
- The fighting abilities of Tatya Tope (which appeared in French newspapers) impressed the Italian revolutionaries.
- Garibaldi even wanted to go to India and fight shoulder to shoulder with Tatya Tope.

Joseph Mazzini

- But, there were plans for one more uprising in Italy itself.
- He therefore abandoned that plan.

Influence in India

- After the unsuccessful war of 1857, there was a period of lull in Indian politics.
- But the next generation of English educated Indians (like Surendranath Banerjee) had taken inspiration from Mazzini's biography.

Influence in India

- During 1875 - 1878 Surendranath delivered public speeches on the subject “Mazzini & his secret society - Young Italy”.
- He inspired hundreds of Bengali youth.
- There was a wave of forming secret societies.

Influence in India

Bipinchandra Pal, his autobiography wrote –

“I was inspired by Surendranath’s speeches on Mazzini and was determined to take part in political movement to achieve our freedom.”

Influence in India

However, Surendranath wrote in his autobiography –

“I used to tell our youth that you become staunch patriots, devote your life for uplift of our motherland but avoid the revolutionary methods of Mazzini. Those methods were useful for Italy.”

Influence in India

However, Surendranath wrote in his autobiography –

“But Hindusthan is not Italy. Mazzini’s tactics will be disastrous in our country. Our efforts must be legal, constitutional & absolutely peaceful.”

Influence in India

Bipinchandra Pal –

“Between 1875-1878, after Surendranath’s lecture on Mazzini’s Young Italy, young men (in Bengal) formed a number of secret societies, though without any revolutionary motive or plan of secret assassinations as the way to national emancipation.”

Influence in India

Bipinchandra Pal –

“Surendranath was himself, I think, the president of quite a number of these secret societies. These societies had no plan or policy of political action to liberate their people from British yoke.”

Influence in India

Bipinchandra Pal –

“They only gave a philip to patriotism. They never seriously meant to rise in revolt against the British. They practically did nothing and passed away like a fashion.”

Influence in India

- Shortly before the establishment of the Indian National Congress, Surendranath had started a National League in Bengal.
- In 1884, he went to Punjab to explain its work.
- He also spoke on Mazzini and his Young Italy.

Influence in India

- Lala Lajpat Rai attended that speech.
- He was deeply impressed by Mazzini's life, & became determined to liberate India from the British rule.
- He studied Mazzini's life in detail, & wrote a biography of Mazzini in Urdu.

Influence in India

- In Maharashtra, the revolutionary spirit was present ever since 1857.
- Anti-British revolutionary movement was already deeply rooted.
- The deeds of national heroes (like Shivaji Maharaj) were being taught with the hidden message of revolt.

Influence in India

- Despite Vasudev Balwant Phadake & Chaphekar brothers, Maharashtra did not know much of Mazzini.
- First biography of Mazzini in Marathi was written by Mr. Ghanekar (in 1900).
- Shivaram Paranjape also wrote article (in “Kal”) on Mazzini & Young Italy.

Translation into Marathi

- According to Savarkar, there was a strong parallel between situations in Italy and India.
- He had delivered several lectures on Mazzini in India.
- As he studied Mazzini's autobiography, he realized that the revolutionary tactics of Abhinav Bharat were remarkably similar to those proposed by Mazzini.

Translation into Marathi

- He realized that if his friends & followers were to read Mazzini's articles, that will enormously increase their faith in adopted methods.
- Mazzini's articles were going to make firm our plans of action & induce faith among people of India in our methods.
- He decided to translate Mazzini's thoughts in Marathi.

Adopted Method

- For his translation to be widely read in Marathi, he had to do this within the framework of existing laws.
- There were only two ways in which this work could be carried out –
 - Follow the path of Surendranath (unsuitable for Savarkar)
 - Translate Mazzini's autobiography & articles as they were and keep them in front of the readers.

Adopted Method

- Savarkar adopted second method, & decided to go one step forward.
- He did not want his translation just worth reading as History.
- He wanted to emphasize that people should follow Mazzini's example.

Adopted Method

- Therefore, he decided to –
 - Add a preface to show parallels between Italy and India
 - Add some suggestive lines that the readers would be thrilled and inspired (to carry out armed revolution in India).

Translation into Marathi

- With this intention, he rapidly started to translate the autobiography into Marathi.
- Within about two and half months Savarkar completed the translation (September 1906).
- The work consisted of around 300 pages of translation & 25 pages of preface.

Translation into Marathi

- This was done along with his regular work –
 - Newsletters for Kal and Vihari papers.
 - Conducting pre-planned propaganda.
 - Looking after regular correspondence.

Hurdles in Publishing

- Though the task of the translation was completed, publishing it was not an easy task.
- Savarkar's elder brother – Babarao, took up the responsibility of publishing.
- The police were already keeping a close watch on Babarao, who was receiving no support.

Hurdles in Publishing

- Finally he approached Tilak who advised –
“Remember it is risky to publish such works and decide your line of action.”
- Finally members of Abhinav Bharat convinced
“Jagadahitechhu” printers who agreed to print
the book.

Hurdles in Publishing

- Babarao wanted to sell copies of the book before the police woke up.
- Therefore an advertisement was put in papers promoting pre-publication sale.
- There was a queue of subscribers.

Hurdles in Publishing

- Finally the book was published in June 1907
- 2,000 copies were sold out within a month.
- The price of this book was kept at Rs. 1.5
- The book was dedicated to Lokamanya Tilak & Mr. Paranjape

Free India Society

- In London, Savarkar started organizing youth, inspire them & convert them to the revolutionary path by individual dialogue.
- He was in search of bombs & other explosives and also arranging training for how to use them.
- This was being done along with writing books.

Free India Society

- He started “Free India Society” for activities, which could be carried out openly.
- One of the activities was “weekly meetings” of Indians.
- Savarkar used to deliver lectures at such meetings about Mazzini, heroes of the Indian War of independence (1857) & discuss what we could do to free our country.

Free India Society

- While discussing Mazzini's life, he used to emphasize –
 - How Mazzini established his secret society – Young Italy
 - How he induced Italian soldiers employed by Austrian rulers to join in the freedom struggle
 - How he took help from people of various princely states in Italy to liberate the country.

Hurdles in Revolution

- But many of them did not accept his thoughts.
- According to them situations in Italy & India were different.
- Italy was one of the advanced countries of Europe.

Hurdles in Revolution

- The small princely states in Italy had their own small armies.
- Italians had arms like their rulers.
- The country was eager to gain independence.

Hurdles in Revolution

- Indians did not have necessary arms like British.
- Indian soldiers under the command of the British were illiterate, mercenaries & loyal to the British.
- Moreover, the Indian masses were disarmed.

Hurdles in Revolution

- But these questions & doubts were not new for Savarkar.
- People he met in Nasik, Pune, Bombay or other places, also reacted in the same way.
- Armed revolution was totally impracticable, impossible, laughable & even suicidal.

Hurdles in Revolution

- Savarkar's view –

“The arms being borne by Indian soldiers under the British command are our arms. True, our Indian soldiers are illiterate, but they too must have some desire to make our country independent....”

Hurdles in Revolution

- Savarkar's view –

“...Spread the fire of movement for freedom among them and see how the same soldiers turn against the English with the same arms and ammunitions!”

Perception of 1857 War

- At that time, most Indians were ignorant of the fact that the armed revolution of 1857 was a great attempt to overthrow the English rule.
- Many were under the impression that our soldiers made a great mistake by their uprising.

Perception of 1857 War

- They massacred innocent English women & children, violated English women.
- Many thought that the rebellious Indian soldiers were indeed brutes & a blot on our history, a disgrace to our culture.
- Their mutiny had harmed us considerably.

Perception of 1857 War

- The hard working & kindhearted English government was leading us to the path of progress.
- These stupid, ignorant, fanatical soldiers have created a great obstacle in our path.
- Most educated Indians did not attach any importance to this great event.

Book on 1857 War

- Savarkar was firm on his stand.
- Decided to write a detailed, fully supported by evidences & inspiring account of 1857 war.
- As soon as he completed works on Mazzini, he started to gather information.

Book on 1857 War

- He was interested to know what the contemporary British authors had recorded.
- Once again, he approached Mr. Mukherjee.
- Mr. Mukherjee used to attend lectures under the auspices of Free India Society & had already taken oath of Abhinav Bharat.

Book on 1857 War

- He found the book “The History of the Indian Mutiny by Sir John William Kaye” & gave it to Savarkar.
- There was no information of any great battles, no inspiring account of Indian heroes.
- Soon, Savarkar realized that there were 5 more volumes of that book.

Book on 1857 War

- Within a week Mr. Mukherjee obtained remaining 5 volumes of the book.
- The battles were extensively described in these books.
- There were mentions of deeds of Indian heroes - Nanasaheb, Tatya Tope, Rani Laxmibai, Maulavi Ahmadshah, Kuvarsingh & others

Book on 1857 War

- Since these books were written by English authors, they were not unbiased accounts.
- They cursed Indian heroes on every page.
- But these books provided details of how extensive & widespread the revolt was.

India Office Library

- There was an extensive bibliography at the end of each of 6 books.
- Savarkar identified that there was huge literature available on the subject.
- Mr. Mukherjee made some enquiries & identified that “India Office” had an excellent library.

India Office Library

- It contained extensive papers relating to the 1857 war.
- But entry in the library was difficult.
- One needed references from well known people to get the entry.

India Office Library

- It was difficult to get reference from Shyamji Krishna Verma & others.
- Once again Mr. Mukherjee arranged to get references & entry pass for Savarkar.
- But real motive for accessing India Office Library was not revealed by either of them.

India Office Library

- The librarian showed the area where the books & files on 1857 war were properly indexed & kept.
- Savarkar was impressed by excellent skills of collection & preservation of historical documents of the English Administrators.

India Office Library

- Savarkar started studying relevant books & files.
- He was so engrossed that he neglected his law studies for some time.
- The librarian told him, which of the books & files were of importance & asked to read them first.

India Office Library

- The librarian was surprised by his studious nature & sincerity.
- He provided whatever information Savarkar had asked for.
- At times he used to discuss with Savarkar how the Indian soldiers were disloyal.

India Office Library

- How they created a reign of terror, bloodbath & loot.
- He tried to create disgust & hatred about the brave soldiers, Princes & others who took part in fighting.
- He hoped that if a young studious man would write a book on 1857, Indians would feel disgusted about the revolt.

India Office Library

- Savarkar used to listen to him quietly and never revealed true intentions.
- Savarkar got his full confidence, so much that he showed him many secret documents –
 - Discussions in British Parliament
 - Secret letters sent by British civil & military officers
 - Speeches by leaders of opposition

India Office Library

- These papers were not normally available to British readers also.
- Therefore able to judge what people of various political persuasions thought of the 1857 war.
- However, Savarkar could not find a single (so called) unbiased British writer.

Outline of the Book

- Indian soldiers, princes & general public of various provinces came together.
- Fought a tenacious, pre-planned war to overthrow the rule of the (English) East India Company.
- It did not succeed, but gave a big jolt to the British Empire.

Outline of the Book

- It did not hinder our progress, but left a guide for similar action in future.
- True intention for writing the book was – to break the perception of 1857 war.

In India House

- Along with writing the book, Savarkar was talking about the 1857 war during secret meeting being held in India House.
- He used to explain the heroic deeds of heroes of 1857 & induce the youth to try a similar uprising in future & be ready for self-sacrifice.

In India House

- May 1908 – 50th anniversary of 1857 war was celebrated in India House.
- British Secret Service had infiltrated Abhinav Bharat.
- So the news of celebration reached through the traitor.

Savarkar Banned in Library

- Parts of manuscript of the book were also smuggled to British Officers.
- The British Secret Service was alarmed by all these incidents.
- Librarian at India Office Library was warned to ban Savarkar from entering in the library.

Completion of Book

- The book was nearly completed by this time in Marathi.
- But Savarkar needed some information to complete remaining part & re-write smuggled part.
- This work was assigned to Mr. VVS Iyer, who could finish it successfully.

History of the Book

- The book was originally written in Marathi.
- Savarkar used to translate parts of the book for his lectures.
- British C.I.D. had infiltrated India House & their Indian agent stole two chapters of the book.

History of the Book

- Savarkar had to complete those parts again.
- The whole manuscript was sent to his elder brother - Babarao in India.
- No printer was ready to print the book.
- British Administration in India banned this book in 1909.

History of the Book

- Mr. Limaye (editor of weekly Swaraj) from Solapur decided to take the risk of printing.
- Mr Limaye was warned of impending Police raid on his printing press.
- He hid the manuscript.

History of the Book

- Babarao secretly sent it to Savarkar in Paris.
- Attempts were made to print the book in Germany, as it was a seat of Sanskrit learning.
- But technical printing problems could not be overcome.

History of the Book

- Members of Abhinav Bharat in London decided to translate the book into English.
- This was done by Mr. Koregavkar, Mr. Phadake and Mr. Kunte.
- Unsuccessful attempts were made to print English edition in France.

History of the Book

- Savarkar's friends tried German printers, who too declined.
- But Germans introduced Savarkar to a printer in Holland.
- English edition was eventually printed & published.

History of the Book

- However, in England there was no ban on any of Savarkar's books.
- Madame Cama published 2nd edition of the book in France.
- Gadar party, a revolutionary party in America published the 3rd edition of the book.

History of the Book

- In India, Bhagatsingh published the 4th edition (in Gurumukhi/Punjabi language) secretly.
- Subhashchandra Bose published one edition in Japan.
- Congress leaders did not lift ban on this book, even after getting provincial power in 1935.

History of the Book

- The ban was finally lifted by Congress ministers in 1946.
- Seventh edition in Marathi was published in 1946, which was a translation of the English version in circulation.

History of the Book

- Savarkar thought that the original Marathi manuscript must have been permanently lost.
- He had given it to Madame Cama in France for safekeeping, which was lost during 1st World War.
- But, it was with Dr. Kutinho, his friend in London, who handed it over to Savarkar.

In Europe

- May 1907 - Shyamji Krishna Verma left London for Paris.
- August 1907 – Madam Cama unfurled Indian National Flag at “International Socialist Conference” in Stuttgart (Germany).

Madam Cama



In India

- The agitation in India that originated in the partition of Bengal had assumed dimensions far wider than that issue.
- In Punjab the deportation of Lala Lajpatrai & Sardar Ajit singh felt on the people like a thunderbolt.

Revolutionary Activities

- The news reached London & became the most powerful topic of discussion.
- Same week, 3 members of Abhinav Bharat travelled to Paris to search a Russian revolutionist.
- Who would initiate them into the process of bomb making.

Making of Bomb

- Even before this, experiments in bomb making were being carried out by Indian youths.
- Even in Paris many a bogus Russian professors were deceiving & filching away as much money as they could.
- Members of Abhinav Bharat finally found a right person.

Making of Bomb

- He was in exile & wanted for by the Russian Government.
- He taught the best way to utilize the bomb in revolutionary work.
- He handed over an authoritative booklet describing making of all sorts of bombs & their applications.

Making of Bomb

- This booklet consisted around 50 pages.
- This booklet was duplicated in India House by Abhinav Bharat members.
- Copies of this article were smuggled & distributed in India.

Making of Bomb

- Copies of this manual were later found at widely distant places during searching for Savarkar's trial –
 - Kolkata
 - Allahabad
 - Nashik
 - London

Making of Bomb

- Along with printing & distributing this article, the chosen members of the Abhinav Bharat in London & Paris, were given training in manufacturing the bomb.
- Revolutionaries decided to test the bomb in London, which Savarkar refused.

Making of Bomb

- It was agreed to send out 3-4 men to different provinces in India to instruct the Indian revolutionists.
- Accordingly they were dispatched to India & went to different provinces.
- Similarly 27 pistols were smuggled & distributed in India.

Making of Bomb

- Soon the news came that a bomb was thrown at Mr. Kingsford's carriage in Bengal.
- India was shocked.
- The bomb brought in a dangerous factor in the Indian politics.

Revolutionary Activities

- Savarkar established contact with the “Sein Fein” & other Irish revolutionary groups.
- He was writing articles to “Gaelic American” in New York.
- Also attempts were made to organize all anti-British nations.

Revolutionary Activities

- The view was to prepare for simultaneous rising.
- This included linking revolutionary societies from –
 - India
 - Ireland
 - Egypt
 - China
 - Turkey

Revolutionary Activities

- In order to advertise the agenda, Savarkar got articles written & translated into German, French, Portuguese, Chinese & Russian papers.
- Later events (in 1909-10) made the Indian question a burning issue, in European & World politics.

Revolutionary Activities

- The enemies of England all over the world began to take the Indian revolutionaries seriously.
- These nations opened negotiations with Indian leaders – Shyamji Krishna Verma, Madam Cama (Paris), Lala Hardayal (America), Chattopadhyaya (Germany) etc.

Support of Sikhs

- Abhinav Bharat started two papers in Europe, namely, the “Vande Mataram” & the “Talwar”
- From time to time Savarkar issued highly inflammatory pamphlets addressed to the Sikhs in British army.
- Punjab, especially the Sikhs were foremost in Savarkar’s thoughts.

Support of Sikhs

- He was very particular about winning over the Sikh brotherhood to the national side.
- Thousands of pamphlets were distributed in the regimental quarters in Punjab.
- Grand festival was organized in London to celebrate the birth anniversary of Guru Gobind Singh.

Support of Sikhs

- For this occasion, Savarkar wrote most spirited pamphlets named – Khalsa.
- In spite of proscription orders, this pamphlet found its way to schools & colleges in Punjab.
- In order to acquaint other Hindu sections with the glory & the greatness of the Sikhs, Savarkar wrote a book – History of Sikhs.

Support of Sikhs

- His efforts came out true, but indirectly.
- Gadar Party in America spread their literature amongst the Sikhs there.
- The Canada emigrants“ agitation added fuel to fire.

Support of Sikhs

- Hundreds of the Sikh emigrants of the Gadar party poured into India.
- 1914-1918 They organized a revolution against government in India.
- Since then the Sikh agitation continued in India's independence struggle.

In India

- Indians too were not idle.
- The campaign of assassinations of Police officers & informers carried on in Bengal.
- Tilak (in Keasri), defended revolutionaries actions in Bengal & called for immediate independence.

In India

- The spread of the secret literature of the Abhinav Bharat could not be stopped.
- All this made government wild with anxiety & rage.
- Tilak, charged with sedition, was sentenced 6 years of jail in Mandalay.

In India

- After Savarkar left India, charges of Abhinav Bharat branches of Maharashtra were handed his chosen & selected friends.
- The organization was distributing the revolutionary material throughout India.
- In Gwalior, a branch of Abhinav Bharat was prosecuted for carrying arms.

In India

- Babarao was arrested twice in connection with protest followed by Tilak's court trial.
- He was sentenced 6 months of rigorous imprisonment.
- After releasing, he published a booklet of poem, citing cases of countries, which won freedom.

In India

- Babarao was charged with sedition for publishing this booklet.
- During the search of his house, several revolutionary documents & explosive manuals were found.
- He was sentenced to transportation for life.

In India

- He was amongst the first half a dozen Indian youths who were sentenced this penalty.
- Savarkar's house in Nashik, along with land & other properties was sealed by government.
- Savarkar was barred from re-entering India.

In London

- Savarkar read this news in the English papers.
- His private correspondence had already being interrupted & sometimes destroyed.
- To prevent him getting regular news directly from his family.

Letter of Consolation

- He wrote a letter to his sister-in-law to console her

“Oh my sister! My loving salutations to you, for your love had so tenderly nursed me as to help me forget the early loss of my mother.

Blessed indeed is this family of ours in as much as it is thus privileged to serve the Lord & administer to His will!”

Letter of Consolation

“Many a flower is born and blooms and withers away: who has ever numbered or noted them!

But behold, the flower that was plucked by that mighty elephant, the Gajendra, to affect his deliverance and was offered at the feet of Lord and thus withered away the stands immortalized by bards.”

Letter of Consolation

“Even so this our motherland - our mother - craving the assistance of the Lord that she be rescued from the crocodile clutches of bondage enters our garden, plucks a fresh flower the bough and offers it at His feet in worship.”

Letter of Consolation

“Blessed indeed is this flower-garden, in as much as it is thus privileged to serve the Lord & shed its blossom in His service.

The garden that sheds all its flowers for the garland of the Gods is in blossom forever”

In London

- Madanlal Dhingra, who till then was a prominent member of the India House brotherhood, ceased to attend the meetings.
- Joined a jolly club which was being controlled by officers like Curzon Wyllie.
- Angry revolutionists decided to bring a vote of censure against him.

In London

- Savarkar's opinion-

“Even now if he ceases to be our friend let us thank him still for past services, and avoid harsh words as far as possible.”

In London

- 1st July 1909 - Madanlal Dhingra assassinated Curzon Wyllie.
- Excited people had discussions on - what made India to take up these Russian methods?
- Since 1857, British people had not taken Indian matters as seriously as on that day.

Madanlal Dhingra



In London

- But more than the Englishmen, some Indians in London felt concerned about this incident.
- Dhingra's father disowned him for this action & expressed his feelings of abhorrence.
- Surendranath Banerji, Bipinchandra Pal, Bhavnagri & Aga Khan were loud in condemnation.

In London

- A meeting was hurriedly called at Caxton Hall, where all these Indian leaders were presents.
- All “Loyal Indian” gathered in this meeting to express his loyalty & condemn the murderer.
- Revolutionists decided to break the meeting in case of any attempt to criticize Dhingra’s motive.

In London

- Englishmen, Indians, detectives, all crowded the hall.
- Speakers after speaker denounced the “murder, the man, the motive, the revolutionary rascals and their tenets”
- At last the resolution condemning “in strongest terms” was proposed.

In London

- Instead of putting it to votes, the President hurriedly declared it unanimously passed.
- Even while these words “unanimously passed” were on the lip of the President a youthful but determined voice rose -
 “No! No! Not unanimously.”

In London

- Mr. Bhavnagri & Aga Khan angrily shouted
“who is that? Where is he?”
- A hundred angry enquiries rose and in its
midst came back the voice
“It is me & here I am; my name is
Savarkar.”

In London

- The whole meeting started to its feet.
- Some got so excited as to threaten & shout out
“Kick him! Pull him down! Drive him out...!”
- Mr. Bhavnagari being the foremost rowdy in them.

In London

- Savarkar –

“The resolution cannot be said to have been unanimously passed for I am against it.”

In London

- Manchester Guardian reported –
“Discovered a thin, young & rather pale-looking youth standing firmly like one born to lead. It was Savarkar. The very sight of Savarkar made some tremble for consequences.

Kick him, down with him! Rose the cry. In the melee a Eurasian rushed forth, & dealt a heavy blow on Mr. Savarkar’s face.”

In London

- Manchester Guardian reported –

“His glasses broke and a wound caused near his eye profusely bled.

But unmoved, with his face washed red in blood, he raised his right hand and emphatically but all the more calmly repeated ... In spite of this all I still vote against the resolution ...”

In London

- Sight of Savarkar bleeding enraged the revolutionists accompanying him.
- One of them took out revolver.
- Savarkar detected it & signed him to put it back.

In London

- Another revolutionist rushed forward & with a stick broke the head of the Eurasian, who had assaulted Savarkar.
- He too profusely bled, & reeled back to his seat.
- The whole meeting had turned into chaos.

In London

- Some people rushed under their chairs to cover themselves from the imaginary “Bombs”.
- The Police soon removed Savarkar from the hall & held him in custody.
- Surendranath left the meeting protesting that it was cowardly to assault Savarkar, who was perfectly within his right.

In London

- The meeting broke up.
- The revolutionaries carried the day.
- After holding Savarkar for hour or so in custody the police released him.
- Expressed their regret for the fact of his being assaulted.

In London

- As soon as he came out of the Police custody, Savarkar wrote a letter to media in defense of his action in the meeting.
- The letter became the chief topic in all important political circles in England.
- Some even appreciated the point raised by Savarkar.

Dhingra's Trial

- Dhingra's trial opened.
- He had a paper which declared the reason that made him commit assassination.
- Police refused to publish it, in spite of his demand to do so.

Dhingra's Trial

- Reason for assassination –

“To avenge the inhuman sentence passed on Indian youths’ death and transportation for life whose only crime was that they took up arms in order to free their motherland.”

Dhingra's Trial

- Attempts were made by some officers to persuade Dhingra to state that he was not in his senses when he shot Wyllie.
- But Dhingra refused to put in any defense at all.

Dhingra's Trial

- The document was mysteriously & secretly published with a foreword as a “Challenge” to the English Government.
- It was distributed throughout India, America & England.
- English papers refused to print it in their columns.

Dhingra's Trial

- Dhingra stood firm to the last moment maintaining he did all on his own initiation.
- In discharge of his duty towards his nation and only prayed to be allowed to be hanged.
- When the sentence of death was passed he thanked the Judges.

Dhingra's Trial

- Dhingra's statement -

“As a Hindu it is my earnest prayer that I may be born again in Hindustan and die again in her cause, till the cause is successful and she stands free to the glory of God and to the good of man.”

Dhingra's Execution

- 17th August 1909 – Madanal Dhingra was executed at Pentonville prison.
- Indians in England observed a fast on the day of Dhingra's execution.
- They gathered round the jail, applied for permission that his dead body be handed over them.

Dhingra's Execution

- This request was not granted.
- His remains were buried in the jail premises.

In London

- Savarkar passed his Final examination entitling him to be called to the Bar.
- Government was determined to crush him & his influence.
- A case was instituted against him by the Benchers of the Greys Inn – Institute where Savarkar was studying.

In London

- Savarkar was put on trial.
- Ultimately the Benchers, came to the conclusion of calling him to the Bar.
- He was asked to give an undertaking to desist from any further “seditious activities”.

In London

- Savarkar's reply-
 - It was unnecessary to do so.
 - If he did anything of that sort. the courts of law were able to call him to account.
 - It was, so difficult in those days to know what sedition meant.
 - Shouting “Vande Mataram” was also constructed as sedition by some officers.

In London

- At last, the Benchers decided not to call Savarkar to the Bar.
- They did not strike off his name from the roll members.
- Indication - chance of winning back his right of being allowed to practice, by ceasing revolutionary movement.

In London

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In London

- Whole troop of detectives & police was deployed to keep watch on the Indians in London.
- Almost every second man was marked out & watched.
- The India House was the special victim.

In London

- The whole street was dotted by detectives.
- But Savarkar & his band continued their work unperturbed.
- This shadowing & secret annoyance reached such a stage that the Indian youths found it very difficult even to secure lodging.

In London

- The India House was ultimately closed.
- But, closing of the house did not close the chapter of revolutionary agitation in London.
- The youths conducted their secret meeting & all other activities usual.

In London

- While searching for new lodge, two lodges refused to offer place to Savarkar.
- He secured a place in third lodge in late evening.
- The keeper of that boarding house returned, apologized & informed Savarkar that he could not board him there any longer.

In London

- In late night, Savarkar had to pack up his belongings & leave this house and wander on in search for a new one.
- At last a German lady accepted him for a boarder.

Brighton

- Later on, Savarkar, left London for Brighton & stayed there for few weeks.
- Sitting by the sea-beach, overborne with homesickness, abandoned & deserted and shunned by all, his soul burst into poem.

सागरा प्राण तळमळला

ने मजसी ने परत मातृभूमीला
सागरा प्राण तळमळला

O Ocean, take me back to my Motherland
My soul is in so much torment!

In India

- Government in India was carrying on relentless persecution on Savarkar's family & friends.
- His father-in-law, who was a minister of the Javar State, was dismissed.

In India

- Savarkar's younger brother was held in police custody, as a suspect for throwing bomb on Viceroy at Ahmedabad.
- He was taken from town to town to extract some confession from him.
- He was soon released, as nothing could be found against him.

In Brighton

- The excessive strain that was taxing the physical capacity of Savarkar at last broke down his health.
- He was attacked by high fever which developed into acute bronchitis.
- His developed friends and followers nursed him.

In Wales

- Savarkar was sent to Wales for treatment.
- Even while confined to bed, Savarkar was not idle.
- He began his work on the History of Sikhs.
- Wrote articles for the “Talwar” & other revolutionist papers.

In Wales

- Within a fortnight of his going to Wales, one evening he picked up a evening papers to have a look at the latest news.
- There to his surprise he found the telegraphic message –
 - Ananta Kanhere, a youth shot the collector of Nashik to avenge the sentence of transportation passed on Ganesh Damodar Savarkar

In Wales

- Next morning an editor of a well-known English weekly who was also staying in same clinic informed Savarkar.
- Several of his friends in Nashik, youngest brother Narayan were arrested under charges of murder, conspiracy & waging of war.

Anant Kanhere



In Paris

- Members of Abhinav Bharat got alarmed by this incident & its consequences.
- They forced Savarkar to leave England & cross over to France.
- The leaders in Paris too requested him to leave England.

In Paris

- He was enthusiastically welcomed at Paris by all Indians there.
- His presence naturally shifted the centre of revolutionary activity from London to Paris.
- For the first few weeks Savarkar busied himself in organizing Indians in Paris.

Nashik Trial

- News about the development of the Nashik trial were distressing.
- During the trial, dreadful statements & revelations were made by the accused as to the harrowing tortures they were subjected to by the Police.

Nashik Trial

- Narayan was acquitted due to lack of evidences.
- But Anant Kanhere, Krishnaji Karve & Vinayak Deshpande were sentenced a death penalty.
- All this was seriously impacting Savarkar's mind.

Mental Storm

- Savarkar's Question –

“While they are now facing such formidable sufferings for actions & ideal which I have goaded them on to, should I leave them now to rot in dungeons and face the gallows and keep myself at a safe distance?”

Mental Storm

- But, it was his duty to spare himself if he could serve the cause better than a rash sacrifice of his life.
- There was a reliable information that he would be arrested as soon as he touched the Indian shores.

Mental Storm

- Shyamji's opinion -

“You are a general, and must not rush to the firing line with the rank.”

Mental Storm

- Savarkar's opinion -

“But it is only by fighting first by their side in the firing line that I can prove my worth of being exalted to the position of a general.

Otherwise every one would think himself to be as indispensable as a general, and thus claim to remain at the Headquarters.”

Mental Storm

- Savarkar's opinion -

“Then who would fight? Will not, moreover, this kind of argument serve the cowards as a handy shield to hide their fear?”

Mental Storm

- Savarkar's opinion -

“I must have to work! If not India I must go to England. I must risk even as my followers have done and show that I cannot merely sacrifice but even suffer.

If I get arrested, well that would be the real test of mettle.”

Mental Storm

- Savarkar's opinion -

“Up till now I have worked to the utmost of my capacity, now I will suffer to its utmost.

For suffering is under our present circumstance bound to be far more fruitful than mere work.

In fact reasoned suffering is work.”

Mental Storm

- Savarkar's opinion -

“I have pledged to face imprisonments, exiles, tortures, death in the cause of the Independence of my Motherland.

Now is the time to test myself if I could bear a part of these calamities and still stand unmoved and faithful to my Faith..”

Mental Storm

- Savarkar's opinion -

“Youngsters who took lessons at my feet have braved the gallows and kept their pledge of fighting even unto death.

Should their trusted teacher, guide, friend and philosopher keep running away from shore to shore shielding myself to work greater wonders?”

Mental Storm

- Savarkar's opinion -

“The first great wonder that I must work is to prove my capacity and ability to work wonders by standing by guns.

If the worst comes to the worst, face arrests, tortures and still stand unshaken and immoveable.”

Mental Storm

- Savarkar's opinion -

“If possible try to frustrate the toes by effecting my release or stay out all their tortures or in the end die fighting..”

Mental Storm

- Savarkar's opinion -

“If I survive in spite of risking and come out unscathed from the ordeal then I might hold myself justly entitled to spare me as a general without the least danger of demoralizing either myself or my followers.”

Mental Storm

- Savarkar's opinion -

“If I don't survive I shall have kept my word, my pledge of striving to free India even unto death and leave a glorious example of martyrdom..

..which in these days of mendacity and cringing political slavery is one thing wanted to fire the blood of my people to rouse and enthuse them to great deeds.”

Mental Storm

- Savarkar's opinion -

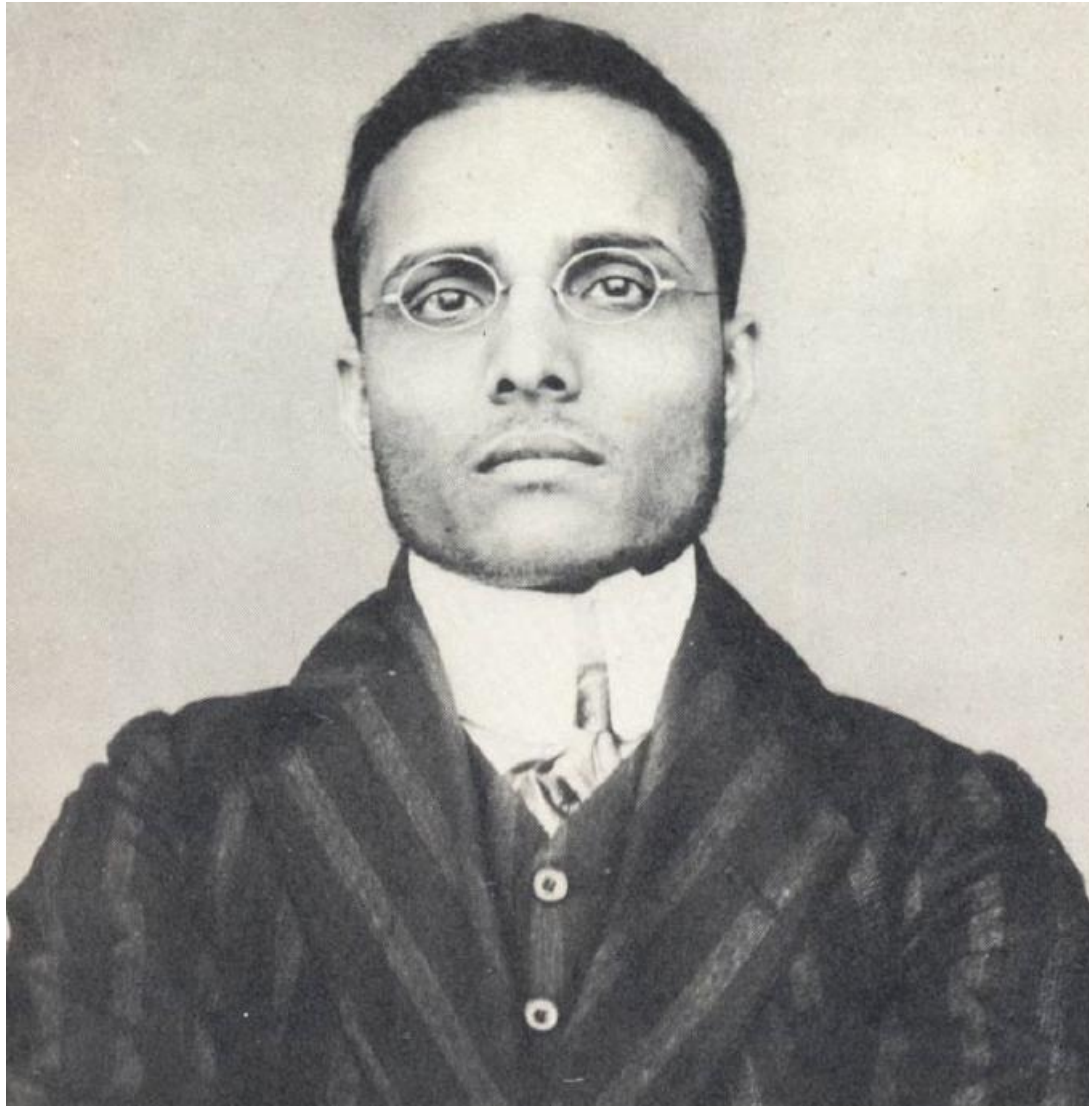
“A great martyrdom - some grand example of utter sacrifice and willing suffering . No amount of cowardly tactics in the name of work can whip her back into life.

I will risk, will myself pay the highest price - then alone I shall have right to exhorted others to risk and suffer and pay.”

Back to London

- Savarkar decided to go back to London.
- Savarkar could not convince all but managed to silence their opposition.
- A hearty and loving send-off was given to him by the Indians in Paris.

Arrest in London



Arrest in London

- As the train neared London, Savarkar found himself more closely watched than usual.
- He was arrested as soon as he stepped down on the platform.
- On his request, the warrant was read out in waiting room & he was formally taken in custody – March 1910.

Arrest in London

- The news of this dramatic arrest spread like wildfire throughout London.
- Next day after his arrest he was produced before the Magistrate.
- The court was packed with spectators.
- He was charged, remanded & sent to the Brixton Jail.

Arrest in London

- All Europe & America watched the development of the case.
- Portuguese, Chinese, Egyptians, Irish & other papers wrote warm & appreciative articles on Savarkar's life and deeds for the cause of Indian Freedom.

Extradition to India

- Surprisingly, English Courts ordered his extradition to India.
- An appeal to the privy council failed to upset this order.
- The brave band of Indian Revolutionaries stood firm & daily visited Savarkar in the jail.

“Last Will ”

- Savarkar managed to smuggle to India a letter to inform his sister-in-law of all that had happened.
- He deliberately titled it as his last will & testament.
- Going to India to be tried meant either death or transportation for life.

“Last Will ”

- That was perhaps going to be the last letter in which he could plainly deliver the message to his sister-in-law.
- He received some touching letters from several Indians & Europeans.
- In response he wrote the letter & managed through a private source to send it out to France.

Marseilles

- Police & the government were trying to solve the question of how to take Savarkar back to India to be tried there.
- The usual way was to cross the Channel and through France take him to Marseilles and then sail for India.
- To avoid any complications it was decided to drop the usual route.

Marseilles

- New plan - Sail directly from the English shores via the Bay of Biscay avoiding any stoppage at foreign ports.
- Accordingly a strong escort, specially deputed from India, strengthened further by picked officers from the Scotland Yard, took charges & boarded the ship, sailed through the Bay.

Marseilles

- Immediately after boarding the ship, Savarkar began to devise a plan for his escape.
- He thought –
 - If by some extraordinary deed of clever daring he could effect his escape, these stupid boasts of the English police as to their smartness would be mortified as never before.

Marseilles

- Even while he was in Brixton, serious schemes of effecting his rescue were under consideration.
- They all failed even though he had friends & money to back him up then.

Marseilles

- Now he was-
 - Alone
 - Penniless
 - Befriended by none
 - prisoner under the closet and the most circumspective watch

Marseilles

- Officers in-charge knew he was a dangerous & reckless prisoner.
- Backed up by a powerful & devoted party who would risk even their lives to effect his rescue.
- So they neglected no precaution, kept him under the most rigorous isolation & watch.

Marseilles

- The Steamer was not to touch Marsailles.
- But somehow or other it suddenly changed its course when past Gibraltar, towards the French port.
- A faint hopes rose in his mind that some of his friends in Paris might come to his rescue, at least afford some help.

Marseilles

- His guard would not allow him to move away from them anywhere even for a minute.
- Only at the time of the bath or the closet they allowed him to go alone.
- But even there they managed to watch him by a big reflex glass that was kept hanging outside the rooms.

Marseilles

- 8th July 1910 - It was about to dawn.
- Within a few hours of daybreak the steamer was supposed to leave leave the Marseilles port.
- It was a last chance of his escape.

Marseilles

- Savarkar had weighed all the consequences of an attempt to escape in his mind.
- Consequences of failure were very dangerous.
- What about the consequences of success?

Marseilles

“But if it succeeds? Succeeds even partially? What grand tradition of heroic fortitude would it not leave behind to raise the prestige of the Indian revolutionist party in the esteem of all mankind?”

Marseilles

“It will take Europe by surprise. It will wash away the stigma that the leader of Abhinava Bharat was trapped by the Government as easily as one would trap a mouse.”

Marseilles

“No! His arrest must cost them much more than the arrest of any single private individual had ever done.

It must tax the utmost ingenuity of the English Government and force them to stand mortified and humiliated before all Europe..”

Marseilles

“If no help, well I would individually do it at any rate. It is worth risking worth doing. Failure or success, I shall have the satisfaction of having played his own of Indian Independence.”

Marseilles

“But if, in pursuit and hunt, they shoot?
Well, it would be far more to die in that
fashion, than to live to rot in the Andamanese
dungeons or end his life on the gallows.

I must risk! Now or never!”

Marseilles

- He turned to the guards and in his usual smiling and pleasant way persuasively asked if they would take him to the closet.
- The guard assented.
- But to his surprise they wanted to wake up the chief officers.

Marseilles

- He woke and, to the embarrassment Savarkar, accompanied him to the closet with the guards.
- The door of the water closet was set up with a glass pane.
- A looking glass just opposite to it was kept hanging outside in which all movements inside the closet were reflected.

Marseilles

- There the guard stood watching, though outwardly he had turned his back to the closet.
- Savarkar knew it all.
- He saw the port-hole at the top a little opened.

Marseilles

- Savarkar had a dressing gown on him over his sleeping suit.
- He sharply took it out & threw it on the hook against the pane.
- He jumped, but failed to reach the port-hole.
- In 2nd attempt he caught port-hole.

Marseilles

- This time the guard marked this queer movement, looked back, but before he could understand what he saw, Savarkar had caught the port-hole.
- Savarkar surveyed the sea.
- The guard rushed at the door of the closet closed from inside by Savarkar & began to kick at the pane.

Marseilles

- Savarkar had managed to slip half his body out of the port-hole and jumped into the sea.
- The guards broke the door, a crowd rushed, they reached the port-hole.
- Savarkar heard a pistol shot, thought they were shooting at him and dived under the water.

Marseilles

- The guards saw him, but dared not to jump down out of the same port-hole.
- They returned & raised alarm on the steamer.
- Number of persons including some officers of the steamer threw the drawbridge and landed on the shore.

Marseilles

- Savarkar reached the shore first, but to his dismay found a steep dock-wall facing him.
- He touched the French coast and then finding a great uproar was raised behind him, he began to scale the steep dockyards.
- Once he slipped and fell in the sea.

Marseilles

- But ultimately climbed the wall, landed on the French soil.
- He knew that now he was a free man.
- He found a number of excited men and officers shouting and raising a cry “catch thief! catch thief!” were running after him from three sides so as to completely surround him.

Marseilles

- Their attitude showed him that it was no longer safe to depend upon mere legal technicalities.
- They did not seem to be the men who would honor the French Law for the mere asking for it.
- He decided seek the protection of the French Police.

Marseilles

- Not less than a mile the hunt continued.
- The tram cars were running up and down, he passed them by.
- But he had not a pie.
- The French people - a lot of workers were passing in groups to their daily calling.

Marseilles

- They instinctively took the side of the British police and joined in the chase.
- Just then Savarkar saw a French policeman.
- He informed him in broken French that he was not a thief but an Indian political prisoner, whom the English were trying to arrest on French soil.

Marseilles

- Savarkar demanded that, as he had touched the French coast, he had a right to claim the protection of the French Government.
- But the ordinary French policemen could not make out anything of these learned claims.
- He was naturally inclined to listen to the high English officials and gentlemen.

Marseilles

- At last British officers offered him glittering golden coins.
- He handed over Savarkar to the English authorities.

Back to India

- At last Savarkar landed back on the native shores of India.
- As soon as steamer reached Bombay he was cuffed & escorted down through rows of drawn swords.
- He was sent to custody of Nashik police, where he was to be put on trial.

At International Level

- After couple of days, a small letter was dropped into his cell by some unknown person.
- It had information of consequences of his escape at International level.
- French Government had already forwarded a demand to have him back.

At International Level

- The adventure at Marseilles was not as great failure as it first seemed to be.
- Of course there was little hope, of his being handed back to France.
- But the second important aim he had, was fulfilled.

At International Level

- The adventure became the foremost topic in the world press.
- That naturally made all inquire into India's struggle for freedom.
- British attempts to tighten their hold on Savarkar , exposed British Government to the ridicule of all Europe & America.

At International Level

- All over the world, Savarkar's life, doings & photos were in demand.
- Some papers openly compared him with Mazzini, Kossuth & Kropotkin.
- The supported the French demand to have him back.

At International Level

- French papers & leaders moved heaven & earth in French not to allow the question to be hushed up.
- But France & Germany were not on good terms.
- France, afraid of Germany could not afford to displease probable & powerful ally – England.

At International Level

- Finally French Government agreed to refer the issue to arbitration.
- The matter was sent up to the Hague - the highest International Court.
- Indian Revolutionists too rushed to Hauge.

At International Level

- They got the letter ending with an eloquent appeal to French honour, written by Savarkar & smuggled out of the prison.
- They distributed copies of it to all nations & utilized the occasion to spread their propaganda.

At International Level

- The officer-in-charge of the escort that took Savarkar to India was reduced in the rank.
- French policeman, that had handed over Savarkar to the British police was reported to have been sent to jail for his dereliction of duty.

In Prison

- Even in prison, Savarkar never failed to create followers, even amongst officers (Indians & Europeans).
- Managed to keep himself updated with the world news.

In Prison

“If I be not returned to France, I courted the sufferings and death, I will face them. But I have the satisfaction of having shaken them so mightily and severely taxed all their ingenuity”

Savarkar's Trial

- Special Tribute Act was passed, under which cases of revolutionary nature could be tried without a jury & without an appeal.
- The case of Savarkar, along with the Nashik conspiracy case was sent before this newly devised Tribunal.

Savarkar's Trial

- The court offered a chair & asked Savarkar to take his seat by the side of the advocates.
- He politely declined the concession, adding that he felt more at ease with his fellow-accused, in the dock of prisoners.
- He declined to take any part in the trial, adding that he was under the protection of French Law.

Savarkar's Trial

- Throughout the trial where issue concerning his life & death were involved, he sat perfectly unconcerned.
- He was taking down notes to guide the cross-examination of witnesses against his co-accused.
- Kept on inspiring those who seemed to lose their heart.

Savarkar's Trial

- He tried persuading & influencing others to withdraw their confessions.
- Which according to them, were extracted under pressure of torture.
- Maintained the fierce attitude of – not recognizing British Jurisdiction in India.

The Judgement

- Savarkar –

“Today the judgment is to be delivered. The accused, some forty men are expecting the extreme penalty of the law. They are all tittering and humorously discussing who were likely to pass the ‘final examination’ that day.”

The Judgement

- Savarkar –

“Those who were likely to get transportation for life were marked out as securing the ‘first class’, and the others the ‘second class’, and so on. While those who were likely to be acquitted were humorously classed as failures.”

The Judgement

- Savarkar was sentenced to transportation for life (25 years).
- Several other accused were sentence with transportation & rigorous imprisonment.
- One of the charges against the accused were that they were in the habit of raising the cries of - Hail The Goddess of Independence!”

The Judgement

- Second trial based was instituted against Savarkar for abetment of murder in connection with the Jackson's assassination.
- Everyone thought that this was only meant to hang him.
- He stuck to his first statement & refused to recognize the authority of British Courts in India.

The Judgement

- Judges convicting him of the 2nd charges, sentenced another transportation for life.
- Death penalty was not passed probably due to
 - The fierce light of world opinion, focused on Savarkar owing to the Marseille adventure.
 - Undergoing proceedings of The Hague tribunal.

Dongari Jail

- Savarkar was transferred to Dongari (part of Mumbai) Jail.
- He was not sent to Andaman immediately, as decision from International Court was yet to come.
- He was not treated as prisoner in food & clothing.

Dongari Jail

- He was not given any rigorous work during this time.
- Everyday he was taken out from his cell for the morning walk inside jail premises.
- He was also allowed to keep different books in his cell.

Decision at Hauge

- British used their might to influence proceedings at International Tribunal.
- The judgment was given that - England cannot be constrained to hand Savarkar over to France.

Dongari Jail

- Savarkar's life-sentence of 50 years started from the day when this news reached Dongari prison.
- He was now given prisoner's uniform, but was given good meals even after the formal start of penalty.
- He was given an iron badge to wear, which had his year of release – 1960.

Dongari Jail

- British Officer-

“No fear about it, the benign government was to release you in the year 1960!”

- Savarkar’s Reply-

“But Death is kinder. What if it lets me off much earlier?”

Dongari Jail

- Havildar-

“Sir, do not please be anxious. God will make the days easy for you. He is a witness to the dire distress, and he will be your stay in it. I and mine, I assure you, were full of tears when we heard the news..”

Dongari Jail

- Havildar-

“..But I assured them all with a pride in my heart that you will never go down under it. Why, then, do I find you taking it so much to heart? Do not think of it.”

Dongari Jail

- Havildar had a prisoner with him who carried a bundle on his head.
- The prisoner taught how to perform work assigned to him.
- The first work was “picking oakum”

Dongari Jail

- Havildar-

“It is nothing!

..As a mere matter of prison regulations, I am giving you this piece of work to do. Do it or not do it, or do as much as you can. It does not matter at all.”

Dongari Jail

- Meeting with Wife-

“Think of life, not as mere multiplication of children, or building of houses, as birds build their nests of straw, but as something higher and nobler than these things. For the usual kind of life even the crows and kites live...”

Dongari Jail

- Meeting with Wife-

“..If life meant dedication and service, then we have already lived it. We have broken up our home and fire-hearth along with it. And we have done, so that thousands may live happily and freely after us..”

Dongari Jail

- Meeting with Wife-

“.. They say here that prisoners are allowed to take their families to the Andaman after a few years’ term of imprisonment.

In that case, if allowed, I would take you there to establish a home.. otherwise prepare to bear it all with patience, and to live courageously.. As this could be last meeting.”

Byculla & Thane

- After keeping in Dongari prison for around a month, Savarkar was shifted to Byculla (a part of Mumbai) prison.
- Later he was shifted to prison in Thane.
- He was transferred to Andaman first after 6 months of his life-sentence.

Byculla & Thane

- After keeping in Dongari prison for around a month, Savarkar was shifted to Byculla (a part of Mumbai) prison.
- Later he was shifted to prison in Thane.
- He was transferred to Andaman after first 6 months of his life-sentence.

Appeal to Government

- During in Dongari, Savarkar had submitted an appeal to government.
- Arguing that the sentences passed upon him should run concurrently.
- According to penal code - a life sentence meant a period in a man's life which was the period of his active work.

Appeal to Government

- In India, depending on the offence, it could not extend beyond 25 years.
- According to interpretation of a life-sentence, one must take two lives to finish up two sentence, if it were to run consecutively.

Reply from Government

- Government did not alter the decision of running two sentences consecutively.
- Government officer to Savarkar-

“Dear Savarkar, the Government had, at last, decided that you were to run your first life-sentence first, and your second life-sentence after it, that is, you have to take a second life to run it full.”

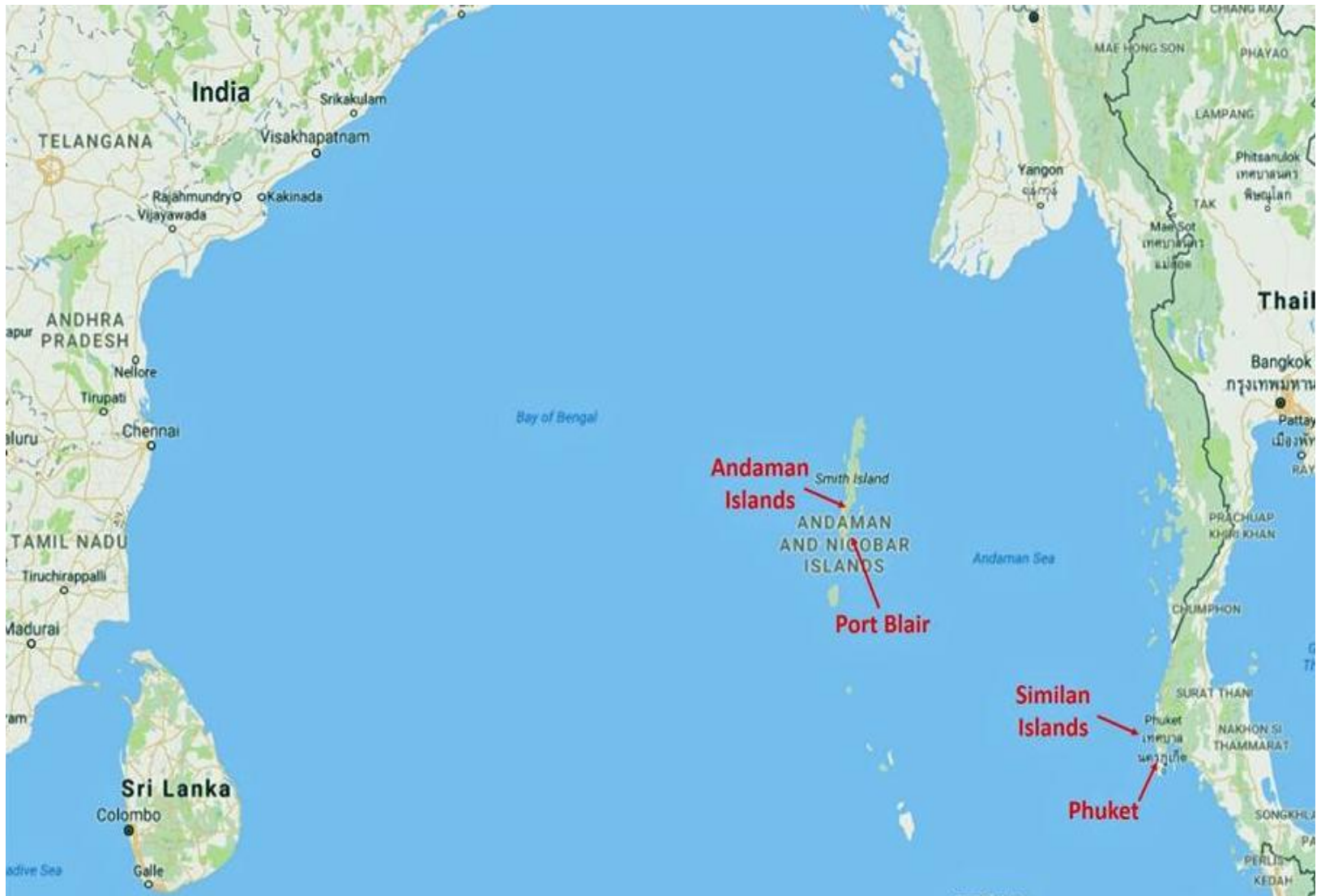
Savarkar's Reply

“Yes, indeed, but I have, at least, the consolation that for this purpose it has subscribed to the Hindu doctrine of re-birth, and had disowned the Christian doctrine of resurrection.”

Auction of Belongings

- The belongings that Savarkar had at this time were – pair of spectacles & a miniature copy of Bhagavad-Gita.
- Government had already confiscated all his belongings & were sold through public auctions.
- Spectacles & Bhagvad-Gita were returned to him
 - But he had to use them as property of government

Andaman



Andaman

- Documented evidences of India's relation with Andaman is available for approx 2200 years.
- Magadh ships travelled to Andaman islands.
- Cholas established naval base during their expeditions to Indonesia, Myanmar.
- Marathas established naval base for brief period.

Andaman

- 1789 – Naval Base & Penal Colony were established by British on Andaman Islands.
- Convicts from Singapore, Indonesia were transported to island.
- But was abandoned by 1796 due to large number of casualties due to Malaria.
- Nicobar Islands had Danish Colony till 1869.

Andaman

- After suppressing 1857 revolt, Andaman was again converted into penal colony.
- Approximately 200 prisoners were exiled to Andaman Islands.
- Some of companions of Vasudev Balwant Phadke were also transported in Andaman.

Andaman

- 2 survivors among 1857's convicts were released few years after Savarkar's admission in Cellular Jail.
- These remote islands were considered to be a suitable place to punish revolutionaries.
- The convicts were used for constructing prisons, buildings & harbor facilities.

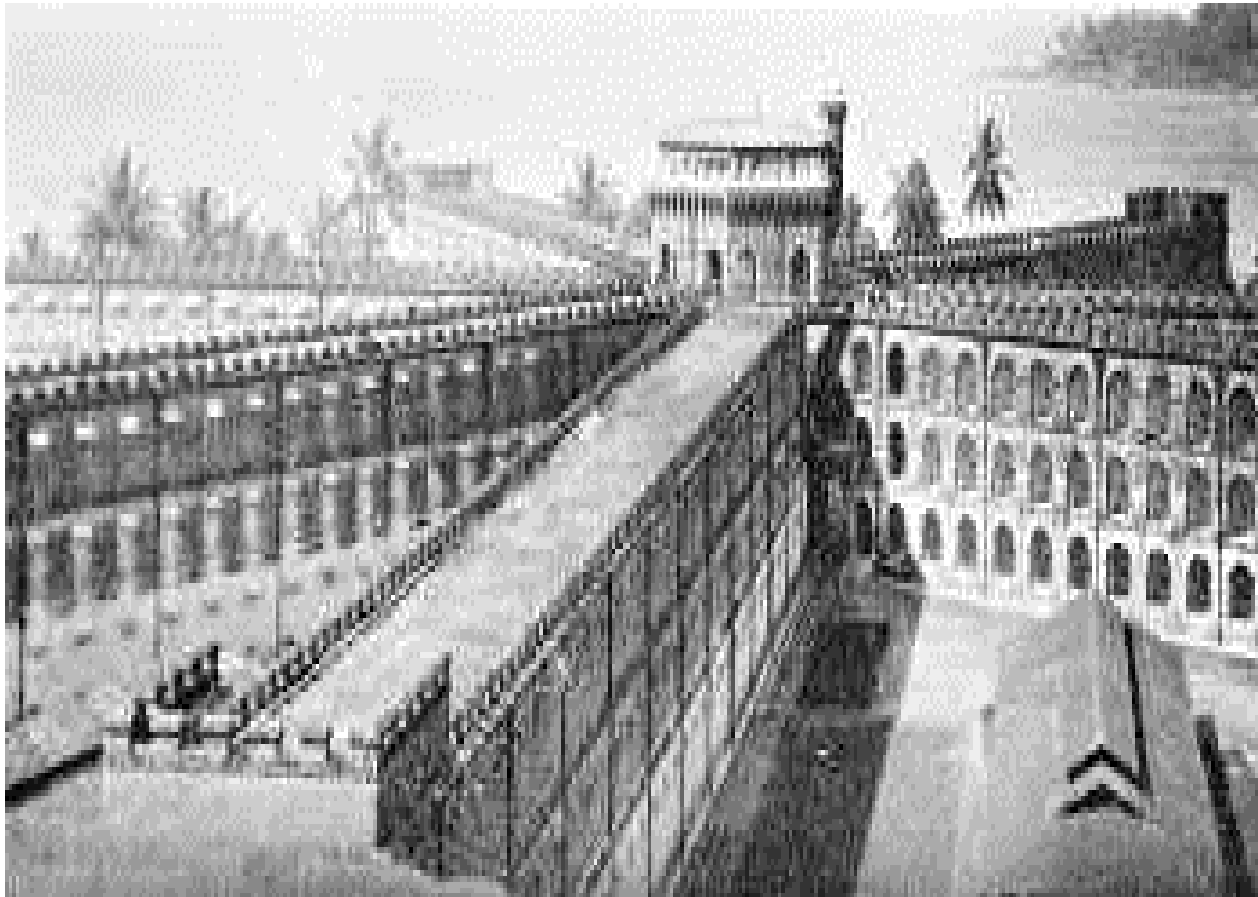
Javras



Javras

- Javras – native habitants of Andaman islands, were residing in dark forests on the island.
- Their clashes with British officers were recorded occasionally.
- Some of them settled in British colony & had started farming, trading etc. apart from hunting.

Cellular Jail



Cellular Jail

- Established in 1906, for transportation convicts.
- Called cellular jail due to its cell oriented structure.
- Consisted of 7 wings, each having 693 cells.
- Each cell was 15Ft* 9Ft, had only one window for ventilation.

Cellular Jail

- Cellular Jail Regulations –
 - Any new prisoner would be put in cell for 6 months.
 - He would be given huge work during this time.
 - After 6 months this prisoner would be released from cell & sent to colony on the island.
 - Where he could take up suitable profession (farming, working in factories, supervision, clerk etc.)
 - Allowed to build house, make family or call own family from India.

Jailor Barrie

- When brought to Cellular Jail, Savarkar was first taken to Mr. Barrie – jailor.
- Savarkar was made to stand up by two sergeants by holding on either side.
- Mr. Barrie –
“Leave him; he is not a tiger!”

Jailor Barrie

- Barrie – “Well, are you the man who tried to escape at Marseilles? Why did you do that?”
- Savarkar – “You ask me the reason why? Well, one of the reasons was to spare myself all future trouble. I felt that it was my duty to do so.”

Jailor Barrie

- Barrie –

“Look here! I am not an Englishman. I am an Irishman.

I also have taken my part in activities like yours for the liberation of Ireland. I was young then as you are now ...”

Jailor Barrie

- Barrie –

“But since that time I am a changed man. Look here, I tell it to you as a friend.

You are young and I am pretty old in years. I have seen many more winters than you have.”

Jailor Barrie

- Savarkar –

“And don't you think that, perhaps, that may be the reason of the change that has come over you?

Not increasing wisdom but dwindling energy?”

Jailor Barrie

- Barrie –

“You are a lawyer and I am a layman, and I have but little education.

But you are a prisoner, and I am the gaoler of this prison So don't reject my advice as useless.

Murders are murders, and they will never bring Independence”

Jailor Barrie

- Savarkar –

“Of course, I know it, but may I ask you, why don't you convey this to the Sinfeiners in Ireland?

Besides, who told you that I had favored murders?”

Jailor Barrie

- Barrie –

“It is against the rules that a man in my position should discuss politics with you.

I ask you to observe strictly the regulations of this place. You are a prisoner here and it is my duty to warn you about them.

Don't break them and I will not interfere. Otherwise I shall have to punish.”

Jailor Barrie

- Barrie –

“I would give you one more tip You will be involving yourself in a terrible mess if ever you try to run away from this place.

The prison is surrounded on all sides by vast, dense, impenetrable jungles; the cruelest of aborigines make their abode in them; they are cannibals..”

Jailor Barrie

- Barrie –

“If they catch you, they kill you, and make a meal of tender, young bodies like yours, as easily as we may eat cucumbers!

Do not, please, treat it as a joke; don't chaff.”

Cellular Jail

- Savarkar was kept in a cell on 3rd floor of 7th wing.
- The whole of wing was emptied of its inmates as Savarkar was kept there.
- 3 warders appointed for Savarkar were Muslims (2 Baloch & 1 Pathan).

Pathan Warders

- Muslim warders were appointed on political prisoners majority of whom were Hindu (as Hindu warder would be kind to them).
- Many times, these warders used to report their movements to officers in exaggerated form.
- Sometimes created stories about them to get favor from officers.

Pathan Warders

- Since the time the Cellular jail began to be filled with political prisoners, Hindu warders had fallen from the favor of officers.
- Consequently suffered in their rise and promotion.
- Mr. Barrie would never entertain any complaint against Muslim warders.

Pathan Warders

- Pathan warders had nothing to fear in the jail.
- They succeeded more and more in ousting Hindu warders from their jobs.
- Those were replaced by other Pathans.

A warning

- Within 2-3 days of arrival, Savarkar was warned by one of his old Bengali friend through secret message.
- He was warned to trust none for the mere reason of being a political prisoner.
- Some of them had turned into informers to save themselves from hard labour in jail.

Hard Labour

- Prisoners were given hard task of –
 - Picking Oakum.
 - Peeling, breaking and cutting the coconut to pieces.
 - Turning the Oil Mill
- These tasks were given irrespective of the age of prisoner.
- Political prisoners were preferably put on oil mill.

Oil Mill

- Those who were put on oil mill, had to grind 30 pounds of oil everyday.
- If not done in day time, they had to continue it in night, till daily quota is complete.
- They were not given enough time for having meal, washing hands & even for nature's call.

Inhuman Treatment

- Prisoners had to control the demands of nature for hours.
- Morning, noon and evening were the only hours when prisoners were let off for this purpose.
- It was an outrage to ask the Jamadar for this convenience at any other moment than the stipulated hour.

Inhuman Treatment

- Prisoners were locked in their cells at 6 or 7 O'clock in the evening and the lock was opened only after 6 the next morning.
- A sort of clay-pot was given them to use it for that purpose during the night.
- The pots were so small in size that one could not use it even once during the night.

Inhuman Treatment

- In unbearable state of mind, some prisoners finding it impossible to control nature's call, would answer it on the floor of their cells.
- As soon as the lock was opened for the day, they had to persuade the sweeper to clean the room in exchange of tobacco.

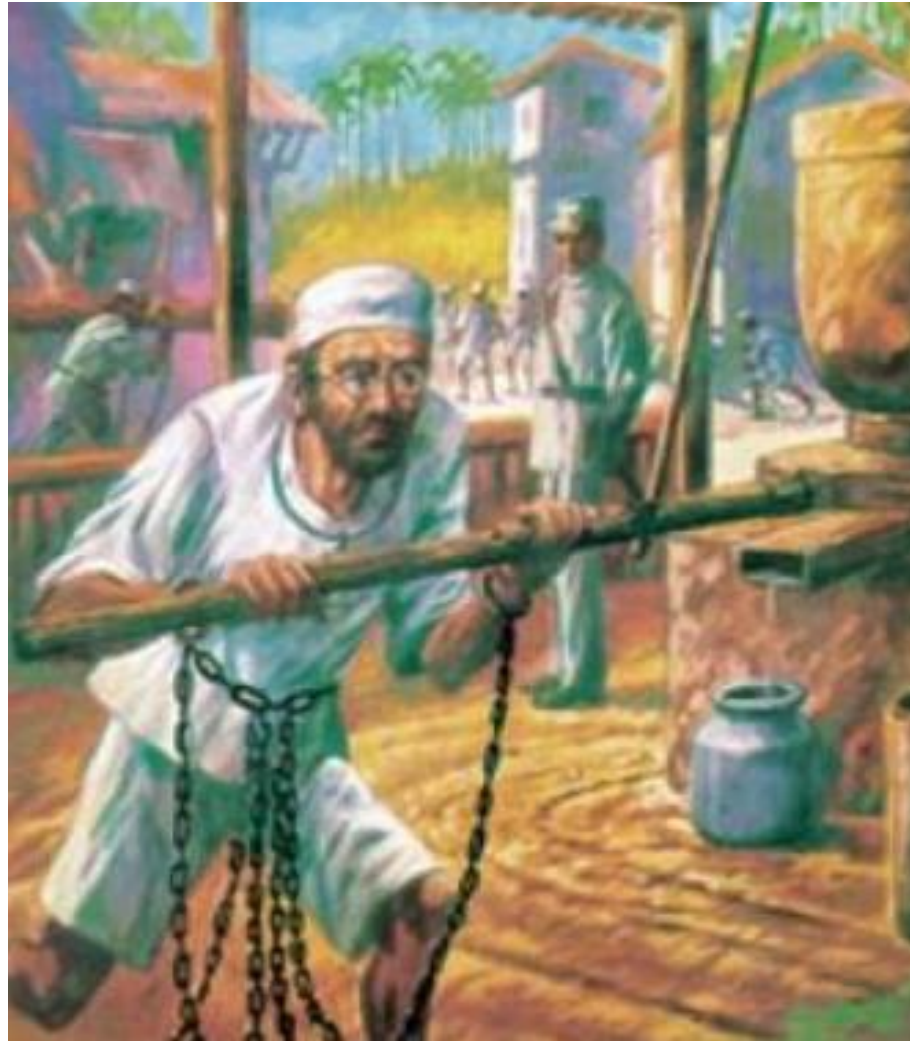
Inhuman Treatment

- Prisoners were not allowed to talk to each other.
- It took almost an year for Savarkar to meet his elder brother Babarao, who was in same prison.
- Prisoners called for strike against inhuman treatment, after which government supervisors intervened & actions were taken.

Work in Andaman

- In Cellular Jail Savarkar was instrumental in –
 - Improving treatment given to prisoners in jail.
 - Setting up library for prisoners.
 - Many of the books were arranged from his expenses.
 - Starting education for prisoners.
 - Stopping forceful conversions in jail & colony.
 - Starting ‘Shuddhi’ movement in Andaman.

Work in Andaman



Letters from Andaman

- Criticizer's Claim –
 - Savarkar wrote numerous (?) mercy petitions till his release from jail.
 - Expressed a willingness to become a collaborator, and give up struggle for freedom (w.r.t. 3rd petition).
- During his convection, Savarkar had written 5 letters to government.

Letters from Andaman

- 1st Letter – April 1911 (from Dongri Jail)
 - Arguing that the sentences passed upon him should run concurrently.
 - Government did not alter the decision of running two sentences consecutively.
- Not a mercy letter, but a legal argument.

Letters from Andaman

- 2nd Letter – August 1911 (from Andaman Jail)
 - Contents not known.
 - Application rejected in September 1911.
- Claimed to be mercy letter, no solid evidences to prove.
- Believed to be written for government interference in jail matters.

Letters from Andaman

- 3rd Letter – November 1913
 - Presented personally to the Home Member of the Governor General's council - Sir Reginald Craddock

*“When I came here in 1911 June, I was along with the rest of the convicts of my party taken to the office of the Chief Commissioner. There I was classed as "D" meaning dangerous prisoner; the rest of the convicts were not classed as **D**.”*

Letters from Andaman

- 3rd Letter – November 1913

“Then I had to pass full 6 months in solitary confinement. The other convicts had not. During that time I was put on the coir pounding though my hands were bleeding. Then I was put on the oil-mill - the hardest labour in the jail..”

Letters from Andaman

- 3rd Letter – November 1913

“Although my conduct during all the time was exceptionally good still at the end of these six months I was not sent out of the jail; though the other convicts who came with me were..”

Letters from Andaman

- 3rd Letter – November 1913

“When I petitioned for promotion I was told I was a special class prisoner and so could not be promoted.

When any of us asked for better food or any special treatment we were told

- You are only ordinary convicts and must eat what the rest do”

Letters from Andaman

- 3rd Letter – November 1913

*“Thus Sir, Your Honour would see that only for **special disadvantages** we are classed as **special prisoners.**”*

Letters from Andaman

- 3rd Letter – November 1913

“When the majority of the case-men were sent outside, I requested for my release. But, although I had been cased hardly twice or thrice and some of those who were released, for a dozen and more times, still I was not released with them because I was their case-men.”

Letters from Andaman

- 3rd Letter – November 1913

“But when after all, the order for my release was given and when just then some of the political prisoners outside were brought into the troubles, I was locked in with them because I was their case-men.”

Letters from Andaman

- 3rd Letter – November 1913

“If I was in Indian jails I would have by this time earned much remission, could have sent more letters home, got visits.

If I was a transportee pure and simple I would have by this time been released, from this jail and would have been looking forward for ticket-leave, etc.”

Letters from Andaman

- 3rd Letter – November 1913

“But as it is, I have neither the advantages of the Indian jail nor of this convict colony regulation; though had to undergo the disadvantages of both.”

Letters from Andaman

- 3rd Letter – November 1913

“Therefore will your honour be pleased to put an end to this anomalous situation in which I have been placed, by either sending me to Indian jails or by treating me as a transportee just like any other prisoner.”

Letters from Andaman

- 4th Letter – 1917
 - For a general amnesty of all political prisoners.
 - Many political prisoners were released from 1918 to 1920.
 - Savarkar brothers were not released.

Letters from Andaman

- 5th Letter – March 1920

“In view of the recent statement of the Hon'ble Member for the Home Department to the Government of India, to the effect that the Government was willing to consider the papers of any individual, and give them their best consideration if they were brought before them..”

Letters from Andaman

- 5th Letter – March 1920

*“and that as soon as it appeared to the Government that an individual could be released without danger to the State, the Government would extend the **Royal clemency** to that person..”*

Letters from Andaman

- 5th Letter – March 1920

*“The Royal proclamation most magnanimously states that **Royal clemency** should be extended to all those who were found guilty of breaking the law Through their eagerness for Political progress.*

The cases of me and my brother are pre-eminently of this type.”

Letters from Andaman

- 5th Letter – March 1920

“The monster petition that the Indian public had sent to His Majesty and that had been signed by no less than 5,000 signatures, had made a special mention of me in it.”

Letters from Andaman

- 5th Letter – March 1920

“I had been denied a jury in the trial; now the jury of a whole nation has opined that only the eagerness for political progress had been the motive of all my actions and that led me to the regrettable breaking of the laws”

Letters from Andaman

- 5th Letter – March 1920

“The Proclamation does not make any distinction of the nature of the offence or of a section or of the Court of Justice, beyond the motive of the offence.

It concerns entirely with the Motive and requires that it should be political and not personal.”

Letters from Andaman

- 5th Letter – March 1920

“The Government too has already interpreted it in the same spirit and has released Barin and Hesu and others.

I and my brother are fully entitled to the Royal clemency in the fullest measure.”

Letters from Andaman

- 5th Letter – March 1920

“If the Government wants a further security from me then I and my brother are perfectly willing to give a pledge of not participating in politics for a definite and reasonable period that the Government would indicate.”

Letters from Andaman

- 5th Letter – March 1920

“For even without such a pledge my failing health and the sweet blessings of home that have been denied to me by myself make me so desirous of leading a quiet and retired life for years to come that nothing would induce me to dabble in active politics now.”

Letters from Andaman

- 5th Letter – March 1920

“If the reforms are effected and if at least the Viceregal Councils are made to represent the voice of the people, then there would be no hesitation on my part to make the beginning of such a constitutional development a success..”

Letters from Andaman

- 5th Letter – March 1920

“.. to stand by law and order which is the very foundation and basis of Society in general and of Hindu policy in particular.”

Letters from Andaman

- 5th Letter – March 1920

“In the end, I beg to express my gratefulness for the release of hundreds of political prisoners including those who have been released from the Andamans, and for thus partially granting my petitions of 1914 and 1918.”

Letters from Andaman

- 5th Letter – March 1920

“It is not therefore too much to hope that His Excellency would release the remaining prisoners too, as they are placed on the same footing, including me and my brother.”

Petitions Rejected

- Mr. Khaparde filed a petition asking whether G. D. Savarkar could be released or at least be transferred to a jail in India.
- Both the petitions were rejected by the government.

In Andaman



In Andaman

- November 1916 – Savarkar was promoted to 2nd class.
- May 1919 – Allowed to meet family members.
- Many political prisoners were released from Andaman by this time (under royal amnesty).

In Andaman

- July 1920 – Savarkar was given clerical work in the prison.
- November 1920 – Appointed as foreman (supervisor) in charge of oil godown.
- February 1921 – Recommended to build house in penal colony.

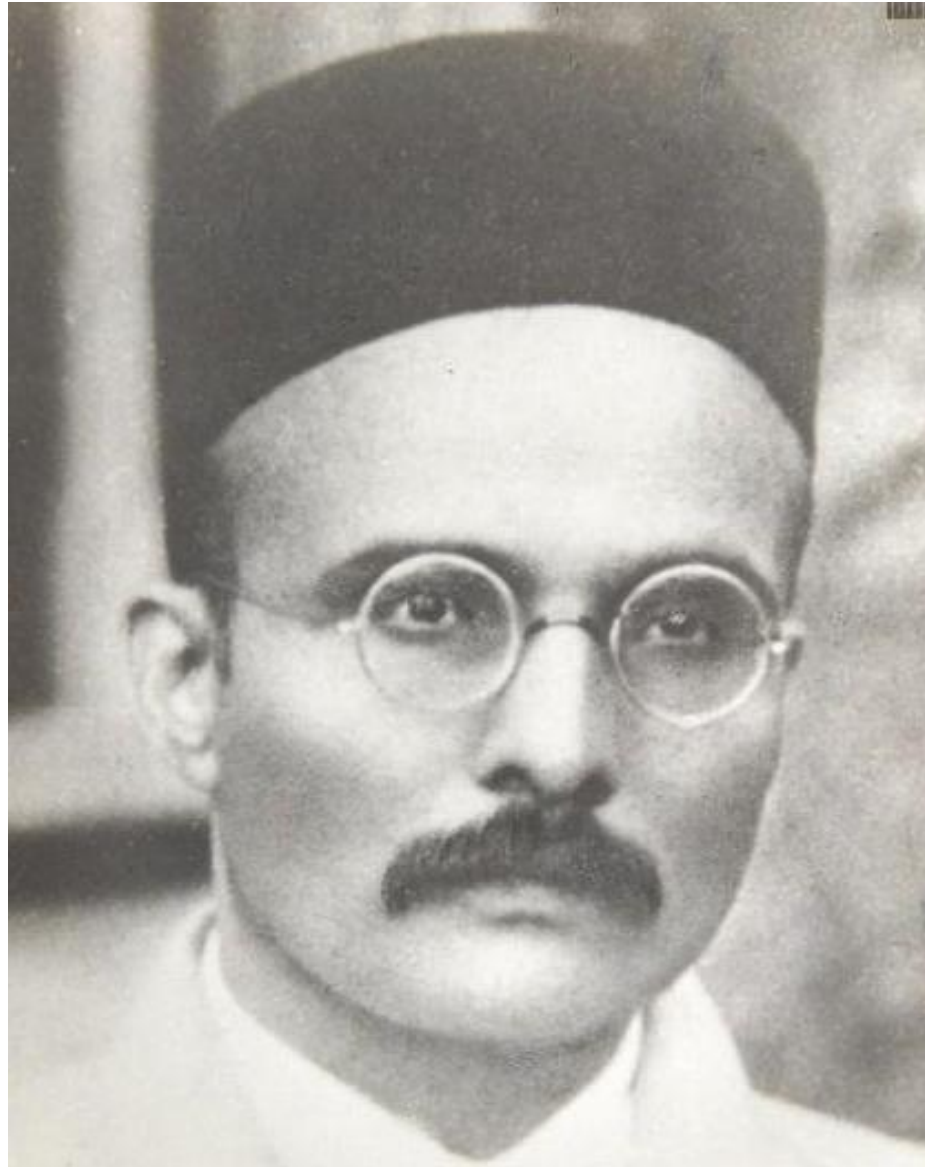
In India

- May 1921 – Savarkar brothers were transferred from Andaman to Indian mainland.
- 1921 to 1923 – Lodged at Ratnagiri Jail. Then transferred to Yerawada Jail (Pune).
- January 1924 – Released from Yerawada Jail.

Conditional Release

- Savarkar was released on following conditions
 - He would be interned in Ratnagiri.
 - He would not participate in politics.
 - He would not be allowed to take any employment.
 - Monthly stipend of Rs. 60 would be paid by government in lieu of compulsory unemployment.
 - He would be allowed to take part in social activities & functions.

Conditional Release



Hindutva

- While in prison, Savarkar's view began turning towards Hindu nationalism.
- It was further nurtured by political distortions of that time (e.g - Khilafat movement).
- During in Ratnagiri jail, Savarkar completed his work on Hindutva.

Hindutva

- Manuscripts of this work were smuggled out of jail.
- The book was published by Savarkar's supporters under his alias – Maratha
- Book was titled as “Essentials of Hindutva”.

Who are Hindus

आसिंधु सिंधु पर्यन्त, यस्य भारतभूमिका ।
पितृभूः पुण्यभूश्चैव स वै हिंदुरिति स्मृतः ॥

All those who consider this land extending from the Sindhu (river) to the Sindhu (ocean), not only as their father land but also as holy land, are Hindus.

Hindutva

- Hindutva is different from Hinduism.
- Hindu includes Aryadharma, Sikhism, Jainism & Buddhism
- Origin of Name – Sindhusthan.
- Hindu is not an Arabic label.

Hindutva

- Ratnagiri Hindu Sabha was established within a month of Savarkar's internment in Ratnagiri.
- After end of internment in 1937, Savarkar entered active politics as President of Akhil Bharatiya Hindu Mahasabha.
- He remained president till 1943.

Hindutva

- Travelled lengths & breadths of India during this period.
- Advocated Hindu Nationalism throughout his travels & works.
- His speeches as president of Hindu Mahasabha are collected in his book – “Hindu Rashtra Darshan”

7 Shackles

- According to Savarkar, the Hindu society was bound by seven shackles (*bandi*)
 - Prohibition of touch (*sparshabandi*) of certain castes
 - Prohibition of interdining (*rotibandi*) with certain castes
 - Prohibition of intercaste marriages (*betibandi*)
 - Prohibition of pursuing certain occupations (*vyavasayabandi*)

7 Shackles

- Seven shackles (*bandi*) ..
 - Prohibition of seafaring (*sindhubandi*)
 - Prohibition of rites sanctioned by the Vedas (*vedoktabandi*)
 - Prohibition of reconversion (*shuddhibandi*) to the Hindu fold.

7 Shackles

- Eating and drinking –
 - “What to eat and drink is a medical issue, not a religious one.”
 - “One may eat and drink as per individual preference and digestive capacity under specific circumstances.”

7 Shackles

- Hinduism does not die by partaking of food cooked by other religionists

“If the Muslim or Christian does not become a Hindu by eating food cooked by a Hindu and remains a Muslim or Christian after digesting that food, then why should your religion be flushed out by partaking of food cooked by a Muslim?”

7 Shackles

- Hinduism does not die by partaking of food cooked by other religionists

“How come the digestive power of your religion has become so weak?...

Now brothers, eat and digest food cooked by any one in the world and yet remain Hindu! Only then is there hope for survival”

7 Shackles

- Interdining does not destroy religion and caste

“There is no harm in eating what is medically permissible with any medically fit individual, not in a common plate but as a common meal.”

7 Shackles

- Interdining does not destroy religion and caste

“It is insane to believe that caste changes forever simply by sitting and eating next to an individual from a different caste.”

“Be it a Hindu or a Muslim or an Andamanese, eating and drinking with any one destroys neither caste nor religion. ”

7 Shackles

- Other shackles break with interdining –

“Just as there was a regulation in the past that at least one Brahmin should dine in a Ganesh Chaturthi meal, there should be a now be a regulation that there should be at least one Chamar-Mahar-Bhangi (* Balmiki) brother to dine in the Ganeshotsav meal”

7 Shackles

- Other shackles break with interdining –

“The poisonous fang of scripture-based caste distinction will be uprooted once the prohibition of interdining is violated!

The breaking of this prohibition automatically loosens the shackles of prohibition of touch, seafaring, re-conversion, conducting Vedic rites and pursuing certain occupations!”

7 Shackles

- Interdining is a litmus test of reformism

“Many Chamar, Mahar brethren gladly break bread with Brahmins and Marathas but become Brahmins and Kshatriyas themselves and claim caste privilege when Bhangi (*Balmiki) or Maang brethren seek to break bread with them.”

7 Shackles

- Interdining is a litmus test of reformism

“Their reformism should also be put to test.

Hence in every common meal, there should be at least one or two Bhangi or Maatang brothers in addition to Mahars and Chamars.”

7 Shackles

- Breaking prohibition of intermarriages

“Breaking the prohibition of intermarriage does not imply forcibly marrying off girls of one caste into another caste.”

7 Shackles

- Breaking prohibition of intermarriages

“What it means is that if a Hindu with desirable qualities such as love, character, and capacity to beget healthy offspring chooses a spouse from another caste, then such an alliance should not be condemned simply because their castes are different.”

7 Shackles

- Breaking prohibition of intermarriages

“Permission for such mixed marriages is extremely desirable not only for the removal of birth-based caste distinction but also for the success of the re-conversion movement.

It is both beneficial and essential for the consolidation of the Hindu nation.”

Religious & Social Reform

- Religious Ceremonies

“Ceremonies that have been perpetuated as *dharmic* in the *dharmasamskaras* perhaps reflect the prevailing history of those times.

It is as if the wisdom and ignorance of those times have been fossilized in the form of the *dharmic samskaras*.”

Religious & Social Reform

- Religious Ceremonies

“No practice is per se self-evident and eternally valid from the *dharmic* viewpoint.

A practice may be considered *dharmic* so long as it is useful to a particular society under specific circumstances.”

Religious & Social Reform

- Religious Ceremonies

“Once a practice starts becoming harmful to society, it becomes fit to be discarded.

That custom which only harms humanity instead of benefiting it even to the slightest extent is *adharma*.”

Religious & Social Reform

- Religious Ceremonies

“Even after once beneficial religious custom becomes harmful to the nation, it is not instantly discarded by society for fear of violating the scriptures.”

Religious & Social Reform

- Religious Ceremonies

“Even when giving up a harmful custom was in the interests of the nation and *dharma*, society would blindly insist that doing so would be sinful.”

Religious & Social Reform

- Changing a tradition is not an insult to our forefathers

“A custom may have been beneficial in the past or seemed to have been correct in the light of prevailing wisdom.”

Religious & Social Reform

- Changing a tradition is not an insult to our forefathers

“However, if such a custom has now become harmful or been rendered invalid by experimental science, then changing it or accepting its invalidity is not an insult to our forefathers; rather it is a tribute to both us and them.”

Religious & Social Reform

- Changing a tradition is not an insult to our forefathers

“For it proves that our forefathers had extended the frontiers of human wisdom in their times to the fullest extent possible and that we in our turn have enriched human wisdom by taking advantage of their contribution.”

Religious & Social Reform

- Do not wait for reforms to automatically happen

“Though work in the social sphere may appear secondary to political activity, it needs to be taken up because both are closely related.

It is incorrect to wait for reforms to happen automatically with the passage of time.”

Religious & Social Reform

- Do not wait for reforms to automatically happen

“For the things we take for granted today have occurred because of efforts made in the past.

So it is important that we make strenuous efforts to realize our dreams.”

Religious & Social Reform

- Social reform & political freedom

“If freedom is won without having achieved social reform, it will not last even for three days.”

Reformer

- Who is true reformer

“He who gives up verbosity and acts as per the principle of - *irrespective of whether others do it or not, as far as I am concerned, I will practice reform on a daily basis.*”

Reformer

- Who is true reformer

“Reform implies a minority, tradition implies a majority!

Hence a revolutionary social reformer is always alone to begin with.”

Reformer

- Who is true reformer

“So if you are true reformers, it is imperative that you should hold aloft the flag of reform irrespective of whether some one else joins you or not.”

Reformer

- How does reform succeed

“Any reform succeeds primarily on the strength of those who practice it.

The key to bring about reform in any deep-rooted tradition is to put it into practice with immediate effect rather than indulging in intellectual ruminations.”

Reformer

- How does reform succeed

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Rationalist

- A rationalist should also be a utilitarian.
- He must know the sociological principle that bringing people together is never achieved by the individualism of each person.
- It will be necessarily based on a common principle binding all individuals.

Rationalist

- Even if a belief or tradition is superstitious but results in a greater national good, a resourceful rationalist will not fail to use it as a temporary means of bringing people together.
- He will outright demolish those beliefs or traditions that in the final analysis are harmful to the nation.

Rationalist

- To the rest, he will turn a blind eye.
- Without remaining superstitious himself, he will refrain from demolishing in a blind craze for rationalism, those superstitious beliefs which overall add to national strength.

Rationalist

- In a Ram temple, some Hindu brethren will pray to the idol itself as God
- Some will worship it as an image of God's incarnation
- Some will worship it in the belief that it gives deliverance.

Rationalist

- A rationalist is not bound by any of these beliefs
- He will nonetheless look upon the idol as a memorial of a national hero and will worship it with nationalist feeling.
- That is the difference.

Rationalist

- But he will not go to the extreme of refusing to participate in the festivity of King Ramchandra as this would harm public and national organization.
- Such extremism is not rationalism but madness akin to superstition.
- Sometimes, useful superstition is not to be rejected.

Social Reformatations

- Ratnagiri district (in coastal Maharashtra) was a bastion of conservatives.
- The so-called untouchable children were seated separately in schools.
- It was considered a sin to interdine with people of a so-called lower caste.

Social Reformations

- A person who performed such a transgression faced social boycott.
- Caste discrimination was practised by all castes, including the so-called lower castes and untouchables.
- Savarkar's work in the field of social reform was done in the the most difficult circumstances.

Social Reformations

- As a rule, contemporary society used to be hostile to social reformers.
- But the British Government was not against them.
- Savarkar had to face hostility of the predominantly conservative society as well as the Government.

Social Reformations

- In Ratnagiri, his house was searched by the police several times and his books were banned.
- People were scared to associate with him.
- He had to work with very meagre financial resources.

Social Reformatations

- Savarkar examined the institution of caste in a scientific manner.
- He rejected the theory that caste division was a conspiracy of the Brahmins or the Brahmins and Kshatriyas.

Social Reformations

- He held that the blame for the atrocities perpetrated by the higher castes on lower castes due to scripture-based caste division lies with all castes
- From the Brahmin to the Bhangi (Balmiki), not with Brahmins and Kshatriyas alone!

Social Reformatations

- This scripture-based caste division enabled the Bhangi to assert his superiority over the Dom
- Hence every one in his own way preserved and is still preserving it.
- “Accept that every one is to be blamed and that the responsibility of reform is collective!”

Social Reformatations

- Savarkar's Thoughts -

“Both *chaturvarnya* and caste divisions are but practices. They are not coterminous with Sanatana Dharma ...

Sanatana Dharma will not die if the present-day distortion that is caste division is destroyed”

Social Reformatations

- Savarkar's Thoughts -

“It is foolish and even harmful for caste abolitionists to totally boycott all caste organizations for they need to use the desirable element in caste organizations to abolish caste itself...”

Patitpavn Temple

- Savarkar wanted to start a temple that would be freely open to all Hindus.
- In this revolutionary venture, Savarkar found loyal associates like Bhagoji Seth Keer, Dr. Mahadeo Ganpat Shinde, Kashinath Laxman Parulekar and others.

Patitpavn Temple

- 10 March 1929 – Then Shankaracharya Dr. Kurtakoti laid the foundation stone of this temple.
- Countless men and women participated in the procession.

Patitpavn Temple

- Savarkar's Speech –

“I had this idea for some time now. Indeed, the Kashi Vishweshwar, Jagannath Puri, Dwarka , Rameshwar and other temples should be, subject to certain rules and regulations, open for darshan to Hindus of all castes.

No Hindu should be denied access on the basis of birth-based caste distinction.”

Patitpavn Temple

- Savarkar's Speech –

“However, I thought that until this principle is accepted by society, there should be at least one temple that has its doors open to all Hindus.”

Patitpavn Temple

- Savarkar's Speech –

“Idols of Bhagwan Vishnu and Lakshmi shall be consecrated at this temple.

Any Hindu who has a bath and wears clean clothes will have the right to perform puja of these idols.”

Patitpavn Temple

- Savarkar's Speech –

“The priest of this temple will not necessarily be a Brahmin by birth.

However he would need to have knowledge of all the priestly duties.”

Patitpavn Temple

- Savarkar's Speech –

“The temple shall have a trust. The trustees will have one member each from the Brahmin, Kshatriya, Vaishya, Shudra and untouchable communities and one representative of Bhagoji Seth Keer.

Thus the main feature of this temple would be equal rights to all Hindus.”

Advocation of Militarization

- Savarkar supported British Government's campaign for war effort.
- He pleaded with Hindu youth to join in the armed forces in huge numbers.
- His move looked like supporting the enemy (British rulers).

Advocation of Militarization

- However there were two main reasons for his appeal.
- British had been predominantly recruiting Muslims from Punjab and North West Frontier Province into the Indian Army.
- Their percentage had risen to 70%.

Advocation of Militarization

- Gandhi's policy of constant capitulation to Muslim demands had also created a sense of superiority among Muslims and inferiority among Hindus.
- Military training of Hindus was the only answer.

Advocation of Militarization



Meeting with Netaji Bose



Veer Savarkar

- April 1946 - Bombay Government lifted ban on Savarkar's literature.
- 15 Aug 1947 - Hoisted both Bhagwa & Tricolour Flags on Savarkar Sadan to celebrate India's independence.
- Feb 1948 - Arrested under the Preventive Detention Act after Gandhi's assassination.

Veer Savarkar

- Feb 1949 - Acquitted in Gandhi Assassination Trial.
- April 1950 - Was arrested & detained in Belgaum jail during Pakistani Prime Minister's (Liaquat Ali) visit to India.
- May 1952 – Abhinav Bharat organization dissolved in public event.

Belgaum Jail



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Veer Savarkar

- Many a times, Nehru denied entry to Savarkar in functions which Nehru was attending.
- He (Savarkar) was denied the status of freedom-fighter.
- After Nehru's death in 1964, Lal Bahadur Shastri approved his status & pension.

Veer Savarkar

- December 1965 – Dr. Radhakrishnan (then President of India), visited Savarkar's home in Mumbai.
- Indian army had inflicted huge defeat on Pakistan just few days before this visit.
- In meeting, Savarkar appreciated Govt. for strengthening military power (after defeat against China).

Veer Savarkar

- 08 Nov 1963 - Savarkar's wife Yamuna passed away.
- 01 Feb 1966 - Took a decision to fast unto death.
- 26 Feb 1966 - at the age of 83, Savarkar left his mortal coil.

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